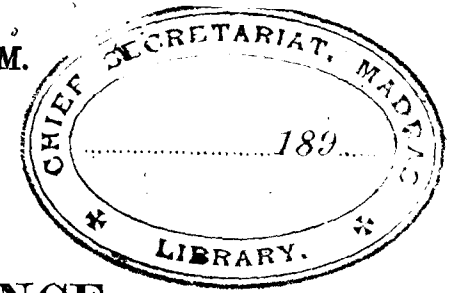


ROYAL COMMISSION ON OPIUM.



MINUTES OF EVIDENCE

TAKEN BEFORE THE

ROYAL COMMISSION ON OPIUM

FROM

29th January to 22nd February 1894,

WITH

APPENDICES.

VOL. IV.

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



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ROYAL COMMISSION ON OPIUM.

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MINUTES OF EVIDENCE.

VOL. IV.

At the Albert Hall, Jeypore.

FIFTY-EIGHTH DAY.

Monday, 29th January 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAW.

Mr. ARTHUR PEASE,
Mr. HARIDAS VEJARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

RAO BAHADUR KANTEE CHUNDER MOOKERJEE, C.I.E., called in and examined.

20,164. (Chairman.) I believe you are chief member of the Jeypore Council and an hereditary village grant holder and Tazimi Sirdar of the State?—Yes.

20,165. How long have you held your present high office in Jeypore?—For the last 10 years as chief member of council. I came here in January 1865, as Principal of the Maharaja's College. After 12 years I was promoted to the Maharaja's Council as a member, and afterwards I was nominated as chief member of the council.

20,166. In short, you have had a long service in Jeypore in highly responsible positions, and you are, therefore, eminently in a position to give us information on the subject referred to this Commission in so far as it relates to the State with which you are connected?—That is so.

20,167. I believe you yourself have had some experience as an opium-eater?—Yes.

20,168. Will you tell us your experience?—I take one and a half grains of opium in the morning, and the same dose in the evening. I commenced it 15 years ago for chronic diarrhoea. I have got rid of the disease. During the whole period I have been eating opium I never felt the least craving to increase the dose. I was so afflicted with bodily infirmities at the age of 44, that if I had not used opium I believe either my life would have been cut short altogether or I would have been unable to discharge the duties that then devolved on me. I have been so benefited that I should recommend it to my friends under similar circumstances. I am now 59, and I think I can safely say that I am quite equal to my duties. I am a living instance of the benefit of opium in moderation to a man physically disabled. The reason which generally induces people to commence taking opium is decline of health. It is taken especially for dyspepsia, diarrhoea, or any other disorder of the stomach or bowels, and affections of the lungs, such as bronchitis, asthma, and catarrh. The habit is generally formed between 30 and 40, when in tropical climates health and strength have, it is believed, a tendency to decline. Men generally begin with a grain a day and may go up to eight grains. There are rare instances of men going up to a *lola* a day. Instances of women using opium for the same purposes are not so frequent as among men, nor do they use so much in quantity.

20,169. Will you give us your opinion as to the value of opium when used in moderate quantities?—Opium in moderate quantities is a protection against climatic influences, which are injurious to health. Consequently, those who use it moderately are less liable to disease than those who do not use it. The moderate use of opium improves the general health and protects the physical powers from the impairing effects of age. Hence, persons who take opium moderately are likely to live longer than others. It is often the practice here to give very small doses of opium to children for alleviating the troubles which arise from teething. The practice has been found beneficial. It is generally stopped at the fourth or fifth year. The moderate use of opium does not often lead to excess, nor does it

produce a craving which, in too many instances of alcohol drinkers, becomes almost irresistible and can with difficulty be suppressed. The relief which the moderate use of opium affords, might sometimes incline an opium-eater to increase the dose. There are cases, though very rare, in which opium is taken merely as an intoxicant, and such use might also lead to excess.

20,170. Comparing the effect of the use of opium even when used immoderately with alcohol, what have you to say?—The immoderate use of opium may make one indolent and injure health; but it never causes that sort of degradation and depravity found in cases of immoderate drinking. When the excessive use of opium so impairs one's capacity for work as to affect the earnings, then, of course, poverty and domestic misery are the results; but unlike most other intoxicants it never makes a man troublesome in the family circle or to his neighbours. Sensuality is not a result of opium-eating, nor does it cause insanity or make one indecent or offensive. It does not lead to crimes. In large cities hundreds of cases of crimes due to alcohol come before the magistrate; crimes are often traceable also to ganja and charas; but during the 30 years of my official career I never heard of a single case in which an opium-eater was charged with crimes traceable to the habitual use of opium. An opium-eater may rob and commit other crimes like an ordinary criminal, but not because he eats opium. Immoderate opium-eaters, if in want of money wherewith to purchase the drug, may betake themselves to gambling in expectation of gain. However, here in Jeypore, opium is so cheap that those using the drug even in excess can easily afford to pay for it. In the course of my official career I never came across a case of gambling traceable to the habitual use of opium. The evil effects of the excessive use of the intoxicants known to the natives of Rajputana might be summed up as follows:—

Frees indulgence in alcohol excites people to madness; ganja and charas tend to make them extremely irritable and quarrelsome; bhang in excess stupefies and often disposes men to court solitude; while the immoderate use of opium, which is rather a soothing anodyne, makes one indolent and ease-seeking. People do not use opium in the belief that it increases the sexual appetite, nor for the sake of restoring it when failing. The general impression rather is that the excessive use of opium impairs the sexual powers. It has never been known to increase the appetite, nor does it restore the power when failing. However, as opium in moderation improves the general health, it must indirectly have an effect in keeping a man's powers in this direction unimpaired. People sometimes use bhang in the belief that it increases the appetite, but I do not know whether it does.

20,171. Is the habit of taking opium in moderate quantities considered disgraceful?—Hindus, Mahomedans, and Jains do not consider it disgraceful to take opium habitually in moderate quantities. It is only when one runs into excess that he may be ashamed of the fact of his eating opium, just as a glutton is ashamed of his voraciousness, or the drunkard of his inebriety.

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20,172. Is opium-eating prohibited by the Hindus, Jains, and Mahomedans?—Opium-eating is not prohibited by the religion of the Hindus, Jains, and Mahomedans. There is also no religious prohibition against the use of bhang, charas, and ganja. Bhang and ganja are rather looked upon as sacred to Shiva, who is said to be very fond of them. Alcohol is strictly prohibited by the Hindu religion, except when prescribed as a medicine and except in the case of the worshippers of Sakti or Kali, who use it on certain occasions. However, if in the observance of their religious rites they give way to excess, this is considered discreditable. The Rajputs and other warlike races among the Hindus are allowed by their religion to take alcohol. It is against the religion of the Mahomedans to take it, while ganja, charas, and bhang are not so strictly forbidden to the Mahomedans.

20,173. What do you say as to the prohibition of opium except for purely medical purposes?—The prohibition of opium except for purely medical purposes would most certainly lead to an extended use of alcoholic liquor, though it is not likely to prove, in this country, a suitable substitute for opium. Bhang, ganja, and other intoxicating drugs will also take the place of opium. Inasmuch as Rajputs, Meenas, Jats, Gujars, and other warlike races among the Hindus have no religious scruples to face in the taking of alcoholic liquor, it is certain that in their case alcohol will take the place of opium; while many of the other opium-eating Hindus will be under temptation to drink alcoholic liquor as a substitute for opium. Those who do violate the injunctions of their religion by taking alcohol, will have recourse to lies and deception of different kinds to conceal the fact from their co-religionists. A great majority of the opium-eaters among Mahomedans will presumably think of alcohol as a substitute for opium, in spite of the perdition with which their "Prophet" threatens all alcohol drinkers. Jains would mostly use bhang for opium. Apart from the religious aspects of the question, the substitution of alcohol for opium will prove a source of domestic misery, will create evils in society that do not now exist, and will, in short, be nothing less than a calamity to the Hindu, Jain, and Mahomedan communities. Again, it would not at all be wise on other grounds to limit the use of opium to medical purposes only. As far as Jeypore is concerned, I do not see how such a measure could be carried into effect in the districts, mostly inhabited by the agricultural and pastoral classes, of whom no less than 10 per cent. are habitual opium-eaters, and more than 30 per cent. use opium occasionally either as a medicine for certain diseases or as an antidote against the injurious effects of damp and cold to which their occupation unavoidably exposes them too often. Moreover, there are hundreds of isolated villages in which even the native *Vaid* is unknown. The inhabitants look upon opium as a panacea, and to them the drug has, no doubt, proved an effectual and at the same time a cheap medicine. No sympathetic and humane Government ought to impose such a restriction on the use of opium in their case, unless it can afford to make ample provision for extending to every one of them the benefits of free medical advice and proper medicines. This will certainly be a difficult and expensive business. Jeypore has an area of 14,465 square miles, with a population of three millions, while the provision made for their medical treatment consists of 19 dispensaries supported by the Raj and six by the nobles. Each of these dispensaries is looked after by a single hospital assistant. So there is but one medical officer to 578 square miles of the territory and to a population of 120,000 souls. Under the above circumstances, the prohibition in question, if enforced, will subject the masses to difficulties and inconveniences of which they could not possibly be relieved. Even if arrangements could be made for placing, free of cost, proper medicines and medical advice within their easy reach, it is doubtful whether it will satisfy the people. Ignorant as they are, they can hardly be expected to submit to the prohibition without a feeling of resentment and a bitter sense of injustice. They have unbounded confidence in the efficacy of opium, and they could not easily be induced to accept in lieu of it something else of which they know nothing.

20,174. Do you consider that the use of stimulant in some form or other is necessary to a large degree for the populations with which you have to deal?—The taking of alcoholic liquor by all classes, in its various forms, is very common in cold countries; and when taken in moderation, it is allowed by the most eminent

medical authorities to be, as society is at present constituted, beneficial, rather than otherwise. I need scarcely mention that the trades, arts, and manufactures of Europe would suffer greatly if the use of alcohol were limited to medical purposes. Here in India the labouring and artisans classes, more especially those among them whose occupation requires hard application and close attention, feel equally the necessity of some stimulant to shake off the ennui or lassitude to which the climate of their country subjects them. They have practically found opium and tobacco to be the most effectual and cheapest stimulants, and they can scarcely manage to do without them. The enamel-workers of this city afford an illustration of the above remark. The best enamel-workers are, with a very few exceptions, habitual opium-eaters. Unless stimulated by the use of opium, they find themselves ill prepared for their business, which requires close and undivided attention. With the permission of the Royal Commission, I can produce Goma, the best enamel-worker of Jeypore, who is waiting outside at my request. He is 70 years old, and a habitual opium-eater. He will speak for himself and his brother artisans. The prohibition in question will, in their case, seriously affect the art, and with it the world-wide renown which Jeypore enjoys for the exquisite beauty of its enamel work. The prohibition must likewise affect more or less the other fine arts for which Jeypore is famous.

20,175. Is the use of opium mixed up closely with any religious and social customs of the Rajputs?—The prohibition will also affect many of their religious and social customs of the Rajputs, to which they attach much importance. On occasions of the annual celebration of the religious festivals of Akshay Tij, Holi, and Dusserah opium-eating is looked upon as highly auspicious and conducive to prosperity and happiness. Opium is accordingly distributed among relations, as well as among friends and dependants, whether Hindus or Mahomedans, and the drug is partaken by all concerned as something sacred. Marriage contracts and the celebration of marriage among Rajputs are considered neither auspicious nor valid unless opium is eaten on such occasions. Opium is also used on occasions of funeral ceremonies. Moreover, when two inveterate enemies become reconciled, and propose to partake of opium at each other's hands; and this practice is recognised as making the tie of friendship inviolable. If either of the two parties decline to take opium, it is understood that he is not disposed to abide by his promises. It is generally the practice among natives of India to offer some refreshments to a friend or acquaintance who comes to pay a visit. *Pan-supari* (betel and betel-nuts), tobacco, and spices are often presented, but a Rajput would offer opium as an unmistakable token of friendship and attachment. Under the above circumstances, I do not see how such a prohibitive measure could be carried into effect in Rajputana. It will be idle to expect the co-operation of the several chiefs who, as Rajputs, must feel personally interested in the maintenance of the religious and social customs of their ancestors, and as they must feel it their duty to preserve intact the practices which, in the estimation of the Rajputs, as a this double obligation and come forward to assist in enforcing the said prohibition, his people would, I need scarcely mention, look upon him as an apostate. A dangerous position, which could not possibly be minimised, even by the protective influence of the Paramount Power.

20,176. Do you consider that cases of the immoderate use of opium are becoming less and less frequent among the people of whom you speak?—The evils of the immoderate use of opium are daily becoming more and more manifest, so much so indeed as to act as a deterrent to those inclined to go astray. The excessive use of the drug is accordingly diminishing. The traditional accounts we so often hear of immoderate opium-eaters who lived during the 17th and 18th centuries, and even in the beginning of the present century, are amazing, even when divested of what are apparent exaggerations. But at present a single intimation is nowhere met with or heard of in Rajputana, nor are immoderate opium-eaters so numerous now as they were formerly. A hundred cases of opium-eating may afford but two or three instances of excessive use, which even does not exceed one *tola* a day. The progress of

education and of civilisation discernible in all directions should be relied on as the surest means of stamping out the evil from Rajputana. It is, therefore, scarcely necessary for the Durbar to adopt special measures for checking the immoderate use of opium that still prevails.

20,177. Have you noticed any hereditary tendency to the excessive use of opium among the children of opium-eaters?—The children of spirit drinkers are said to have a hereditary tendency to drink. No such tendency ever came to my notice among children of opium-eaters, many of whom I know to be in no way different from the children of persons who take no opium.

20,178. We have heard something of the use of opium for the purposes of suicide; does that rarely happen in this district?—Opium is the drug sometimes taken by suicides to accomplish their purpose. However, instances of suicide by opium are very rare in Jeypore. On a careful examination of the police records of the city, and of the whole territory, I found that during the past three years there was only one case of suicide by swallowing opium.

20,179. Are the medicinal properties of opium very highly esteemed in the Pharmacopœia of the Hindus?—Yes, the medicinal properties of opium are spoken of very highly in the Pharmacopœia of the Hindus, as will appear from the following translations of three passages from three different Sanscrit medical works of great reputation:—

Harita Nighantusar.

(1.) The milky juice of the poppy is called by six different names, i.e., *aphena*, *ahipheha*, *aphuka*, *aphenaka*, *nishphena*, and *apaphenn*. It improves sexual appetite, prevents the accumulation of malignant fluids in the system and helps secretion of the bile, keeps up animation, acts as an astringent, cures cold and cough, relieves difficulty of breathing and other constitutional disorders, and increases vigour and semen. The poppy is of four different kinds (in accordance with the diversity of the colour of its flowers), namely, white, black, yellow, and grey. Opium is accordingly of four kinds. The first kind helps digestion; the second is a poison; the third keeps up the stamina of the body; and the fourth removes constipation. Opium, if taken in moderate doses, acts as a panacea and imparts energy and vigour.

Madanpala Nighantu.

(2.) The milk or juice which exudes from the capsules of the poppy is called *aphenaka*, *aphena*, or *saphenaka*. It keeps the system dry, acts as an astringent, cures cold, helps secretion of the bile, and supports animation.

Rajanighantu.

(3.) There are four kinds of opium, namely, white, black, yellow, and grey (in accordance with the above-mentioned different colours of the poppy flower). The white is a digestive, the black is a deadly poison, the yellow acts as an astringent, and the grey is a laxative. The first helps digestion; the second destroys animal life; the third keeps up vigour; and the fourth removes constipation.

It is manifest from the above ancient records that the use of opium must have prevailed in India from time immemorial; and the manner in which the drug has been recommended in the Pharmacopœia of the Hindus must be the reason why so many seek relief from the use of the drug. I have often noticed that the poppy flower is of various colours, but never heard before that the capsules from the flowers of different colours possess different medicinal properties. I also do not know whether any person interested in the use of opium ever thought of testing the correctness or otherwise of the distinction made in the Pharmacopœia of the Hindus by two different authorities, for whom the natives entertain the highest regard. They would not presumably have made such a distinction, without satisfying themselves on the point by the results of their own experience. However, those who are concerned in the production, traffic, and consumption of opium, from the poppy cultivator up to the consumer, appear to be totally unaware of the distinction. The poppy bearing flowers of different colours are grown intermingled in the same field; and when the flowers disappear, the capsules look all alike. Juice-opium is collected from the capsules without the least regard to the distinction above referred to. If it is true that the capsules from the poppy flower of black colour yield nothing but a

deadly poison, the fact ought to startle all opium consumers, whether habitual or occasional. As a habitual opium-eater, I will promptly arrange preliminaries for having the matter fully tested by the kind help of Surgeon Lt. Col. Hendley. The result will be published as soon as it is known. If the distinction made in the Sanscrit medical works is borne out by the result, it will, I need scarcely add, be a most important contribution to our knowledge of the drug, while it will confirm the discovery of the two distinguished Hindu Pharmacologists; and I will ascribe the result to the visit of the Royal Commission to Jeypore as having indirectly led to it.

20,180. We have had a good deal of evidence before us from other witnesses to the effect that opium-smoking, even in moderation, is an evil; do you concur in that opinion?—Yes, opium-smoking, even in moderation, which almost always tempts to excess, is an evil. However, opium-smoking in dens is strictly prohibited by the Durbar. Consequently, there are neither any chandu or madak shops, nor any opium-smoking dens in the city. Of course, it is well known to me that opium is smoked in private, although, so far as my information goes, not to any extent. An opium smoker enjoys his smoke more if he has companions with him, and this leads to the formation of smoking parties in their own houses; but, it is patent that it would be an unwarrantable interference with the private rights of the people if the Durbar were to stop these. The number of opium smokers in the city and its environs, with a population of 158,000, does not exceed 200, giving an average of 1·2 per thousand. They prepare and smoke chandu in their own homes. Chandu and madak are altogether unknown in the districts of Jeypore.

20,181. How would you compare alcohol and opium as subjects for restrictive legislation?—Both alcoholic liquor and opium in moderate quantities are, undoubtedly, effectual helps for supporting nature under adverse climatic influences or exhaustion consequent on hard work. It would not, therefore, be reasonable to restrict the sale of alcohol in cold countries to exclusively medical purposes because of the faults of a few; and, seeing that the use of opium in warm countries gives rise to far fewer instances of excess, it would be more unreasonable to limit its sale to medical purposes because of these few. The evil in both the cases lies in excess.

20,182. I will now ask you some subjects which concern you in Jeypore. Can you give us any facts and figures to show the direct and indirect losses which the Jeypore Durbar and its subjects are likely to suffer in case the production and use of opium for other than medical purposes were prohibited in Rajputana?—The cultivation of poppy in the Jeypore territory consists of:—(a.) Poppy which yields opium and is also valued for its seed. The capsules after yielding opium become useless. (b.) Poppy which does not yield opium and is valued only for its seed and capsules. The leaves and other parts of poppy plants in either case are of no use. Taking the average for the past five years, the total area of Khalsa land under cultivation of poppy of the first kind appears to have been 2,000 acres, and the area of Khalsa land under poppy of the second kind 622 acres. The total areas of Jagir and other alienated lands under poppy of the first kind and under poppy of the second kind appear to have been 1,000 acres and 4,000 acres respectively. The above figures have, in the case of Khalsa, been obtained from Tahsil reports, showing the areas actually under cultivation of different crops in each Tahsil, and those appertaining to Jagir and alienated lands are given by approximate appraisal. As greater care was employed in obtaining the above figures, they do not exactly agree with those furnished before by guess. The Raj rent on land under cultivation of poppy of the first kind is Rs. 21 per acre, and the land under cultivation of poppy of the second kind is rented at Rs. 7·8a. per acre. The expenses per acre of cultivation of poppy are shown below:—

	Rs.	a.	p.
Cost of seed for sowing	-	0	6
" manure	-	3	0
" preparing the soil	-	6	0
" weeding	-	1	8
" irrigation	-	6	0
" labour for collecting opium juice	-	7	2
Total cost	-	24	0

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Rao Bahadur Kantee Chunder Mookerjee, C.I.E. (Jeypore State.) 29 Jan. 1894.	(b.) Poppy which does not yield opium:—		
	Cost of seed for sowing -	Rs. a. p.	
	" manure -	0 6 0	
	" preparing the soil -	1 2 0	
	" weeding -	3 0 0	
	" irrigation -	1 8 0	
	Total -	10 8 0	

The out-turn per acre of poppy of the first kind:—

Opium juice 22½ seers valued at -	Rs. a. p.
Seed -	90 0 0
Total -	18 0 0
	108 0 0

The total out-turn per acre of poppy of the 2nd kind:—

Poppy heads together with seed weighing about 12 mds., at Rs. 5 per md., Rs. 60.

Net profit which the cultivator derives from poppy cultivation:—(a.) The total value of the out-turn per acre of poppy yielding opium is Rs. 108, and the total cost of cultivation per acre, inclusive of the Raj rent, is Rs. 45. Deducting the latter from the former, a net profit of Rs. 63 per acre is left to the cultivator. (b.) The total value of the out-turn per acre of poppy which does not yield opium is Rs. 60, and the total cost of cultivation, inclusive of the Raj rent, is Rs. 18. Deducting the latter from the former, a net profit of Rs. 42 per acre is left to the cultivator. If the cultivation of the poppy were prohibited, the irrigated crops of wheat and barley would most likely be raised in its place. The Raj rents per acre on land under wheat and barley are Rs. 9 and Rs. 4 8a. respectively. The expenses per acre of cultivation of the wheat and barley crops are shown below:—

(a.) The wheat crop:—

Cost of seed for sowing -	Rs. a. p.
" manure -	3 12 0
" preparing the soil -	1 8 0
" irrigation -	4 8 0
" weeding -	4 8 0
Total -	15 12 0

(b.) The barley crop:—

Cost of seed for sowing -	Rs. a. p.
" manure -	3 0 0
" preparing the soil -	1 2 0
" irrigation -	3 0 0
" weeding -	4 8 0
Total -	13 2 0

The out-turn per acre of:—

(a.) The wheat crop:—

Wheat 15 mds., at Rs. 2 a md. -	Rs. a. p.
Khakla (stalks) used as fodder -	30 0 0
	4 8 0
Total -	34 8 0

(b.) The barley crop:—

Barley 15 mds. at Rs. 1 8a. a md. -	Rs. a. p.
Khakla (stalks) used as fodder -	22 8 0
	3 0 0
Total -	25 8 0

Net profit per acre which the cultivator derives from the wheat and the barley crops:—(a.) The total value of the out-turn per acre of the wheat crop is Rs. 34 8a., and the total cost of cultivation per acre, inclusive of the Raj rent, is Rs. 24 12a. Deducting the latter from the former a net profit of Rs. 9 12a. per acre is left to the cultivator. (b.) The total value of the out-turn per acre of the barley crop is Rs. 25 8a., and the total cost of cultivation per acre, inclusive of the Raj rent, is Rs. 17 10a. Deducting the latter from the former a net profit of Rs. 7 14a. is left to the cultivator.

20,183. If poppy cultivation were prohibited what would take place?—If poppy cultivation is prohibited,

wheat is likely to take its place in the areas now under cultivation of the opium-yielding poppy, and barley is likely to take the place of the poppy which yields no opium. The cultivator will suffer a loss of Rs. 53 4a. per acre in case wheat takes the place of poppy which yields opium, and of Rs. 34 2a. per acre in case barley takes the place of poppy which yields no opium; while the Raj land revenue will suffer a diminution of Rs. 12 per acre in the first case, and of Rs. 3 per acre in the second case.

20,184. Have you any figures you can give us with regard to the poppy cultivation of Khalsa and other lands?—The total produce of Khalsa land under poppy cultivation is as follows:—(a.) 2,000 acres of Khalsa land now under cultivation of poppy of the first kind yield 1,125 maunds of juice opium, and 12,000 maunds of poppy seed; (b.) 622 acres of Khalsa land under cultivation of poppy of the second kind yield 7,464 maunds of poppy heads including seed. That of Jagir and other alienated lands under poppy cultivation is:—(a.) 1,000 acres of alienated lands under cultivation of poppy of the first kind yield 562 maunds and 20 seers of juice opium, and 6,000 maunds of seed; (b.) 4,000 acres of Jagir and other alienated lands under cultivation of poppy of the second kind yield 48,000 maunds of poppy heads including seed. Jagirdars and other grant-holders are not allowed to levy customs duty, but they levy *mapa* or inland customs duty on the produce of their respective holdings. The *Thekanas* of Shek-hawati and Torawati levy *zakat* duty on goods exported from, imported into, or passing through each *Thekana*. The rates are not uniform. The direct annual losses which the Raj is likely to suffer in the event of prohibition of poppy cultivation and trade in opium, are given below:—

(a.) Loss of land revenue on 2,000 acres of land under cultivation of poppy of the first kind to be replaced by the wheat crop at Rs. 12 per acre - Rs. 24,000

(b.) The loss of land revenue on 622 acres of land under cultivation of poppy of the second kind to be replaced by the barley crop at Rs. 3 per acre - Rs. 1,866

(c.) Loss of customs revenue:—

Import duties on 64 mds. of juice opium, at Rs. 25 per md. -	Rs. a. p.
Import duties on 113 mds. of cake opium, at Rs. 50 per md. -	1,600 0 0
Import duties on 12 mds. of juice opium at Rs. 25 per md. -	5,650 0 0
Import duties on 1,200 mds. of poppy heads, at Rs. 1 per md. -	300 0 0
<i>Mapa</i> or inland customs duty on 594 mds. of juice opium, at Rs. 25 per md. -	1,200 0 0
On 78 mds. of cake opium, at Rs. 35 per md. -	14,850 0 0
On 4,862 mds. of poppy heads, at 4 ans. per md. -	2,730 0 0
On 10,000 mds. of poppy seed, at 8 ans. per md. -	1,215 8 0
On 5,000 mds. of poppy seed oil, at 8 ans. per md. -	5,000 0 0
	2,500 0 0
Total -	35,045 8 0

20,185. Could any portion of that loss of customs revenue be recouped by a revision of the tariff rates?—It is impossible under the existing circumstances to recoup any portion of the loss. As no excise duty is levied on opium or poppy heads no loss will be suffered under this head.

20,186. What do you calculate to be the total loss which the Durbar would suffer under all the heads named?—The total loss which the Durbar would suffer under all the above heads would amount to Rs. 69,911 8a.

20,187. Is there any further loss which you think would be sustained?—Indirectly the Durbar will suffer further loss in the revision of revenue rates, or virtually in making a new *Jamabandi* or revenue settlement in the districts in which opium is grown. The new than Rs. 20,000. Direct annual losses which Jagirdars, *Mamlaguzars*, and other grant-holders are likely to suffer in case of prohibition:—

Rs.	Rs. a. p.	Rs. a. p.	Rao Bahadur Kantee Chunder Mookerjee, C.I.E. (Jeypore State.) 29 Jan. 1894.
(a.) Total loss of land revenue on 1,000 acres of Jagir and other alienated lands under cultivation of poppy of the first kind to be replaced by the wheat crop, at Rs. 12 per acre -	12,000	Direct annual loss to the Raj in land revenue -	25,866 0 0
(b.) Total loss of land revenue on 4,000 acres of Jagir and other alienated lands under cultivation of poppy of the second kind to be replaced by the barley crop, at Rs. 3 per acre -	12,000	Direct annual loss to the Raj in customs revenue -	35,045 8 0
(c.) Total loss of <i>Zakat</i> to the Shek-hawati <i>Thekanas</i> and that of <i>Mapa</i> levied by Jagirdars are likely to amount to -	15,000	Direct annual loss to the grant-holders in land revenue -	24,000 0 0
Total -	39,000	Direct annual loss to the grant-holders in <i>zakat</i> or <i>mapa</i> -	15,000 0 0
		Direct annual loss to the cultivators of Khalsa land -	1,27,725 12 0
		Direct annual loss to the cultivators of Jagir and other alienated lands -	1,89,750 0 0
		Total direct annual loss -	3,17,475 12 0

20,188. Are there any indirect losses which you consider the landholders might be likely to suffer?—Indirectly the grant-holders will suffer heavy loss in making new revenue settlement in their respective holdings, the aggregate cost of which is likely to be twice as much as the Raj will have to meet for the *Khalsa Jamabandi* operations.

20,189. At what figure have you put the direct annual loss which the cultivators will be likely to suffer?—I estimate the direct annual loss which the cultivators are likely to suffer as follows:—

(a.) Cultivators of 2,000 acres of Khalsa land in which poppy of the first kind is grown, will suffer at the rate of Rs. 53 4a. per acre, an aggregate loss of -	Rs. a. p.
(b.) Cultivators of 622 acres of Khalsa land in which poppy of the second kind is grown, will suffer at the rate of Rs. 34 2a. per acre, an aggregate loss of -	1,06,500 0 0
(c.) Cultivators of 1,000 acres of Jagir and alienated lands in which poppy of the first kind is grown, will suffer at the rate of Rs. 53 4a. per acre, an aggregate loss of -	53,250 0 0
(d.) Cultivators of 4,000 acres of Jagir and other alienated lands in which poppy of the second kind is grown, will suffer at the rate of Rs. 34 2a. per acre, an aggregate loss of -	1,36,500 0 0
Total -	1,89,750 0 0

Indirectly the cultivator will lose his credit, and it will be found beyond his power to make good this loss.

20,190. What would be the loss to the opium traders?—Their direct loss will be in stocks which will remain unsaleable. These stocks will most likely amount to more than 5,000 maunds, which at the rate of Rs. 500 per maund will be of the value of Rs. 25,00,000. The above estimate does not include the unsaleable stocks of retail dealers, which, taken together, must also be considerable. Indirectly they will suffer heavily by their business being disorganised. Moreover, they have to make large money advances to poppy cultivators, which, in the event of prohibition of poppy cultivation, the cultivators will not be in a position to repay regularly or fully. Thus with their capital seriously impaired, it will be extremely difficult for the opium traders to establish themselves in any other business. Their loss in this direction cannot be shown by figures, while the loss of credit, which they are sure to sustain, will seriously affect their position and stand in the way of their retrieving the loss.

20,191. Have you made any calculation of the direct losses to the Raj, to the grant-holders, as well as to the cultivators and the opium traders?—The following is an abstract of the direct losses to the Raj, to the grant-holders, as well as to the cultivators, and to the opium traders:—

Direct loss which opium traders (exclusive of petty dealers) will suffer in their unsaleable stocks, will amount to Rs. 25,000.

20,192. Do you think the village money-lenders would suffer any loss?—The Bohras or village money-lenders carry on a very lucrative business by lending money to poppy cultivators. They as a body are likely to suffer a diminution of incomes amounting to nearly Rs. 12,000 per annum.

20,193. What do you regard as the special advantages which induce the cultivator to prefer the poppy crops to all other crops?—The profit per acre is far greater than what could be obtained from any other crop. The poppy enables the cultivator to spare a portion of his annual gains for the purchase of agricultural implements and plough-cattle, and even to pay rent in cash for the cereal crops instead of paying in kind, in which case he has to give up one-third and sometimes even half of the produce. Besides, the village patels, patwaris, and others entrusted with the business of collecting revenue, often take advantage of the cultivator's illiteracy and deceive him for their own illicit ends. The poppy crop requires comparatively little water. As far as irrigation is concerned, an outlay of Rs. 6 secures for the cultivator a net gain of Rs. 63; while in the case of the wheat crop the same result could not be secured for less than Rs. 27. For this reason the poppy crop is particularly advantageous in years of drought. The poppy crop affords a great amount of light work suited to females and children. One or two acres of land under poppy gives suitable employment and thereby the means of livelihood not only to the young and old of the cultivator's own family, but to many others of the village. It is also to be noted here that the collection of revenue in cash, if agreeable to the cultivator, affords great facilities to the Raj for the effectual prevention of smuggling, which could not be otherwise remedied. It is only by the help of the valuable crops of which poppy is the most important, that the cultivator is able to avoid payment of tribute in kind. If the cultivation of poppy were prohibited, the measure will, no doubt, seriously affect the system of general cash payment, which the Durbar has, with so much care, introduced throughout almost the whole territory.

20,194. Have you any observations to make to us on the risks of smuggling?—The measures adopted for the prevention of opium being smuggled into British territory make the poppy cultivator liable to false charges. This is the reason why the poppy crop, notwithstanding its great value, is not cultivated more extensively in the districts of Jeypore. It scarcely requires mention that unless the surplus produce finds its way to some foreign market the cultivator cannot be expected to extend the cultivation of the poppy. It is also a noteworthy fact that Jagirdars and holders of other alienated lands discourage the cultivation of poppy, because they gain more from the cereal crops for which rent is generally payable in kind.

20,195. (Sir James Lyall.) You say that the Raj rent on land under cultivation of poppy of the first kind is Rs. 21 per acre, and on poppy of the second kind, Rs. 7 8a. per acre; are these what used to be called *zapti* rates?—Yes, these are called *zapti* rates.

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20,196. If the poppy is not cultivated that rate is not taken?—The *zabti* rate obtains for all the valuable crops; for poppy, sugar-cane, cotton, &c. the rent is paid in cash, which is called *zabti*.

20,197. But supposing that the field is occupied with wheat one year, what is then taken?—Then rent will be paid in kind. The food grains are paid in kind, and the valuable crops in cash. That is the system that prevails here.

20,198. Again, you said that there would be a loss of customs revenue in import duties; those are import duties on foreign opium passing through the State, are they not?—If the cultivation of opium is prohibited, customs duties on imports, exports, and transits will all be lost.

20,199. Import duty is only paid by opium grown outside Jeypore?—Yes. Opium which opium traders bring in here.

20,200. That pays import duty?—Yes. Opium produced in Jeypore when taken out of Jeypore pays export duty, but not opium passing through Jeypore. For instance, opium taken from Agra to Ajmere will pass through the Jeypore territory, and will have to pay transit duty, except when it goes by rail. We have a treaty with the railway not to charge any transit duties on goods passing through the Jeypore territory by railway.

20,201. The transit duty is lighter than the import duty?—Yes.

20,202. The import duty is payable when opium is brought by some merchant into Jeypore?—Yes, then we charge import duty.

20,203. If it is a merchant travelling through it pays transit duty?—Yes.

20,204. Are there any opium scales in Jeypore?—There are no scales here; they take it to Indore or to Ajmere.

20,205. If the opium is taken away after being weighed at the scales, and paying the duty to the British officer, if it comes through Jeypore again is duty paid then?—If it is covered by a license from Government, it is no longer dutiable.

20,206. Which Government?—The British Government.

20,207. Is there a difference in the various States on that point?—That depends entirely upon the nature and conditions of the treaty with the British Government and each State.

20,208. Has there been any fixed cash settlement made anywhere in Jeypore with the land revenue?—We are gradually introducing it, and it is a better system, because it prevents smuggling.

20,209. Inside the Jagirs of the Thekanas, do they levy their own import and export duty or not?—They levy duty only when the produce is taken out of the limits of the Jagirs. It is virtually a sort of export duty, but there are some Shekhawati States in which it is customary to levy not only export duty, but also charge something on goods passing through their States.

20,210. Those Shekhawati men are tributary to Jeypore?—Yes.

20,211. You say that *post* is much used in this country?—Yes, by the poorer classes.

20,212. That is composed of capsules of poppy squeezed in water?—Steeped, and then squeezed in water.

20,213. The higher classes use *amal pani*?—Opium dissolved and purified and mixed with spices, and formed into pills. They take it in that form. I take it in that form myself.

20,214. At what time in the day do Rajputs generally drink *amal pani*?—Generally once in the morning, and once in the evening.

20,215. You said that of the agricultural and pastoral classes about 10 per cent. are habitual opium-eaters, and more than 30 per cent. use opium occasionally, do you mean 10 per cent. of the adult males?—10 per cent. of the whole population.

20,216. (Mr. Fanshawe.) I understand that the class of petty bankers and traders, Mahajans and Banias, is a numerically large class in this Jeypore State, is that so?—Yes.

20,217. Can you tell me, generally, what the number would be?—I cannot give any idea of the numbers, because I never made out any calculation.

20,218. I find it stated that it is about 200,000; would that be correct for the whole territory?—It may be.

20,219. Is the habit of taking opium in moderation fairly common among that class?—Yes.

20,220. You have referred to a special occasion on which opium is taken as a social custom, Akshay Tij; will you tell us what that festival is?—The only feature of its celebration is opium-eating. Akshay Tij takes place on the third day of the new moon, in the month of Baisak, corresponding to the month of April, and generally friends are invited and retainers assemble together. The head of the family distributes opium, and also pieces of coconut and sugar candy or sugar. Then they congratulate one another, and return to their homes.

20,221. Is it a festival that is generally observed throughout all classes of the community in Jeypore?—It is a peculiar Rajput festival, in which men of other castes, Mahomedans, Kayasths, Brahmins, &c. join, being either dependents of the Rajput noble or in his employ.

20,222. I see you have put the out-turn per acre of opium at 22½ seers; is that in the case of land on which no other crop is grown in the year except the poppy crop?—There is no land on which the poppy crop is grown every year. Certain irrigated crops go by rotation. The field where poppy is grown in the course of one year, in the next agricultural season will not be found fit for poppy. Some other crop will be substituted in place of poppy—some other irrigated crop.

20,223. What I mean is this: during the same year in which the poppy crop is grown, is any other crop grown on the same land?—No other crop is grown, because land yielding poppy will not yield two crops in the course of the same year.

20,224. Then the out-turn per acre is calculated on that understanding, that the crop is a crop on good poppy land, which is used for no other crop during the year?—That is so.

20,225. (Mr. Haridas Veharidas.) You have said, "persons who take opium moderately are likely to live longer than others;" and in another place you have said that in this district there are no less than 10 per cent. of the population who are habitual opium-eaters and more than 30 per cent. who use opium occasionally; are those people whom you first mentioned as taking opium moderately included in that 10 or 30 per cent.?—The 30 per cent. has nothing to do with the people I mentioned who took opium moderately. I was referring to the effects of moderate opium-eating. As to the 30 per cent., I was referring to the occasional opium-eaters in the district. That is a general remark for the territory including the capital.

20,226. You have said that Rajputs, Meenas, Jats, Gujars, and other warlike races among the Hindus have no religious scruples to face in taking alcohol; which allows Hindus to take liquor?—I cannot quote the particular passage, but I can prove it from texts in their books.

20,227. Do you say that an opium-eater lives to a great age?—Yes, he is likely to do so; but nobody can guarantee that an opium-eater will live long.

20,228. (Mr. Mowbray.) You have referred to the cheapness of opium in Jeypore; could you tell me what the retail price of opium is?—Opium sells here at a rate varying from six tolas to ten tolas for the rupee.

20,229. What arrangements have you between the cultivator who grows the opium and the person who sells it in the bazar; may anybody sell it in the bazar, or does it require any license?—The cultivator is free to sell the drug to anybody he likes. We always realise the rent from the cultivator of opium, and then he is free to sell the produce to anybody. We have no exercise system here.

20,230. The cultivator may sell to any person he chooses, and any person may retail in any quantity he likes?—Yes, but the transactions must be confined within the limits of the Jeypore territory. A cultivator cannot sell it to a native of Agra and allow him to take it away.

20,231. When it comes to be exported I understand it has to pay an export duty?—Yes; and it cannot be exported without a license from the British Government, because we are bound by treaty not to allow the export of any intoxicating drug from our territory.

20,232. Could you tell me how much you do export from the Jeypore territory?—I can supply you with the figures afterwards. I have not got it on record here as to the exact quantity, but we have a Customs Department.

20,233. I think it would be important?—I will furnish you with the figures.

20,234. The loss of your export revenue is included in that Rs. 35,000 which you estimate as loss?—Yes, that estimate includes everything. There are no export transactions. We are bound by treaty not to allow the export of any intoxicating drugs from Jeypore.

20,235. Except, of course, under the conditions of the treaty with the British Government?—Yes.

20,236. That which you do export, I suppose, goes to Bombay for export to the China or other foreign markets?—I do not know where they take the opium. Our business is concerned with it so long as it remains within the limits of Jeypore, and when it is taken out, except by way of smuggling, then, of course, we have nothing to do with it afterwards.

20,237. Where do you import your opium from?—Opium sometimes is imported from Malwa into Jeypore.

20,238. Is that in any substantial amount?—I think some opium-eaters prefer Kotah opium or Malwa opium, and it is on their account that the opium traders sometimes bring opium into Jeypore from Kotah or Malwa.

20,239. You say that there are no opium dens in Jeypore. I should be very glad if you could tell me what practical steps you have taken, and how you have been able to succeed in putting down opium dens?—Because we have made efficient police arrangements to see that nobody smokes opium in dens.

20,240. What do you call a den?—A den is a place frequented by opium smokers. Of course they do smoke in their own houses.

20,241. How do you draw the distinction between half a dozen people meeting together in a friend's house and smoking privately; and what you call a den?—If the house is known to belong to a private gentleman, and it is reported to the magistrate that there are some six or eight opium smokers smoking opium there, the magistrate is not allowed to interfere. An opium smoker never enjoys a smoke unless he has companions, and it is a curious fact that an opium smoker sometimes, when there is nobody with him will close his eyes, and hold out his pipe, and name a certain friend, and say, "Now you take it for a moment and enjoy it." After holding it in that way for sometime he will again smoke himself. I know there are men in this city who smoke opium in their own houses; but, of course, I do not know how such practices could be interfered with by the Durbar.

20,242. Do you consider there are greater difficulties in the way of the British Government interfering with social customs than there are in native states?—What the Rajput princes are doing in their respective States to remedy social evils cannot, for obvious reasons, be done by Government in British territory. The monster meetings which met to protest against the "Age of Consent Bill," and the cry of "religion in danger" in the same connexion are too well known to require mention. The duty of initiating such reforms in British territory rather devolves on the enlightened natives of the country.

20,243. (Mr. Wilson.) Do you think opium is a good thing for young men between 20 and 30 years of age, who are in perfect health, and have nothing the matter with them?—Certainly not.

20,244. Would you like to see the consumption of opium in the Jeypore State increase or decrease in the future?—I should neither like to see it increase or decrease. If excessive opium-eating is decreased it will be well for society, but if moderate opium-eating, as it exists, is diminished, many of the fine arts, as I have already said, will suffer.

20,245. Would you like that the total quantity of opium consumed in the Jeypore State should increase or decrease in future years?—In future years it ought to decrease by the quantity which goes under the head "Excess."

20,246. We have been informed that many of the Rajputs both eat opium and drink alcohol; do you think that is correct?—That is correct, not many though; there are rare instances.

20,247. Will you be so good as to tell me again what steps have been taken in reference to the opium dens in this city, because I have been informed that there are a good many places where opium is still smoked and sold?—Opium is sold everywhere in the city.

20,248. What about chandu?—Chandu is not sold here. Those who smoke chandu buy opium and make the preparation in their own homes.

20,249. Is it your opinion that there are not now a good many dens in this city where chandu is sold and smoked?—It is a duty incumbent on me to see that nobody keeps any chandu shops in the city.

20,250. I have no doubt that you try to discharge your duty; but do you think you have been successful in stopping them?—I have been successful. I think there are one or two prisoners in jail at the present time who were punished for contravention.

20,251. We have been told that chandu cannot be conveniently prepared in small quantities, that it requires a considerable quantity of opium to be purchased at one time, I think a few seers?—That chandu cannot be prepared unless one has a few seers of opium is a thing which I hear for the first time.

20,252. Do you think that two or three tolas could be prepared at once?—I do not know. I have never prepared any chandu nor had anything to do with it.

20,253. What is meant by Khalsa land?—Land directly under the management of the Raj.

20,254. In reference to all the figures and calculations you have given us, may I ask whether you are conversant with the system of poppy cultivation, or whether you have obtained these figures from other persons?—I am quite conversant, because the Revenue Department is also under my charge. I have to superintend the revenue business.

20,255. You have prepared these figures yourself?—While I am in the capital I have to depend on the statistics supplied to me by the district officers. It is done in the same way by the British Government. These statistics are always supplied by the British Government, and if I have any doubts I have my own way of checking the correctness of these statements.

20,256. Is the only reason why people do not grow opium because they are afraid they may render themselves liable to false accusations?—I have already said that by our treaty we are bound to see that no intoxicating drug is smuggled from Jeypore, and owing to this condition in the treaty we have to look after our subjects. Our policemen sometimes deceive us. They try to involve a man in a false charge, and bring him to trouble, and for fear of such trouble the cultivator is not disposed to extend the cultivation of opium.

20,257. Is there any other reason besides the fear of the police which prevents cultivators from getting the large profit of Rs. 63 per acre?—Both for the Raj, that is for the Durbar, and for holders of alienated lands it is more advantageous to have revenue in kind than in cash, and consequently both the Durbar and other holders of land in the Jagir have discouraged poppy cultivation.

20,258. In reference to the Raj rents for poppy, for wheat, for barley, and for other crops, do I understand that the rent depends on the crop that is grown in each particular year?—With regard to the value of the crops, the rent is fixed at a cash rate every year, and the value of the crops is as follows:—the most important is poppy, next sugar-cane, and then cotton, for all these valuable crops there is a fixed cash rate per acre, and for the food grains the cereal crops, whether barley, jowar, and bajri, the rent is payable in kind—the cultivator has to pay from one-fifth to a half of the produce. This is the *zabti* rate.

20,259. Do the various officers of the Jeypore State measure these lands every year to ascertain how much

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Lieutenant-
Colonel
T.H. Hendley,
C.I.E.

is wheat and poppy?—Yes; the land has to be measured every year just at the beginning of the agricultural season.

20,260. In some other parts of India we have been told that poppy requires a very large quantity of water, and you tell us here that it requires comparatively little

The witness withdrew.

Surgeon-Lieutenant-Colonel T. H. HENDLEY, C.I.E., called in and examined.

20,261. (Sir W. Roberts.) You are, I believe, Residency Surgeon at Jeypore?—Yes.

20,262. What opportunities have you had of studying the opium question?—My service in India dates from May 1870, and in Rajputana from April 1871. I was in medical charge of the 4th Bengal Cavalry at Segowlee in Behar, where I had some opportunity of seeing the cultivation of opium, and for 15 months was medical officer of the Meywar Bheel Corps. In a monograph on the Bheels (which I contributed to the journal of the Bengal Asiatic Society as far back as 1875) I find that I noted that after a man had been wounded in a quarrel between rival *pals* or settlements, the Jogis, who act as priests, or the Gammaitis or headmen, generally have a solemn administration of opium, thus securing peace, and a grand feast and debauch on mohwa spirit follows. I was afterwards for about 15 months officiating Residency Surgeon in Marwar, and for a short time did duty with the Erinpara Irregular Force, and in both appointments had opportunities of seeing something of the use of opium amongst the Rahtores and aboriginal tribes. In April 1874 I was appointed Residency Surgeon at Jeypore, and since 1881 have been in charge of all the medical institutions of the State. From 1876 to 1881 I was Consulting Physician to the Mayo Hospital, and began my first inquiries into the use of opium amongst children in 1877, so that my attention was very early directed to the subject. I took so much interest in the matter that in 1891 and 1892, when on furlough in England, I attended most of the more important meetings at which discussions were held, or papers read on opium, and in this way familiarized myself with the opinions of both those who opposed or were in favour of the use of the drug. In order to ascertain the truth, and to be in a position to substantiate more clearly by facts the opinion which I had already formed, I began a special inquiry on my return to Jeypore in the summer of 1892, and in August of the same year prepared, and issued to a number of my assistants, and to leading men of all classes, a series of questions, based in part on a paper written by Surgeon-Lieutenant-Colonel Crombie of Calcutta, but to a considerable extent on my own experience. I have received a large number of replies from men of all classes in Jeypore. These include the present Minister of the State and his predecessor, the Raja of Khetree, the Rao Raja of Sikar, Rao Bahadur Govind Singh, the first noble of Jeypore, and other members of the council, the President of the Jeypore Municipality, the two United Presbyterian Missionaries at Jeypore, the Superintendent of the gaols, and my two fully qualified assistants (one of whom is a Calcutta graduate), 20 hospital assistants, and seven native doctors, three Mohamedan *Hakims* or practitioners of the *Yunani* system of medicine; Brahmans, Rajputs, Jains, Kayasths, female medical practitioners, Vaidas, &c. In all 55 separate opinions have been obtained, of which I submit a carefully compiled précis as well as a summary.* In considering these opinions most weight must, of course, be attached to those of the older and more experienced men, especially amongst the hospital assistants, some of whom have only recently entered the service. I have given their statements in full, although in some cases their replies are clearly mere guesses, as I wish it to be understood that I have in no way made a selection to suit my own views. I have for many years past had under my care from 50 to 90 in-patients at the Mayo Hospital in Jeypore, and have also seen the most important cases amongst the out-patients. The two large prisons of the State and the lunatic asylum, as regards their medical arrangements, are also under my supervision. There are 27 dispensaries under me, and the hospital assistants in

* For list of persons consulted and summary of their replies, see Appendix I. to this Volume.

water; can you explain whether it is owing to difference of climate, or in what way it is that poppy requires much water in one place and little water in another place?—The case ought to be the same all over the world. You are misinformed, I think. I can prove by figures that the poppy crop requires comparatively less water than any other irrigated crop.

charge of these send copies of all medical opinions they give in the courts for my information. The whole of the men in the Jeypore army, who are supposed to be fit for pension, come before me, and, when in camp, I have abundant opportunity of meeting men of all classes and castes.

20,263. What opinion have you come to on the basis of this elaborate investigation in regard to the use of opium in Rajputana?—My deliberate opinion, based upon all my investigations and mature experience, is that the prohibition of the growth, manufacture, and sale of opium in native States would be not only unwise, but an act of cruelty. This is quite apart from the economic aspect of the question. Opium, in my opinion, is the best, the safest, and, in this part of the country, the cheapest drug which is available for the relief of pain and of many ailments from which the people, especially the poorer classes, suffer. It is the one which is most under control, the one which, even when taken in excess, is the least injurious, and the one to the use of which, even amongst the most strict, the least blame (if there be any stigma at all) is attached. The inevitable result of any attempt to lessen the facility with which opium is procurable would be the resort to spirits of the strongest and most pernicious kinds (these being the cheapest), or to other articles which would serve to stimulate or relieve pain, but none of which would, I believe, answer the purpose so well as opium. In India there are very many articles which, in emergency, are capable of service as stimulants and narcotics, and all of them are occasionally offered to *Shiva*, or *Mahadeo*, with whom it is said to be a favourite food. Dhatura seeds are used by a few, by others; many eat *zarda* or coarse tobacco; the richer classes take *pan* or betel with cardamoms, cloves, lime, nutmeg, &c., nearly all day long. All of these, even *pan* to some when taken in excess as it so often is, are, I consider, in most cases worse than opium. Beyond this, however, is the fact that some of them are mere luxuries, and all are incapable of exactly filling the place of opium. Drugs and stimulants are almost necessary if life is not to be a burden to the poor vegetarian, whose food in India is notoriously insipid to a degree which is hardly realised by Europeans. One of my native correspondents says, "Without the poppy the poor would be like the dead." The use of *bang* or other preparations of Indian hemp, to which many would resort if deprived of opium, would, I think, be a great evil, as it is not unfrequently the cause of much misery, of deterioration of health, and even of certain forms of insanity; but there can be no question that the general use of alcohol would be a fearful calamity. I have seen many families ruined by drink. In the Jeypore State it is well known that, within 30 or 40 years, there have been as many as three or four Thakurs or nobles who have succeeded one after the other to valuable estates, and have all died from drink. I have myself seen several young nobles of less than 20 years of age who have thus come to a premature end.

20,264. Speaking from your personal experience, do you think that the effect of alcohol in Rajputana is different from its effects on the people of Western Europe?—There seems something in the nature of alcohol which the Indian cannot resist. In too many cases nothing can stop him until death puts an end to his life. Since I came to Jeypore the number of shops for the sale of European spirits has enormously increased. In Bengal it is well known that alcohol has done fearful mischief within the last 30 years. My assistant, Babu Jadonath Dé, refers to this with just dread. He thinks it came in with the European Conquest of Bengal, but the vice is an old one. The Ain-i-Akbari is full of examples of the premature death of great Moghul nobles from

excessive drinking, and so are works which relate to the history of later monarchs than Akbar. No one ever heard, as far as my knowledge goes, in India of opium doing such terrible mischief. Even if abused at the very worst the opium-eater only does harm or is a nuisance to himself. I should not have the slightest hesitation in substituting opium for alcohol wherever possible in the case of a native of India.

20,265. What objection would you have to the use of opium being prohibited except for medicinal purposes?—It is asked whether the sale should be prohibited except for medical purposes. I reply in the negative, because in this country it would be impossible to give medical sanction for its use in every village. In Jeypore, which is particularly well supplied with dispensaries, many people are a day's journey and in some cases two or three from those institutions. Many villages have neither *Vaid* nor *Hakim*, and what regulations could control a *bania* or common shopkeeper? It is the very facility with which a well-known remedy like opium is procurable that adds to its value. There is another thing, namely, that in Rajputana a poor man can get relief from pain or stimulation in weariness for a very small sum if he uses opium, whereas alcohol would cost much more than he could afford. I have dwelt particularly on eating opium, the use of poppy-heads, and of opium in solution, because I have most knowledge of these modes of using the drug, and opium smoking is rare in Jeypore; but in the districts infusion of poppy heads is still cheaper, and, therefore, much more resorted to by the poor.

20,266. Do you think that any further restrictive measures are desirable?—I do not think any restrictive measures are desirable; moreover, I feel sure that they are impracticable. The Emperor Jahangir in India in 1617, and Shah Abbas in Persia, did their utmost to check by penal enactments the use of tobacco shortly after its introduction into the two countries, but without the slightest effect, and so it would be with opium. As far as I can learn, the Moghuls made no such efforts to stop the use of opium, though in the *Ain-i-Akbari* mention is made of its uses, one man going so far as to eat it like cheese from his mother. A great many men might suffer for a time by anti-opium legislation, but in the end they would have their way or resort to one of the substitutes to which I have advanced such strong objections.

20,267. What do you think with regard to the disposition of the people of India in regard to the use of opium for non-medical purposes, and their willingness to bear the cost of prohibitive measures?—There are a few men whose minds dwell on the abuse rather than on the use of opium, of *bang*, and particularly of alcohol, who see individual cases in which harm has resulted, and who are well fed, healthy, and well cared for themselves, and have their passions and appetites under control, who express a wish that something should be done, and also think that prohibition or restriction might be useful, but nearly all of them are of opinion that any change must be very gradual, otherwise great suffering would be caused, and, almost to a man, they fear that in putting check on one evil, there is the terrible danger of running into another, and that is the use of alcohol. There is, moreover, a great unanimity of opinion that if anything is to be done, the Government should do it, as any odium that might be incurred would not fall on individuals, but on the broad back of the paramount power. The Walter Kirt Rajputa Hiti Karini Sabha or Rajput Social Reform Committee, and, I believe, the Kayasth Reform Committee also would restrict the use of opium, *bang*, &c., but chiefly as a part of ceremonial at feasts, &c., but they do not aim, I think, at interference with personal freedom in the matter. As to the willingness to bear even a part of the cost of prohibitive measures, I am sure the general attitude would be that and most correctly summed up in the words of my friend Rao Bahadur Kantee Chunder Mookerjee, that any attempt to make men pay for it would be "zulm" or oppression. Even inquiry almost bears this aspect in the eyes of the majority of the people. The Jeypore Durbar aided me in the accumulation of facts regarding the persons who use opium, and my subordinates made their inquiries with the utmost care and tact, and the people were also assured that no tax or interference with them was contemplated, yet the opposition and suspicion were so great in the city of Jeypore amongst the common

people, that I felt that it would be very undesirable to make a similar investigation as to the use of *bang*, and, therefore, refrained from collecting cases, when a series of questions was sent to me to fill up for the Commission on Hemp Drugs. Even when the object is beyond cavil a good one, the common people so dread the results of minute personal inquiries, that I consider the frequent making of them a source of political danger both to our own and the native Governments. I submit a letter* from my friend the Rao Raja of Sikar, in which are some important remarks on this subject.

20,268. What information can you give us in regard to the consumption of opium by the different races and in the different districts of India?—As regards 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. In the Jeypore territory opium is consumed by all classes of the population, and, as far as my information and inquiries go, by about 25 per cent. of the adult males among the Hindus generally, by perhaps half as many of the Mohamedans, and by a still smaller proportion of the Jains, who are Hindus by race, though not orthodox in religion. The last named use more *bang*. Rao Bahadur Kantee Chunder Mookerjee, C.I.E., gives me a curious reason, but probably the true one, for the lesser consumption amongst Musalmans here, viz., the fact that they are physically stronger than Hindus. Perhaps this is because they are meat-eaters. On the other hand, in large towns in British territory, with a great number of Mohamedan inhabitants, they use the drug much more largely than the Hindus. The Rajputs are the greatest consumers on the western border and in North Jeypore, or the Shekhawati districts. Ninety per cent. of the Shekhawats, who observe some Mohamedan customs also, are said by Thakur Hari Singh to take opium in old age, while in youth 10 per cent. perhaps may do so. Amongst the Rathores of Marwar, the tribe of the Maharaja of Jodhpore, with whom the great majority of the Kachwahs, the ruling clan of Jeypore, are allied in marriage, opium is taken almost without exception by all the guests at feasts of betrothal. It is also offered at visits of condolence, and thus every one personally learns the effects of opium and becomes habituated to its use. The Rajput drinks spirit also, and takes *bang*, but, as a ruling chief once said to me, "To take one intoxicant or drug is good, but a man is 'unwise who habitually uses several.'" This was with reference to a prince who had just died from excess of several kinds. Some subsidiary and allied castes take opium in the same way. I have already noticed that it is given to the Bheel to cement peace after quarrels. Rajputs eat it together at the Akha Tiji, or anniversary of the beginning of the golden age, and it is said to be generally given in cases of female infanticide. For disease, or as a prophylactic, opium is used to the greatest extent in the Jeypore territory near the fort of Ranthambhor, and in the district in the south-east corner of the State between the rivers Bannas and Chambal, which is very malarious. Almost everyone uses it in these parts in the belief that it protects against the prevailing disease. All through the State, according to my experience, sowars, the Nagas or members of a sect of religious military monks peculiar to Jeypore who are most reliable soldiers of the State, and official servants of all kinds, whose duties necessitate exposure to all weathers, in most instances, sooner or later, use opium. The general history is this: a sowar, for example, has to carry messages at all hours of the day or night; he gets wet, and his clothes dry upon him; this happens over and over again; sometimes he suffers from fever, sometimes from muscular pain, or from chronic rheumatism, or a little diarrhoea, and is always sore and stiff; he takes a little opium, which at once relieves him and enables him to do his work. In my inspection tours such men accompany me and get through their stage at a rapid pace, perhaps an hour before sunrise, without the slightest difficulty. They can always be relied upon to do their work without murmuring, but without opium they would have been fit for nothing, and would not have been able to earn a livelihood for themselves or their families.

20,269. What have you noticed in regard to the effect of opium on old men?—It is really pitiable to see the worn out, crippled old men, who come to me every year by the hundred to be examined as to fitness for pension, who for years have worked on under these

* See Appendix I. to this Volume.

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conditions, and have been kept going in many cases by opium alone. Their pay may be sufficient to keep them well-fed and well clad, and so protect them against disease, but every one has a family or a number of hangers-on to support, who drain him of funds, and thus keep him ill-fed. Everywhere the poor suffer to an enormous extent from malarious fevers, as well as from their sequelæ, from sciatica, enlarged spleen, ulcerated legs, muscular pains, and neuralgia of all kinds, also from chronic rheumatism, asthma, chronic bronchitis, pleurodynia, chronic dyspepsia (due to coarse feeding, exposure, and malaria), dysentery, and chronic diarrhoea. In all such cases, and especially where they are accompanied by aching and pain, opium is the sheet anchor. Everyone knows it, everyone can get it without difficulty, and, in the vast majority of instances, the sufferer obtains relief. It is not, therefore, wonderful that a man flies to the remedy again and again, and at last cannot live without it. It is also taken for rectal fistulæ and hemorrhoids to relieve pain. The rich in the large cities, especially in Jeypore, suffer often for many years from such affections owing to their sedentary habits. They fear to be relieved by surgery, hence resort to opium. I have lately had a case in which a Seth or banker so suffered, without undergoing operation, for six years. I remember another case of a great scholar who died of prolapse of the bowel consequent on the presence of an enormous number of large hemorrhoids, who for some years took opium to relieve fearful suffering rather than adopt reasonable treatment which might end in a surgical operation. Of course he ought to have sought relief and cure in the proper way, but his history is that of many people here, and especially in the districts where no skilled surgical aid is available. Opium, according to most authorities on drugs, checks every secretion in the body except that of the skin and mammary glands, and, some add, the testicles. It is used therefore on this account in certain disorders, as, for example, epiphora or excessive discharge of water from the eyes. My own khansama, or head table-servant, who has been in my employ more than 16 years, and is a most reliable, respectable, and trustworthy man, has taken opium from his seventh year for this cause. He now eats nine and a half ounces of opium every month, or about 147 grains a day, without ill effects, and has taken a great deal more. He is nearly 70 years old, and until last year went regularly into camp with me, riding 20 or even 25 miles every night, and working several hours in the day.

20,270. What further evidence have you had of the usefulness of opium in diseases?—In glaucoma, ulceration of the cornea and injuries or acute diseases of the eye, the pain is very severe, and the only known mode of relieving it in the districts is by giving a narcotic, preferably opium. Opium is the best generally available remedy or palliative for diabetes, the curse of well-to-do people in Bengal.

20,271. Is it not the common household remedy throughout Rajputana?—Yes.

20,272. In what way is it used?—The ignorant and poor only know one really effectual drug for relieving pain in disease and accident, and that is opium. The aged use it to lessen the feeling of weakness and to enable them to bear the trials and infirmities peculiar to their time of life. It is not surprising that a drug, of which a great authority, "Whitla," writes as follows, should be found so valuable in disease in India: "These hypnotic and anodyne qualities of opium render it the most important drug in the Pharmacopœia; and again, as a 'pain reliever,' opium surpasses all others in certainty of action and safety."

20,273. I understand you have got a very large number of answers from individuals to whom you applied in regard to various points bearing on the use of opium. What are some of the reasons given why people begin the opium habit?—My list of the reasons for resorting to the habitual use of opium shows a large number of cases in which grief is stated to be the real cause. This fully bears out my experience. Very many poor hardworking peasants, and especially females, have assured me that opium alone has given them ease when deprived of their sons or bread-winners, or of their means of living in comfort. I do not recollect any case in which such persons have abused the drug. Others take it when cold and worn out by exposure and hard labour, and find it tides them over the difficulty and enables them to return to their daily tasks with renewed

energy. It is taken by a large number of persons in the same way that in Europe wine or beer is used, viz., merely as a stimulant or a slight exhilarant after toil, for the temporary alleviation from the petty worries of life which it affords. No doubt many begin it in this way because others use it, and because they learn its value in these respects at caste feasts, but I do not think that such men often use it in excess. A larger dose is generally used in the wet season than in the dry months, and still more in the cold weather. The regular opium-eater thus becomes indifferent to cold and climatic changes, and is protected from many diseases which are caused thereby, and, as a consequence, does not, as far as my inquiries go, suffer so much as other natives of India from visiting Europe or the hills; of course, it is understood that he must be well fed.

20,274. What is the quantity usually taken by habitual opium-eaters in this neighbourhood?—The quantity taken ranges from 3 to 20 or even 30 grains a day in ordinary cases up to a *tola* or 180 grains, or even to far larger quantities. Those who take it regularly increase the dose, but slowly; those who are irregular and careless in the end take large quantities. In the rains and cold weather, as before stated, the dose is increased to produce the same effect as in the hot season. The tendency is to increase the dose, but in moderation with prudent persons who have command over themselves. Like all drugs and stimulants it is, of course, liable to abuse, but far less so, in my opinion, and in that of all the more reliable and experienced persons whom I have consulted, than with spirits, wines, or *bharg*.

20,275. What is the kind of opium used in this district; is it the opium grown here?—For the most part it is grown in Rajputana.

20,276. Can you tell us whether the opium of Rajputana is of the same strength as the Benares and Patna opium?—I believe the pure opium is. It is exported as opium, and pays the ordinary duty on the frontier.

20,277. In your opinion, at any rate, it is about the same strength?—The opium we get in the Bazaras to make our tinctures and other medical preparations, which we use in the dispensaries, answers as well as the ordinary Benares or Patna opium.

20,278. What have you to say in regard to the relation of the opium habit to suicide?—I have never seen a man desire to commit suicide because he was addicted to opium-eating, but I have been called upon for advice in such a case from the excessive use of tea. I have also seen tobacco abused so as to nearly kill its victim. For disease or weariness opium is generally first used in middle life. Younger men take it in company, or as beer or wine are taken at an earlier age in Europe, and a few begin it at puberty or shortly afterwards in the hope of remedying the evil results of dissipation. In a very small number of cases parents continue to give it to their own children from carelessness or on account of disease. Women take the drug less frequently than men, and usually only for disease. My impression is that I have seen more females than males who have assigned grief as the cause for their use of the drug.

20,279. What effect has the use of opium on the moral character?—The most important questions, no doubt, are whether opium tends to degrade those who use it, to deteriorate their health, to cause neglect of business, poverty, gambling, domestic unhappiness, or sensuality. As to degradation, I think it is quite clear that no stigma of any kind attaches to the man who takes opium for disease, or even as a luxury and ordinary stimulant. I have seen many men eat it publicly, even Mohomedans of repute and respectability; but, perhaps, with the exception of eating tobacco and *pan*, the same cannot be said for any other drugs or stimulants. A man who takes a large quantity may sometimes nod in Durbar, and so be the subject of friendly chaff, but his friends do not seem to have the less regard or esteem for him.

20,280. Are habitual opium-eaters good business men?—As regards business, except in case of excess, and even then it will probably be found that other stimulants are used at the same time, I do not think cases of neglect or diminished capacity are common. On the contrary, I have found that opium-eaters are so tenacious of purpose, that they may be relied upon to do work conscientiously, and after their regular dose

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even show increase of power and mental activity (such increase of power has been made use of not unsuccessfully by those who have to undergo a severe educational test examination). Some of the best soldiers who guard my camp on tour, or the horsemen who show me the road, eat large doses of opium. My khansama, who has been already referred to as a great opium-eater, is a valued servant well known as a most respectable and really good man with unusually good manners. A certain amount of time may be wasted, perhaps, in taking the drug and as the effects are passing off, but, from a business point of view, an opium-eater is as sharp as his neighbours, and, I should say, a better hand at driving a bargain. The present Minister of Jeypore gives his own experience of the use of the drug, which is sufficient as regards the intelligence of opium-eaters, but he and I were once called upon to decide whether a man who was in custody should be allowed to take an enormous dose of the drug as it was feared that he intended to commit suicide. He took the dose, which he weighed against a piece of chalk about two inches long (that he scraped daily in order to diminish the dose imperceptibly) before us, without any ill effects. He was an exceptionally able man of great intellectual power, and was, what is more remarkable, the most enormous man I ever saw.

20,281. Do you think poverty can result from the use of opium?—Poverty can hardly result in this part of India from taking opium or the poppy, as both are very cheap. Many men would not be able to work for their families if they did not use the drug, hence to some extent it may be looked upon as a source of gain rather than loss.

20,282. Has it any effect on family relations?—One of my informants thinks domestic unhappiness might ensue from the want of opium. The prevailing opinion is to the same effect here, and I know of no cases to the contrary. The family of the drunkard are always unhappy and in fear, but the relatives of an opium-eater know that, at the worst, he cannot bring them to open shame or injure them. Those who use *chandu* and *madak* sometimes cause some trouble to their friends, because these articles are taken in public shops, hence may lead to neglect of work, just as in the case with the frequenters of public-houses. When idleness ensues it is from the same causes. Gambling is not a result of using opium. It certainly does not increase sensuality. As regards disease, I think much of the ill-fame which is said by the unexperienced to attach to the use of opium is due to the fact that the natural results, progress, and termination of the diseases for which it is taken are confounded with the supposed evil action of the drug itself. As I have pointed out, men take opium for a definite cause, generally for chronic disease, and it is my firm belief that, in the vast majority of cases, they do so with decided benefit, and with the effect of prolonging life. But opium does not always cure and may only afford partial relief; the disease itself may increase, though less slowly than before, and eventually kill. Sometimes opium may be taken in excess and so become a disease itself, but I think such cases are very rare. I see a few cases every year of obstinate constipation, almost amounting to obstruction of the bowels, in those who take large doses of opium, but they are generally due to irregular dosing, and usually rapidly yield to proper treatment again. Dysentery is often said to be caused by opium, but I think rarely with justice. In his well-known work on poisons, Dr. Murrell asks this question—"Is opium-eating or opium-smoking necessarily and universally pernicious?" and in his answer attributes the prevailing belief to the descriptions of the older writers, especially to De Quincey, whose health only suffered when he took enormous quantities. He instances the Chinese as a nation which proves the contrary, and especially refers to the great age of many habitual opium-eaters. All my experience goes to confirm his views. A short time ago I had an old woman in the Mayo Hospital who had taken large quantities of opium for many years, and finally died when about 100 years old. There are men in Jeypore who are nearly as good examples of the long duration of life of opium-eaters. On the whole, the use of opium in preventing the encroachments or mitigating the ill-effects of disease, and in lessening the effects of worry, must increase the sum of years of human life, and add greatly to the comfort of individuals. Most of my informants think it has nothing to do with the duration of life, and many consider that it lengthens it.

20,283. Have you had any experience with regard to the effect of the opium habit on subjects of surgical operations?—It has been said that opium-eaters are not good subjects for surgical operations. I have not found it so apart from the disease for which it has been taken. Three months ago I removed a large calculus weighing four ounces from the bladder of a man who took opium and poppy (15 grains opium and 5 drachms poppy-heads). He recovered without a single bad symptom.

20,284. What has been your experience of the effect of the opium habit on crime?—Almost without exception my informants agree that opium-eaters are not, as such, guilty of crime. Opium-eaters, like other persons, may commit crimes, but not because they take opium, rather the contrary indeed. A little petty theft, for the sake of procuring the drug, may be traced to them. I do not recollect ever having had to dismiss an opium-eater from service under me or to have had occasion to find serious fault with one, though often I have had to deal seriously with drunkards.

20,285. What experience have you had of opium being given to infants?—Children are given opium in Rajputana from about the third month to the second, third, or even fourth year, chiefly to keep them quiet, and set free the mothers for domestic duties or work, also to prevent pain and crying during dentition, and in the hope of preventing and curing diarrhoea and such like infantile disorders. At one time I thought the practice wholly bad, but my views have somewhat changed, and I am not now prepared to say that a very ancient custom such as this is without justification in a country in which pure milk is most difficult to be had by the poor. Goats and cows act too often as scavengers to make it at all sure that their milk is healthy even when directly drawn from the animal. To the universal practice of boiling the milk, to the prolonged lactation of infants, and to some extent to the use of opium, I am inclined to attribute the fact that any children of the poor in some of the large cities of Rajputana ever survive to grow up at all to be men and women. The children show no desire in after-life to especially resort to opium, nor is the progeny of those who use opium less active or healthy than that of other people. Nearly all my informants agree with me that insanity never follows the use or even abuse of opium. The chief Yunani physician here, Sheikh Buali Sena (Aviceenna) and Hakim Ali state that some kinds of mania are cured by opium; one man thinks the want of it leads to foolishness. The general opinion is that it is not disgraceful to take opium in moderation. Some think it an infirmity, and of course all consider the abuse unwise. It is only contrary to the religion of the Musalman, and with him in the same sense, that all intoxicants and stimulants are forbidden even as tobacco is; but, as one of my subordinates says, "precepts are not practice." Mohomedans allow it to be used as a drug, but alcohol is so abhorred that if a drop of it is spilt on a garment the piece of cloth should be cut out. On the question of liability to disease, I think that the opium-eater is protected against many minor ills, and especially against bowel complaints, diabetes, and malarious affections.

20,286. Have you anything to say in regard to opium as an aphrodisiac?—I think that the statement that opium is used for vicious purposes as an aphrodisiac is incorrect. All my evidence goes to show that it does not increase sexual appetite. In cases of failing health, due to excessive and premature use of the sexual organs in the male, it is taken because it is the general impression amongst natives of India that it delays seminal emission, especially if taken with milk. This is a very different thing from employing it as an excitant. In the east, where failure from various causes is very common, many other medicines are used as aphrodisiacs, as, for example, strychnine, musk, Indian hemp, and very many indigenous drugs. The authorities on *Materia Medica* are very uncertain on this point. The majority say nothing on the subject, and others merely that it is used in the East as an aphrodisiac.

20,287. I understand that you have collected the details of some 4,400 opium-eaters in the Jeypore District, and that you have tabulated the results?—Yes.

20,288. Do you think you could supply an analysis* in tabular form which might be put in the Appendix?—I think so.

* See Appendix II. to this Volume.

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20,289. You also obtained 55 reports from persons you applied to, and I understand you have made an analysis of these reports; would you kindly hand it in for printing in the Appendix?—Yes.

20,290. (Mr. Wilson.) In referring to the fact that the people were largely vegetarians, you spoke of opium as almost a necessary of life, but apparently only a small proportion of people get this necessity of life?—I spoke generally there. I said, "Drugs and stimulants of some kind;" in that I was referring to *pan*, and some of the things I had previously mentioned.

20,291. Do you think a very large proportion of the people do take some of these articles you refer to?—They take something always, I think; strong pickles, or something of that sort, strong condiments, chillies, &c. I believe I am correct in stating that all vegetarians here use chillies and assafoetida.

20,292. You also refer to the number of shops for the sale of European spirits, are they pretty freely licensed in this city?—I know nothing of that aspect of the question.

20,293. You know there are a great many?—Yes. I think it is to the increased desire to use European liquor that there are so many more European shops than formerly.

20,294. You referred to the Rathores of Marwar, are they a tribe or clan of the Rajputs?—That is the ruling clan of Jodhpore, of which the Maharajah is the head. It is one of the great divisions of the Rajput races.

20,295. Am I right in believing it is a large and numerous clan?—Yes.

20,296. I do not know whether you are acquainted with the "Annals of Rajasthan," by Lieut.-Col. James Tod?—I am.

20,297. Are you aware that in that book, on page 163 of Vol. 2, he says, "Though debased by one besetting sin, the use of opium, the Rathore is yet a noble animal?"—I have not found him a noble animal, I have found him a very noble individual. I have served in Marwar. I was thoroughly well acquainted with the late Maharajah of Jodhpore and the present one, and many of the Chiefs amongst the Rathores, and am proud to have many of them as my friends.

20,298. Would you agree with Col. Tod that it is this besetting sin which debases them?—I have not said that opium was debasing, nor were the people debased.

20,299. Lieut.-Col. Tod has referred to the use of opium as the besetting sin of these people which debases them; do you agree with that expression of opinion?—I do not agree. I think Col. Tod's experience of Marwar was very small. He was principally in Meywar, and only made a tour, as far as I know, through Marwar. It is well known that Col. Tod was very much prejudiced in favour of Meywar, and against Marwar. In another place Col. Tod writes, with reference to the Rajputs, of *amal pani* being "dearer to them than life."

20,300. You said that almost everyone uses opium in certain districts in the belief that it protects against the prevailing disease, which I understand to mean malarial disease?—Malarial.

20,301. Is it your opinion that it does protect a man against that?—I believe it does; but I believe there are better things. It is the only thing they can resort to under the circumstances.

20,302. I am referring to the expression you used, that they take it in the belief, is that your belief too?—To a limited extent it is. Of course, it does not protect like quinine or other drugs.

20,303. Then you also refer to "worn-out, crippled old men;" but these old men have been crippled by taking opium, have they not?—No, through disease. They have only been kept alive by opium.

20,304. You think they would not have lived at all if it had not been for opium?—They certainly would not have been able to work.

20,305. You do not think the opium had anything to do with their miserable condition?—No. I think they would be better without the disease than the opium.

20,306. You referred also to chandu and Madak as being taken in public shops; I dare say you heard what the last witness said, that there are no chandu shops?

—I have said already I know very little about chandu and madak.

20,307. You said that those who use chandu and madak sometimes cause trouble to their friends, because these articles are taken in public shops. The last witness said there were no such shops, and I want to know whether you can reconcile your statement with his?—His statement is confined to Jeypore, and mine is a general statement.

20,308. You are not referring to this part of the country?—Not generally. Speaking of Jeypore, I have already said that my experience is very small connected with smoking opium.

20,309. Do I understand from your evidence that the general insanitary conditions of Rajputana are extremely unfavourable to child life?—Very unfavourable to life altogether, I should think, but still more so to child life, especially in the larger cities. Sanitation is making some progress, but we are only on the fringe of the subject. It is notorious here that the mortality amongst children is enormous.

20,310. In reference to the use of opium as an aphrodisiac, I do not quite see where the contradiction is. You say that you think it is incorrect to say that it is used for vicious purposes, because you think it does not have that effect; but a thing may be used for the purpose, and yet not have the effect, may it not?—It may be taken for a vicious purpose although it may fail to effect that purpose?—Yes, but I do not think it is generally taken in that way. I think it is taken where a man's powers are failing—he takes it as a drug in the hope of keeping himself in good condition.

20,311. Have you known young men take it for that purpose?—Young men are very soon worn out in this country, and they may take it under that impression when they become diseased, but not as a stimulant during health.

20,312. I gather that you distinctly state that one great reason why you would not favour any stringent restriction on the use of opium is the fear that people would fly to the use of alcohol, ganja, and so on?—The great reason is that it is the most available drug for the relief of pain. I do not think any restrictive measure are desirable.

20,313. Would you be in favour of any further restrictions than at present exist on those articles?—I should like to see their use restricted very much indeed. I doubt whether it would be possible, but the evils of drink are so enormous in this country, especially amongst the nobility, that I should be very glad if the could be in any way restricted.

20,314. I think that in the *Medical Journal*, of the 30th of April 1892, you wrote a letter in which this passage occurs, "There is nothing remarkable in this (that is referring to Rajputs not caring to confess their habit) as no Rajput would care to acknowledge especially to a European, that he was not quite so strong as he used to be in his early youth, and that he was compelled to take a little wine or opium for his stomach's sake." Is not that a little contrary to some of the things you have said to us?—I do not think so in what way?

20,315. That he would not like to confess he took it?—He would not like to confess generally that he was getting a weaker man, and had to take stimulants of any sort.

20,316. What you meant was that he would not like to confess to the weakness; you think he does not mind confessing to opium?—A Rajput always calls himself Jawan, or young man, until he is 40, and he would not like to confess that he has to take anything in order to strengthen his failing powers. He dyes his whisker that he may appear to be a young man as long as possible.

20,317. (Mr. Fanshawe.) We have been told before that the non-medical and medical uses of opium very much tend to merge into each other; I rather understand that is your view too?—It is difficult to distinguish the effects of the opium and the disease.

20,318. I mean rather in this way, that many men begin the habit in connexion with disease, and then go on with it as a habit, taking opium as a restorative stimulant?—It is quite possible. They begin the habit and it is difficult to leave it off. They find certain advantages are derived from it.

20,319. Dr. Rice, of 30 years' experience in the Central Provinces, told us that many men in the lower classes would be unable to do their day's work, and would be practically brought to starvation, if it were

not for taking opium?—That is what I referred to with reference to the Sowars.

20,320. That is the view which you would also take?—Yes, certainly.

The witness withdrew.

RAO BAHADUR THAKUR GOBIND SINGH called in and examined.

20,321. (Sir J. Lyall.) I believe you are Thakur, or chief, of Chammo in Jeypore?—Yes.

20,322. How big is your country?—It is a large country. The population is about 45,000.

20,323. What opinion have you formed about the opium question?—I wish to show the results that are likely to follow from a stop being put to the growth of opium. If the growth of opium was suppressed there would be a great loss in revenue and in custom duties. It would not be possible by a re-adjustment of rates on cereals and other crops that might take its place to make up for the loss, for the rates have been fixed on cereals and other crops for many years, and any attempt to increase them would cause the utmost dissatisfaction, and would be regarded by the people as a great oppression. And not only would there be a loss in revenue and custom duties, but the Zamindars would also suffer greatly, for, as I shall show further on, there is no crop which gives such a large return to the cultivator as opium, and therefore to suppress its growth would be a severe hardship to the Zamindar. There would be no loss in excise at all, for no excise whatever is derived either from opium or any of its preparations. Furthermore there will, in my opinion, be a loss in credit if the growth of opium is prohibited. The growers will say they have prohibited us from growing the crop that paid us best, and allow us only to grow what gives us a poor return for our labour. If they have stopped the opium they may stop our other crops at any time, or begin to take *hasil* from the *zabti* crops. What assurance have we that they will not? In this way there will be great disquietude, then they will have difficulty in getting advances from the Bohras for their crops. At present they have no difficulty, for the Bohras know that they will get their money back again, but they will hesitate to advance on crops for which a repayment may not be possible. Furthermore, the officials will be thrown into a state of disquietude because of the great difference in income caused by the prohibition. There are two ways in which revenue is derived from the cultivators. First, the cultivator gives a certain portion of his grain crop, such as barley, wheat, &c., to the Jagirdar. Secondly, there are certain crops classed as *zabti*, such as cotton, sugar-cane, chillies, carrots, and opium, &c. Now the cultivator does not give any portion of this crop to the Jagirdars, but instead, he gives money, say, from one to two rupees per bigha according to the crop. The Zamindars prefer to grow this second class of crops, because it is more profitable to them, while the first class of crops is preferred by the Jagirdar for a similar reason. In this way the Jagirdars encourage the Zamindars to grow the cereal crops, while they do what they can to discourage the growth of the *zabti* crops. For this reason the cereal crops are more cultivated than the other. But one article of the *zabti* crop must be exempted from the above description, that article is opium. Opium is a crop which is the most profitable crop both to the Jagirdar and the Zamindar. Naturally, therefore, there is a desire to have as much land as possible under opium cultivation; but for two reasons the growth of opium is restricted, first, opium can only be grown on certain land profitably, and that land is limited in area, and secondly, supposing there was a large area of land suitable for opium cultivation, it would still be restricted, for grain and grass must be grown in sufficient quantities not only to supply present wants, but to enable us to provide against a possible famine in the future. One other point we may mention here, if we were to treat the *zabti* crop as we treat the cereal, and take *hasil* from it, that is, take a certain portion of the crop, then our revenue would be much increased, but certainly our revenue would be much increased, but that change we cannot make, because this custom has come down to the present time from antiquity, and no change would be tolerated on the part of the Zamindars. It would be considered a wanton invasion of their rights, and they would refuse to cultivate the land at all.

The witness withdrew.

There can be no doubt that our forefathers, with great wisdom and consideration, and with a perfect knowledge of all the circumstances of the case, made this twofold division by which their revenue was derived. And to attempt to change it now would be a disastrous mistake. Again, were the growth of opium prohibited the Zamindars would have the greatest difficulty in paying back the money which has been lent to them by the Bohras. This would be likely to give rise to a good deal of ill-feeling and probably excitement. It would hardly be expected that either of the parties would tamely submit to such a loss, especially as there would be no reasonable prospect of retrieving the loss. A short description of how opium is produced, and the effect the suppression of its growth would have on the labourers producing it, may not be out of place. Opium juice is taken from the head of the poppy plant while it is standing in the field, afterwards the heads are cut off, the seeds inside are taken out, and oil is extracted from them. There is a kind of poppy head out of which opium is not extracted. This is called "*post*." The heads when dry, are steeped in water, and this water, which contains the intoxicating ingredient, is drunk chiefly by the common people, and the seeds of "*post*" are used in medicine. All the other parts of the plant except the head are useless and are usually burned. The Zamindar makes the land ready and waters it, while it is growing the weeds are taken from the land where it is growing. Labourers take the juice from the head of the poppy while it is growing. There is a great deal more labour required for the cultivation of the poppy than any other crop, and therefore were the growth of the poppy stopped it would lessen the sources of income for many a poor family. Those who are addicted to opium take it in different forms. Sometimes it is eaten dry, sometimes it is dissolved in water and drunk. Sometimes spices are mixed with it and it is made into pills. Sometimes it is made into chandu and smoked. As far as I have been able to judge about 15 per cent. among Rajputs take opium, and perhaps 10 per cent. among the other castes. Among all castes about 3 per cent. take it to excess. The greater number eat opium twice a day. Some take it thrice a day, while a number take it only once a day. As much as from two grains to 16 grains are taken at one time. Some take as much as one *tola* a day. A man who takes a *tola* daily is considered intemperate, but such instances are rare. Opium is eaten on these special occasions. At the time of betrothal, and marriage, on the occasion of a death, on certain festivals, and on other times of rejoicing. At the time of betrothal it must be taken, a betrothal is not considered complete unless it is eaten. Besides there are many diseases for the curing of which the doctors prescribe opium. From this medicine much benefit is derived. There are many poor people in out of the way places who, when sick, can consult no doctor and are so poor that they cannot go where they might consult a doctor. These derive much benefit from the taking of opium. Besides this, opium is given mixed with spices to elephants, horses, bullocks, and camels. It is my opinion, though I do not take it myself, that those who take opium in moderation get no harm from it but good. In conclusion then, it will be evident from what I have already said, that if opium could not be procured except as a medicine, there would certainly be harm done. Our customs could not be sufficiently observed and injury would be done to men who had been in the habit of taking it.

20,324. You said that you thought about 15 per cent. of the Rajputs take opium; do you mean 15 per cent. of the total population or 15 per cent. of the adult men?—15 per cent. of the men.

20,325. Eighty-five out of 100 do not take it at all?—That is my experience, as far as I can judge.

20,326. Have you made out an estimate of how much poppy is produced per bigha?—No. I cannot give you the exact amount unless I inquire from the Jagirdars and others.

Surgeon-
Lieut.-Col.
T. H. Hendley,
C.I.E.

29 Jan. 1894.

Rao Bahadur
Thakur
Gobind Singh.
(Jeypore
State.)

Thakur Futeh Singh.
(Jeypore State.)

29 Jan. 1894.

THAKUR FUTEH SINGH called in and examined (through an interpreter).

20,327. (Sir J. Lyall.) Of what place are you Thakur?—Naela.

20,328. About how many villages are there there?—There are about 400 houses. The correct number of inhabitants will be found in the census return.

20,329. I believe you were formerly vice-president of the Jeypore Council?—Yes.

20,330. What is the general custom in this part of the country with reference to taking opium?—The general practice is to take opium twice a day, morning and evening. A few persons take it only once, while others take it irregularly several times a day. It is generally offered to guests on the occasions of the festival of "Holi," "Dasserah," "Akha Tij," &c.—at betrothals, marriages, and funerals.

20,331. What are the effects upon the people who take it habitually day by day?—If not taken at the usual hour the person becomes sick and otherwise indisposed.

20,332. If they take it regularly do they remain strong and active?—If they take their usual dose they will remain healthy. When the dose is taken the system is restored.

The witness withdrew.

Hakim Abdul Guffur,
Dhanna Lal Balabun, Chote Khan Jan Mohammad, and Asgar Ali Hussain.
(Jeypore State.)

HAKIM ABDUL GUFFUR, DHANNA LALL BALABUN, CHOTE KHAN JAN MOHAMMAD, and ASGAR ALI HUSSAIN called in and examined (through an interpreter).

20,337. (Mr. Wilson, to Abdul Guffur.) I believe you are a Hakim, practising in Jeypore?—Yes.

20,338. How long have you been in practice?—For four years.

20,339. Did you before that study under Hakim Mohammad Assan Khan, of Indore, for nine years?—Yes.

20,340. Is it a fact that men begin to take opium in small quantities from the pleasure it produces, and that they go on increasing the dose?—Yes; people often take little doses of opium, and not being satisfied with that they increase the dose.

20,341. Does it become at last impossible to stop the habit?—He can leave it.

20,342. Is opium often taken to cure coughs and colds, and also for sensual purposes?—It is taken for coughs and colds, and also as an aphrodisiac.

20,343. In the case of a poor man who cannot get rich food, does opium do him a great deal of harm?—It is very dangerous for him.

20,344. Are you of opinion that the people of Jeypore would be benefited if the authorities would stop all the opium shops?—It would be to the benefit of those people who use opium.

20,345. Do you think that the people of Jeypore would be glad to be delivered from the evils of opium, and would say nothing against such action on the part of the Government?—They are not able to make any opposition.

20,346. What do you mean when you say that they are not able to make any opposition?—I mean that they would be very thankful if the authorities would close the shops, and then those who are opium-eaters will live long. I have a patient who is an opium-eater now under my treatment. I have stopped his opium, and he is now much better.

20,347. (Mr. Wilson, to Dhanna Lal Balabun.) Are you a teacher in a private school?—Yes. My father was a teacher, and I am a private teacher also in a private school.

20,348. (Mr. Wilson, to Chote Khan Jan Mohammad.) Are you a chuprasi in the Tahsil Office?—Yes, I am.

20,349. (Mr. Wilson, to Asgar Ali Hussain.) I believe you are a merchant and trader?—Yes.

20,350. (Mr. Wilson.) Do you all agree with the hakim Abdul Guffur that the people of Jeypore would be much benefited if the authorities would stop all the opium shops?

(The Interpreter.) They say they all agree.

20,351. (Mr. Wilson.) Do they also think that the people of Jeypore would approve of the authorities stopping the common sale of opium?

20,333. Some people have proposed that the use of opium except for medicinal purposes should be prohibited; what would the people in this country think of that?—It would cause pecuniary loss both to the ruler and to the ruled. If a person habitually accustomed to take opium does not get his usual dose he will not remain in health and be able to discharge his usual duties.

20,334. (Mr. Fanshawe.) Would it not be regarded as an interference with local habits and customs, and on that ground cause discontent?—As it is customary, and all persons are bound by custom to observe it, a man not following the custom would be looked down upon. All persons use opium at festivals and ceremonies, and if one did not use it he would be looked down upon.

20,335. (Mr. Wilson.) Do you think it is good for young men who have no disease to take opium?—When young men are not suffering from any disease it is not useful for them to take opium.

20,336. Do you approve of any change or restriction in the mode of selling opium?—Do you desire any restriction yourself?—I do not desire any.

(The Interpreter.) They say they would be very glad for the authorities to stop the opium shops.

(Dhanna Lal Balabun.) I got into bad company and took to the habit of eating opium. I have given it up now for three months.

20,352. (Mr. Wilson.) Are you better or worse now that you have given it up?—

(Dhanna Lal Balabun.) I was in bad health, but now that I have left it off I feel a little strength in my body.

(Asgar Ali Hussain.) I also take opium.

20,353. (Sir W. Roberts to Asgar Ali Hussain.) Have you ever known opium-eaters live to an old age?—Men who eat opium live to an old age, but they become a little weak.

20,354. (Sir J. Lyall to Abdul Guffur.) What is your age?—I am 20 years old.

20,355. Where is your father's home?—Agra.

20,356. You say you have been here four years; I suppose you have lived in the city?—Yes.

20,357. How can you answer for the people of Jeypore when you are an Agra man, age 24, and have only lived four years in the city?—I am a Hakim, and several people have come under my treatment, asking and begging me to treat them and to give them medicine so that they can leave the opium.

20,358. What made you come to Jeypore?—I was called to Rajputana by the Nawab of Tonk, but I was not appointed there. I am now serving one of the gentry of Jeypore who is Nazir in the Maharaja's court.

20,359. Now you are a servant of the Nazir?—Yes.

20,360. What pay do you get?—Thirty rupees a month.

20,361. What have you to do for that?—I am a private physician.

20,362. Who suggested that you should come here to give evidence?—No one suggested it.

20,363. (To Dhanna Lal Balabun.) What is your age?—20.

20,364. What work do you do?—First my father used to teach at a Missionary school; now he has his own private school.

20,365. Have you a schoolhouse, or do you sit in the verandah in some place?—I have a house.

20,366. What rents do you pay for your house?—It is my own house.

20,367. How many pupils have you?—About 50.

20,368. You are 20 years of age, and do you manage the whole thing yourself?—There is my father as well.

20,369. Was your father very angry with you when you began to take opium?—I used to take opium privately. My father did not know of it.

20,370. (To Chote Khan Jan Mohammad.) How old are you?—I am 21.

20,371. What made you think about opium?—People were talking about opium and saying that it was very bad, and was not to be eaten or given to children and so on.

20,372. Did anybody particularly tell you this?—Yes.

20,373. Who?—A neighbour of mine.

20,374. Do you belong to a temperance society?—Yes.

20,375. What is the name of the society?—There are a few persons who neither smoke nor drink, and neither smoke nor eat opium.

20,376. Did any person ask you to give evidence?—No.

20,377. What is your pay?—Four rupees a month.

20,378. (To Asgar Ali Hussain.) I believe you said you are a merchant?—Yes.

20,379. What kind of merchant are you?—I deal in kerosine oil, broken things, broken plates and dishes and saucers, matches, and buttons.

The witnesses withdrew.

Adjourned to to-morrow at Ajmere.

At the Daulat Bagh, Ajmere.

FIFTY-NINTH DAY.

Tuesday, 30th January 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.

Mr. ARTHUR PEASE.
Mr. HARIDAS VERHARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWITT, C.I.E., Secretary.

Lieutenant-Colonel H. B. ABBOTT called in and examined.

20,389. (Chairman.) You are resident for the Western Rajputana States, on special duty?—Yes.

20,390. Will you tell us the particulars of your political service in Rajputana?—Having passed more than 24 years of my political service in Rajputana, during which time I have had direct relations with nearly all the States, including the whole of the more important ones, and having lived for over 13 years in the opium-producing State of Jhallawar, where I supervised the Revenue Settlement, and had therefore unusual opportunities for observing the vital importance of poppy cultivation to that native State, its agricultural population and its traders, as well as of seeing the result of almost universal consumption of opium by its people, I have been appointed to represent Rajputana before the Royal Commission.

20,391. I understand you are prepared to lay before this Commission information obtained from the different States of Rajputana, to introduce their witnesses for examination, to state your opinion regarding the claims for compensation, and to give the results of your personal experience?—Yes.

20,392. Will you give us the leading statistics of the province of Rajputana?—The province of Rajputana has within its boundaries 19 States, ruled mostly by the Rajput race, and differing in population and revenue as noted in the table I now hand in.

20,380. Are you an opium-eater?—Yes.

20,381. Do you eat in excess?—I eat one anna's worth three times a day; I take opium three times a day.

20,382. What do you make a month in your shop?—I make three or four, or five annas a day.

20,383. (Mr. Pease.) How much opium do you get for one anna?—About four mashas.

20,384. (Sir J. Lyall.) Has the habit done you much harm?—I took opium before the Mutiny. I used to go into bad company and so I got into the habit; I am still using it.

20,385. Has it done your health much harm?—My health is the same as before. My sons' children are in good health, and I am also in the same state of health.

20,386. (Chairman to Abdul Guffur.) Is it your desire that the authorities should close the liquor shops?—I cannot say anything about alcohol.

20,387. Do you think it an evil thing?—It is an evil, and it is a good, both.

20,388. Do you think that it is as evil a thing as opium?—No; I think opium is worse.

Hakim Abdul Guffur,
Dhanna Lal Balabun, Chote Khan Jan Mohammad, and Asgar Ali Hussain.
(Jeypore State.)

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	Name of State.	Ruler.	Population.	Revenue.
1	Jeypore	Rajput	2,832,276	61,90,000
2	Marwar or Jodhpur	Do.	2,519,868	41,87,000
3	Meywar or Oodeypur	Do.	1,863,126	37,50,000
4	Bikanir	Do.	831,965	18,00,000
5	Ulwar	Do.	767,786	26,88,792
6	Bhartpur	Jat	640,303	27,13,501
7	Kotah	Rajput	536,267	24,00,000
8	Tonk	Mussalman	379,944	12,00,000
9	Jhallawar	Rajput	343,601	15,00,000
10	Bundi	Do.	295,678	8,00,000
11	Dholpur	Jat	279,890	9,25,842
12	Banswara	Rajput	211,641	2,59,378
13	Sirohi	Do.	190,536	1,75,000
14	Dungarpore	Do.	185,400	1,45,669
15	Karauli	Do.	156,587	4,77,729
16	Kishengarh	Do.	125,618	3,57,478
17	Ja'salmir	Do.	115,701	1,88,700
18	Pertabgarh	Do.	87,976	2,67,640
19	Shahpura	Do.	63,646	2,99,000

Note.—The small estate of Lawa, which appears in the census returns, is excluded for the purposes of this statement. The population of the Tonk districts situated in Central India are included, as they are the opium-producing districts of this State.

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Its use among women seems to be mostly as a medicine for ailments, or a tonic in advancing age. It must not be forgotten that its use is extended to animals when extra exertion is demanded of them.

20,422. You say that opium is frequently used in Rajputana, especially on ceremonial occasions?—Among the occasions which require the consumption of opium are all the important epochs of life, some festivals, festive occasions, and reconciliations.

20,423. What is the general opinion of the habit of taking opium?—The general opinion is that the habit when kept within proper bounds is of the greatest advantage, answering all the purposes for which it is taken, and thereby conferring an inestimable boon with special reference to the cultivating and labouring castes. It is further looked upon not only as preserving from liquor, but also as a reclaiming agent from drink. Many castes, the Rajput and its allied castes chiefly, look upon opium consumption at births, betrothals, marriages, deaths, the Diwali, Holi and Akha Tiji (Hindu new year) festivals, and all reconciliations as absolutely indispensable, the custom rising to the level of a consecration at betrothals and reconciliations.

20,424. What is the view taken of the habit of smoking opium?—Smoking seems everywhere to be looked down upon as disgraceful, and the besotted consumer has no admirers.

20,425. How do you think the proposal to limit the sale of opium to medical use would be received?—The prospect of opium being unobtainable except as a medicine is viewed with alarm. Witnesses from every part speak of dire results, such as great increase of sickness, and an appalling death-rate. The climax is reached in Jaisalmir, where consumers expect the country to be depopulated within a few years after prohibition. To save themselves as much as possible, consumers are expected to rush to drink, or to take arsenic or other poisons. The opinions of Chiefs and political officers as to the possibility of prohibition and its consequences have only been advanced in a few instances. The general result seems to be that the bare possibility is not altogether doubted, but the difficulty of prohibition is recognised as very great; the abstention from offering opinions and the many omissions to estimate for the cost of prohibitive measures, however, would seem to show that the possibility of prohibition is not realised.

20,426. (Sir J. Lyall.) Were the Chiefs specially invited to give opinions or not?—They were asked what they would think of such measures.

20,427. And they have not replied?—Very few.

20,428. (Sir W. Roberts.) Is this ceremonial use of opium in Rajputana confined to Rajputs and allied castes, or does it penetrate widely through different strata?—It is more common among those castes than others.

20,429. Do they form the bulk of the population of the country?—Charyas, Bhats, and even Jats consider themselves allied, and so they make up a goodly number. I could not tell the exact number without reference to the census.

20,430. Do the cultivators use opium ceremonially?—I believe they do. The Jats, for instance, are a large cultivating caste, and they use it as much as the Rajputs.

20,431. So that it is not confined to select families?—No.

20,431a. (Mr. Mowbray.) You mention that it is looked down upon not only as preserving from liquor but also as reclaiming from drink. I do not know whether anything has come under your personal observation in confirmation of that?—No; it is taken from the statements of the witnesses.

20,432. (Chairman.) I understand that you have a table to put in summarising the claims for compensation which have been sent in by the several States, and in certain cases the political officer has expressed an opinion that the estimate is quite an outside figure?—Yes.

20,433. In other cases he has stated the figure to be reasonable?—Yes.

20,434. And in other cases under the mark?—Yes. The claim under main heads are—

	Rs.
(1.) To the States	30,55,170
(2.) The holders of alienated lands	2,40,861
(3.) Cultivators	44,93,376
(4.) Money-lending classes	34,85,187
(5.) Field labourers, village servants, oil-pressers, workmen employed in opium manufacture	13,12,026
(6.) Traders	166,25,798
(7.) Consumers	5,65,473
Total	297,77,890

Of the total Rs. 297,77,890, Rs. 128,59,796 is for annual losses, and Rs. 169,18,094 is a non-recurring loss. Here again the States of Banswara and Bhartpore are not taken into account. The question of compensation is sure to prove a difficult and complicated matter; how difficult and complicated the claims now put forward to some extent reveal. To begin with the loss in revenue and income to the States and alienated land holders, some have calculated it on the loss on the poppy area alone, while others have extended the calculations to expected losses in other areas which will be affected. Some have calculated on prospective losses in customs, others have not. To estimate the loss to cultivators leaves room for diversity of opinion as to the profits and expenses of cultivation which are not absent in the present calculations, and some will be found to have over-estimated, while others have done the contrary. In some cases the losses to money-lenders have been forgotten. The item of losses to field labourers, village servants, oil-pressers, and workmen employed in manufacture of opium, has hardly been treated the same in two instances, and has been altogether overlooked in three or four cases. The loss to traders is a very big question, not as regards their annual profit from the trade itself, or the value of stocks, but as to the loss they would incur in all directions, and in many ways by the total disorganisation of their business relations; this portion of their losses has hardly been touched in the present calculations. The last item of losses to consumers consists of what it is expected they would have to pay for the increased cost of the drug, which is, of course, a misapprehension, able at any cost to the mass of consumers, but for that in an improper form, the idea that consumers will be worth much less without the use of opium. One State had originally put it in the form of so much lessened ability to earn wages which was valued at so much a month, and if, as is evident, it is the rooted belief that opium makes a man more capable of work, consumers wherewithal to provide themselves with something to replace the drug, or else compensation for deterioration in their chief capital, i.e., mental or bodily capacity for work. The returns of area and yield in the producing States, at least the large ones, may be considered accurate, as also those of revenue from all; the other items are less so, but as most officers have remarked, the calculations are the nearest approach to correctness at present obtainable. Altogether, I am of opinion the claims are sufficiently correct to afford a fair basis for the negotiations which would have to be conducted by a special joint committee proceeding on pre-arranged lines, should prohibition ever become a reality.

20,435. I understand that you wish to close your evidence-in-chief by giving us the results of your personal experience?—Before this inquiry was started I noted on the question of opium prohibition with special reference to Jhallawar, that poppy cultivation cannot be prohibited without serious loss of revenue to the State and landholders, great hardship to the agricultural population, incalculable loss to the community, and an uncalled-for interference in the habits and customs of the population generally, which would create a discontent it is not easy to set bounds to. The cultivation of the poppy has engaged the time and attention of the agricultural population for at least a century, the plant is useful to them in many ways, it provides them with occupation greater than

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any other crop, and its profits are such that the cultivator's credit rests almost entirely upon it. The town of Jhallapattan and other centres of trade in Jhallawar have risen and prospered on the traffic in opium. I cannot venture to say what ruin would be brought on these traders and those associated with them in supporting the agricultural classes, if the traffic were stopped. Opium in one form or another might be said to be taken generally. I can recall a very few instances of persons who exceeded; as for the rest, I can only say I was not aware from their appearance or behaviour whether they were consumers or not, and that the population of Jhallawar is by no means less robust than that of other parts of the province. As an instance that opium need not do harm to the intellect and will, I may mention a former minister of Jhallawar, the late Seth Harak Chand, who was noted for his ability and strength of character, though a habitual consumer. In many religious festivals and joyous occasions opium is the symbol looked for, how could any interference with such customs be made without great difficulty and unknown trouble? To what I then wrote I would now add that prohibition would upset the entire economy of the producing States, cause a wide spread agrarian rising, and probably convulse the greater part of Rajputana, which would heartily sympathise with the movement.

20,436. What arrangement have you made as to witnesses?—Before introducing the witnesses I should mention that originally the number of witnesses selected by the States were of the following number:—

State.	No. of Witnesses.	State.	No. of Witnesses.
Meywar	12	Shahpura	13
Banswara	—	Kishengarh	16
Portabgarh	14	Jeypore	8
Tonk	14	Dholpur	2
Jhallawar	21	Jaisalmir	3
Kotah	25	Marwar	7
Ulwar	8	Sirohi	7
Bikanir	8		
Dungarpore	13	Total	187
Bundi	16		

But as the time at the disposal of the Royal Commission could not possibly admit of all the above being heard, their numbers are now reduced to—

The witness withdrew.

Mr. J. PRESCOTT HEWETT called in.

20,444. (Chairman.) I believe you desire to hand in two petitions?—Yes. One was handed to me by Mr. Wilson. It is signed by Godhau Mallah and Bodhi Mallah, of Rasulpur Sanda, and is dated January 11th. It represents that they are compelled to grow poppy in their fields, against their will, and under the threat of Government. The other was received at Agra,

No. of Witnesses selected.	No. of Witnesses selected.
Meywar	Kishengarh
Dungarpore	Jeypore
Portabgarh	Dholpur
Tonk	Ulwar
Jhallawar	Bikanir
Kotah	Jaisalmir
Bundi	Marwar
Shahpura	Sirohi
Total	100

20,437. What steps were taken in the selection of witnesses?—These witnesses were locally examined on the points of the subject with which they were best acquainted; their statements were then recorded, and copies sent to the head-quarters office, where they have been compiled and forwarded to the press.

20,438. (Sir J. Lyall.) Have you ever studied the subject of when the opium cultivation began in these States?—When I was supervising the settlement of Jhallawar I made inquiries among the cultivators, and the particular period I have mentioned (a century) was taken from their answers.

20,439. Are you aware that so long ago as the time of Akbar, in the middle of the 16th century, opium is recorded in the "Ain-i-Akhbari" to have been a staple crop in the province of Malwa, which apparently in those days included a part of Rajputana?—I am aware of it, but I did not think of it at the time.

20,440. I see that I made a mistake, and that you were referring only to your personal experience of Jhallawar?—Yes, that is the case.

20,441. (Mr. Fanshawe.) With regard to the use of the poppy plant as a vegetable, is that at all a common use?—I can speak for what I have called the producing States, the southern ones. It is used in the same way among all the cultivating classes there. As I have said, every portion of the plant is used except the roots.

20,442. Does it form a substantial part of their diet, or a casual part?—Under cultivation they pick the young leaves for vegetables as the crop grows up; I have seen them eat it.

20,442a. (Mr. Haridas Voharidas.) That is only when the plants are young?—Yes.

20,443. When they grow big they cannot eat it?—No.

20,443a. (Mr. Fanshawe.) The leaves are in ordinary use while the thinning is going on?—Yes.

and is signed by 171 persons. It states that the petitioners are so accustomed to the use of opium that it would be difficult for them to keep alive without it; that it is useful in various diseases, and that its cultivation is serviceable in keeping their women employed, and is simpler than that of sugar-cane.

The witness withdrew.

Adjourned to to-morrow at 10.30.

J. P. Hewett.

At Daulat Bagh, Ajmere.

SIXTIETH DAY.

Wednesday, 31st January 1894.

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I., IN THE CHAIR.

The Right Hon. LORD BRASSEY, K.C.B.
 Sir WILLIAM ROBERTS, M.D., F.R.S.
 Mr. R. G. C. MOWBRAY, M.P.
 Mr. A. U. FANSHAWE.

Mr. ARTHUR PEASE.
 Mr. HARIDAS VEHAIDAS DESAI.
 Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

MEHTA BHOPAL SINGH called in and examined.

Mehta Bhopal
 Singh.
 (Meywar
 State.)

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20,445 (Chairman.) You are the chief revenue officer of Meywar?—Yes.

20,446. What are you by caste?—A Mahajan.

20,447. What have you to tell us with regard to the cultivation of opium in Meywar?—I am at the head of the Revenue Department. In Meywar the Khalsa portion has been surveyed, but the Jagir estates and the lands given in charity have not yet been surveyed. The land given in Jagir and charity is double the land in Khalsa, i.e., of the whole State land one-third is in Khalsa and the remaining two-thirds have been alienated. It is therefore impossible to state what the whole area in acres is. But as the area of the Khalsa portion has been ascertained, it is not impossible to form an estimate of the total area of the State. According to the settlement completed by Mr. A. Wingate in 1886, the total irrigated land in Khalsa was 93,734 acres; of this 33,114 acres were under poppy cultivation. But I submit that price of opium having fallen in late years, and the rainfall of Sambat years 1947 and 1948 having proved insufficient, the area brought under poppy cultivation has since been reduced. A correct estimate cannot therefore be formed by taking into consideration the area brought under cultivation in one year only. But according to an average, it can be said that in Khalsa the total area brought under poppy cultivation annually is 20,000 acres. But as there is less irrigation in Jagir and alienated estates, the land brought under poppy cultivation in them is in my estimate $1\frac{1}{2}$ times greater than the land brought under such cultivation in Khalsa (although the total area of the Jagir and alienated estates is believed to be double the Khalsa area as stated before). Thus the poppy area in Jagir and alienated estates comes to 30,000; adding to this the Khalsa area 20,000, the total area on which poppy is grown in Meywar can be put down at 50,000 acres. An average of the annual statements furnished during the last five years also comes to 49,013 acres.

20,448. You say that in 1886, according to Mr. Wingate's settlement, there were 33,114 acres of Khalsa land under poppy cultivation. Why have you, therefore, put the Khalsa land under poppy cultivation at only 20,000 acres. You seem to say that the poppy cultivation has fallen off owing to deficient rainfall and low prices since Mr. Wingate settled the country, and you put the Khalsa area as 20,000 instead of 33,114. Why have you reduced it?—On account of the fall in prices and the low rainfall.

20,449. But the poppy is cultivated on irrigated land, is it not?—Yes.

20,450. Does the rainfall affect that very much?—When the rainfall is scarce the wells are not sufficiently filled.

20,451. They cannot irrigate so much land from the wells?—No.

20,452. What years do the "Sambat years 1947 and 1948" correspond with in English years?—1947 corresponds with 1889-90, and 1948 with 1890-91.

20,453. Will you give an estimate of the yield of opium land?—After taking into consideration the results of four years of good harvest and of one or two years of unfavourable harvests in which the rainfall

was insufficient, and also keeping in view the fluctuation in price and the annual average export of opium, my estimate is that during the last 10 years an acre must have produced 13 seers opium-juice per annum. According to this mode of calculation the total opium-producing area of 50,000 acres in Meywar must have brought forward an aggregate produce of 16,250 maunds of juice every year.

20,454. Supposing the cultivation were prohibited, what crops would be likely to take their place?—If the cultivation of the poppy were prohibited, the probability is that wheat and barley crops would take its place. These two crops are such as can be raised by irrigation. No wonder if sugar-cane be also grown in parts. But it is feared that the last-named crop will be grown on a very small scale, as more labour and care are necessary in raising it.

20,455. What would be the result on the revenue demand if wheat and barley were substituted for poppy?—An approximately correct answer to the question as to what would be the diminution in the revenue demand, consequent on the substitution of the wheat and barley crops for the poppy, could be given only so far as the Khalsa portion is concerned. It seems probable that the ryot will claim reduction in the present rate of assessment from Rs. 1 8a. to Rs. 2 8a. per acre. This claim will have to be admitted in respect of the entire area now under irrigation, as in Meywar poppy cultivation is not separately assessed. By this mode of calculation it is feared that the total assessment will be reduced in Khalsa by Rs. 1,87,468, because the total Khalsa area under irrigation is returned to be 93,734 acres. It is not possible to form a correct estimate as regards the Jagir and alienated estates, as it is uncertain what the total area in them is. But as the loss in the Khalsa territory is estimated at Rs. 1,87,468, in case the production of poppy in poppy-producing area of 26,000 acres be stopped, it will not, in my opinion, be incorrect to estimate an annual loss of Rs. 2,81,202 in Jagir and alienated estates.

20,456. Is there a fixed settlement of land revenue in the Khalsa part of Meywar?—Yes.

20,457. When was it introduced?—It was not done everywhere at once. It commenced in the Sambat year of 1942 in one district and in the next district in 1943, and so on.

20,458. What other crops are grown at present on the irrigated lands in Meywar?—Barley, wheat, and sugar-cane are the winter crops.

20,459. What are the summer crops?—Cotton and Indian corn. The vegetables are grown in the vicinity of the cities. They are not included. They are grown about the district of Ajmere.

20,460. Would the stopping of poppy cultivation involve an alteration of the revenue rates?—The stopping of poppy cultivation would necessitate a revision of revenue rates at least of irrigated rates. The net amount of expenditure incurred on the last settlement has not yet been ascertained. But so far as can be seen the cost of the settlement has been six lakhs of rupees. The regular settlement has never

yet been revised in Meywar. The cost of revision cannot, therefore, be estimated without difficulty. If it is correct that the cost of a revision is one-fourth of that of settlement, then the cost of revising the assessment on irrigated land in Meywar can be put down at Rs. 40,000.

20,461. What do you consider the out-turn of an acre of poppy land?—So far as can be ascertained I am of opinion that the value of the out-turn of an acre of poppy land is Rs. 93, inclusive of the value of poppy, poppy leaves, garlic, coriander, and zira (cummin seed), &c., which are also grown with poppy. In order to raise this produce worth Rs. 93, it is necessary to expend Rs. 60, and the profit can, therefore, be put down at Rs. 33 per acre. But there is one more point to be borne in mind in this connexion, namely, that a Kharif crop can also be raised in the land in which poppy is grown; the value of this "Kharif" crop is Rs. 24 per acre, the cost of raising it being about Rs. 12. Adding the margin of Rs. 12 thus effected to the profit of Rs. 33 on account of poppy produce, &c., as mentioned before, the aggregate profit comes to Rs. 45 per acre of land which produces opium. If wheat be sown instead of poppy, the profit will be Rs. 8 per acre. The value of the produce of an acre of a wheat field, including the value of Bhusa (chaff), &c. is Rs. 40, and the cost of raising such produce is Rs. 32. The profit per acre is, therefore, Rs. 8, as stated before. But it should be at the same time brought to notice here that in order to be able to raise a wheat crop the land must remain fallow during the preceding "Kharif" season. The effect of this would be that the land in which poppy is now grown will be "Yek Fasli" (one crop land) instead of "Du Fasli" (two crop land) land as at present. Moreover, some agriculturists will sow wheat, others might prefer to sow barley, and a few might elect to sow a mixture of wheat and barley locally known as "Gujji." From an estimate made it appears that the cultivation of barley leaves no margin. But in the same extent of land the produce of barley is larger than that of wheat, besides the "Khakla" (straw) of barley is also used as fodder. For this reason an agriculturist who has a larger number of dependants and cattle, and who has little hope of being able to sell the surplus produce of his land, prefers the cultivation of barley to that of wheat, although the cultivation of the former leaves no margin. After fully taking into consideration all the circumstances, I am of opinion that the aggregate loss which will be inflicted on Meywar cultivators producing opium will amount to Rs. 21,16,672 per annum in case the cultivation of poppy be stopped. In arriving at this conclusion it has been anticipated that of the area which is now brought under poppy cultivation one-third will be sown with wheat and two-thirds with barley and "Gujji." I also submit three statements to illustrate how the value and the cost of the out-turn of an acre has been calculated, and how the figure of the aggregate loss has been arrived at.

20,462. In calculating the expense of a crop of poppy, including garlic, coriander, and zira, at Rs. 60, have you put a money value on all the labour employed?—Yes; everything is included.

20,463. Do you only charge that labour which has to be paid for, or do you charge for the labour of the men, women, and children of the family at money rates as well?—I have calculated the whole of them.

20,464. As a rule, I suppose, the labour is not paid for in poppy cultivation; I mean, in cultivating poppy it is generally the man's own family that does the labour, is it not?—Yes, generally the members of the family do the labour.

20,465. That is the reason why barley is made to give no profit, the labour has all been charged for, I suppose?—The labour has all been charged for in the barley.

20,465a. But in reality there is a profit. If you do not charge for the household labour expended on the barley then there would be a profit?—Yes. There would be a profit then.

20,466. In Jeypore, we were told by one witness, that poppy there was generally cultivated on land which had been fallow in the Kharif harvest. You say that there is generally a Kharif crop before the poppy; but in Jeypore we were told that poppy was the only crop during the year?—It may be so in Jeypore, but it is not so in Meywar.

* For these statements, see Appendix VII. to this Volume.

20,467. You mean as a rule?—Yes.

20,468. What damage would result to the cultivator if poppy cultivation were stopped?—If poppy cultivation was stopped, there is no doubt that the credit of the agriculturist would be greatly reduced. In a field in which he now raises a produce worth Rs. 200, he will be able to raise a produce worth only Rs. 90 by sowing wheat, or worth only from Rs. 18 to Rs. 25 by sowing barley, in the same field. This way his credit will be in proportion to the value of the produce of his land, and it does not appear probable that his credit will be restored to the present extent.

20,469. To what extent is sugar-cane cultivated?—To a very small extent. They cannot collect the sugar-cane crop until a year and a half or so. It occupies the land for that time. So that they cannot cultivate it instead of poppy.

20,470. Is there much profit from the sugar-cane?—There is no profit from sugar-cane.

20,471. (Mr. Wilson.) You have said that the cost of the settlement has been six lakhs of rupees, who pays that?—The State pays it.

20,472. You have made some calculations showing the extent of poppy cultivation, and the estimated value and cost of the produce of an acre of poppy land, at what rate of labour per day are these calculations made? I want to know how many annas per day a man gets?—He gets about 3 annas at the beginning when the crop is small, but they also employ women and children.

20,473. What rate of pay do you charge them?—1 anna to a boy, 2 annas to a woman, and 3 annas to a man.

20,474. What do you mean by "at the beginning"?—That is when the opium plant is small, when the boys can do the work.

20,475. Are they paid more afterwards?—It is nearly the same afterwards. If the women are employed they get 2 annas. Generally they employ their own families, and when a cultivator cannot help calling in other labourers—which is very seldom—he calls them in and pays them at this rate.

20,476. What is the meaning of makka?—Indian corn.

20,477. In the estimated cost per acre of makka, you charge for watering, cutting, &c. I want to know whether "etcetera" means all the operations except those which are mentioned?—It includes all charges.

20,478. Is it correct that watering and cutting of poppy cost Rs. 8, and that the watering and all other charges for Indian corn cost only Rs. 3 8a.?—"Watering" ought to be struck out. In growing makka they do not need so much water.

20,479. (Mr. Fanshawe.) I suppose they do use a little water here?—Yes; but not nearly so much as for other crops.

20,480. (Mr. Wilson.) In your estimate of the cost of watering wheat do you put it down at Rs. 5?—Yes.

20,481. Is it correct that poppy costs Rs. 8 for watering, and wheat only Rs. 5?—As far as I know it is correct.

20,482. Do I understand you correctly that in growing this mixture of wheat and barley there is no profit; that the produce is equal to the cost and that no profit remains?—From wheat there is a profit of 8 annas, but from barley there is no profit.

20,483. It is a mixture?—Generally the barley will be grown and the gujji will be grown, but not so much. Even in gujji there is no profit.

20,484. Are there any other crops which require more watering than poppy?—Sugar-cane.

20,485. Anything else?—No.

20,486. (Mr. Mowbray.) Is it the case that there is no special rate upon poppy land in Meywar?—There is no special rate.

20,487. How is it that if the poppy crop is so much more valuable than any other crop no special rate is put upon poppy lands?—Formerly there was a special rate for poppy lands, which was put on when poppy was cultivated, but when the settlement was introduced the settlement officer took it into consideration and put a general rate upon all irrigated lands. It was impossible to put a special rate on poppy lands because poppy is not always cultivated in the same fields. It

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is sometimes in one field and sometimes in another. It was fixed on the understanding that poppy would be grown there as before.

20,488. (Mr. Wilson.) You say "it seems probable that the ryot will claim reduction in the present rate of assessment from Rs. 1 8a. to Rs. 2 8a. per acre?"—Yes.

20,489. You also say that the Khalsa cultivation has fallen from 33,000 acres to 20,000 acres. That is almost half. I want to know whether any reduction or compensation has been made where the poppy has not already been grown?—I have calculated that if the opium cultivation were prohibited altogether, the total loss to cultivators would be Rs. 21,16,672; but if such a loss were inflicted, it would be absolutely necessary to give a compensation by partial reduction, which I propose should be given to the extent of one-fourth or one-fifth. By that reduction, I do not propose to give reduction to the full amount of the loss, but only partial. Besides this, the cultivators are in very bad circumstances at present, so that they must get something in the way of a reduction of the rates.

20,490. (Mr. Fanshawe.) The rate on irrigated land has been fixed on the understanding that poppy should be grown at the will of the cultivators. If poppy cultivation should now be entirely forbidden, the Durbar considers that that would be a reasonable ground for reducing the rate on irrigated land?—Yes, undoubtedly.

20,491. (Chairman.) What rates did Mr. Wingate apply to irrigated land?—From Rs. 6 8a. to Rs. 12 Government coin per acre generally; and in the Sadri district, where poppy is greatly cultivated, up to Rs. 19 per acre.

The witness withdrew.

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SAHIWALA HAMIR SINGH called in and examined (through an Interpreter).

20,497. (Chairman.) I believe you are chief officer of the Customs Department, Meywar?—Yes.

20,498. What are the duties of your appointment, and what is the rule of the State as regards the customs?—I am the head of the Customs Department. The Durbar has the exclusive right to the customs in Meywar. Duty is levied on the opium exported from Meywar. One chest contains 70 seers of opium. In Meywar duty is levied at two places only, i.e. (1) Rs. 48 per chest at Chitor on opium exported to Bombay, and (2) at Udaipur on the opium which goes to Marwar. The opium which is too dry to be sent to Bombay in chests goes to Marwar. Under this item the annual income is Rs. 836. From the customs records it appears that during the past decade the average number of chests exported to Bombay was 5,414, the customs levied on them amount to Rs. 2,59,872, while Rs. 836 were received as customs on 40½ maunds exported to Marwar. The aggregate income came to Rs. 2,60,708.

20,499. The opium which goes to Marwar is for consumption in Marwar, I suppose?—Yes, the opium which is too dry to be sent to Bombay.

20,500. Are transit duties levied on opium which goes from one part to another in Meywar?—Transit dues are levied when opium passes through Meywar from one State to another. The Durbar only has the right to take the transit dues. During the last decade the average income under this item has been Rs. 4,133 per annum.

20,501. What is the rate of transit duty?—From Rs. 4 to Rs. 20. It differs at various places.

20,502. Why does it differ so much?—At a place called Tikar the Meywar district is very narrow, so they levy a less amount; but generally they levy Rs. 20.

20,503. Are there any other cesses imposed on opium?—There is another cess also imposed on opium called "mapa." The Durbar and the Jagirdars, both have rights to this source of revenue. Different rates are in force at different places. It is unnecessary to give its details here. During the last 10 years the total revenue from mapa to the Durbar and the Jagirdars amounted to Rs. 48,984 on an average per annum. In short, the total loss to the Meywar State under the three items mentioned above would be Rs. 3,13,825 in case the poppy cultivation and opium trade is stopped in Meywar, and in that case it will be necessary to

20,492. On the makka land you make out that the rate of revenue at Rs. 11, Rs. 7 is put down for revenue on poppy, and Rs. 4 for makka land. That is, Rs. 11 for the year. Why do you put down Rs. 10 in one case and Rs. 11 in the other?—The revenue rates are from Rs. 6½ to Rs. 12, varying according to the land. There are some lands of better qualities, and others are worse. That is the reason why on the lands where they grow opium I have put one rupee more, because the land is of better quality. I should like to make a further remark, which I should like to add to my evidence. I have estimated that there will be about eight lakhs of rupees loss to the labourers which I have not calculated if poppy cultivation is stopped. It is an estimated loss.

20,493. (Mr. Pease.) How do you make up your calculation of eight lakhs of rupees loss to the labourers?—I have estimated Rs. 25 per acre for the labourers. The members of the family do the manuring, ploughing, and watering; but in collecting opium and cutting poppyheads they must have labourers.

20,494. Do you value the labour expended over the poppy at 12 lakhs of rupees, and the labour these people would be able to give to these crops at four lakhs of rupees, thus making the loss to the labourers eight lakhs of rupees?—Yes. In my estimate showing the expenditure of poppy cultivation and the initial value and the cost of the produce of an acre of poppy land, I have stated that weeding cost Rs. 11 and collecting juice Rs. 14. That is also loss to the labourers. It would make Rs. 25 per acre.

20,495. (Mr. Haridas Voharidas.) You estimate 50,000 acres altogether?—Yes.

20,496. That would be 12½ lakhs of rupees?—Yes.

make a revision in the customs tariff so as to have the revenue the same as it is now. After taking into consideration the present condition of the country, it appears that there is no article left on which customs can be newly levied. Amongst the articles liable to the duty there seems to be none on which the present rates can be enhanced. The introduction of new duties and the increase of the present rates cannot be effected without causing a general discontent. Besides this, the Mahajans and the agriculturists will suffer greatly in case the poppy cultivation be stopped. In that case it will not be fair to subject them to a further loss by raising the duty. In this way the prohibition of the poppy cultivation would inflict a serious loss. The revision of customs tariff does not seem, therefore, to be of any benefit. The loss to be suffered every year has been mentioned in my answer to the previous question.

20,504. Does any opium, after being weighed in the Government scales, pass through Meywar on the road to Bombay?—There is a scale at Chitor, where the opium goes by train. No transit duties are paid, because it goes in the train.

20,505. Is there any excise system on the sale of opium in Meywar?—No.

20,506. Every man is free to cultivate and to sell it to whom he likes?—Yes, everyone is allowed to sell to anyone he likes.

20,507. Is there any excise on liquor?—It is not like the Government excise.

20,508. Is there something on the stills?—Yes.

20,509. Can anybody distil as long as he pays that rate?—No; only the people who have a sort of license can distill—the big Jagirdars, for instance.

20,510. (Mr. Wilson.) Do you know the amount of mapa which the Jagirdars receive?—The opium cultivation has been estimated to be one and a half times greater in the Jagirs than in the State; and on the same calculation I got about 48,000, because the State derives its income, Rs. 5,994, and about one and a half times that will make this.

20,511. Is the mapa levied on the land or on the seers of opium produced. What kind of a cess is mapa?—When the opium is exported from the Jagirdars' villages to any of the Khalsa villages, or imported from the Khalsa villages into the Jagirdars' villages, the Jagirdars levy this due—mapa—on opium.

20,512. (Chairman.) Is it a kind of a weighman's due?—No, it is something like transit dues.

20,513. Is it levied on the weight?—Yes.

20,514. (Mr. Mowbray.) Is the Meywar duty of Rs. 48 a chest on opium exported to Bombay levied at the same time and place as the pass duty of the British Government?—Yes, it is paid at the same time, but it is generally paid at Udaipur by the tradesman, and he

The witness withdrew.

Mr. NATHUJI PUNJAWAT called in and examined (through an Interpreter).

20,516. (Chairman.) I believe you are a Mahajan of Meywar?—Yes.

20,517. Where do you live?—I live in Udaipur.

20,518. To what extent is opium an article of trade in Meywar?—In Meywar the principal commodity of trade is opium. The cessation of its trade will lead to an entire loss to the general and rural merchants. The rural merchants who deal with agriculturists will greatly suffer if the production of opium be stopped. The cultivator of opium will lose his credit, and will not be able to purchase anything on credit or to obtain loans. This will lead to impediment and disorder in agriculture. This will also cause obstruction in recovering the debts due to such merchants. The merchants in general will thus heavily suffer. The extent of loss cannot be estimated at once. The rural merchants will not then be able to pay on behalf of the agriculturists the Government dues as at present. The banker will also suffer because at present the rural merchants enable themselves to advance loans to agriculturists from funds previously borrowed from bankers, and receive opium in return, which is afterwards purchased by the bankers, and it thus becomes an article of trade in their hands. The whole country will suffer if the production of opium be stopped.

20,519. Have the rural merchants who deal with the Zamindars long running accounts with them, extending over many years?—Every year a fresh account is made up.

20,520. Is the Zamindar able to clear his account every year, or does a balance go on year after year?—Generally the account is made up clear, but sometimes a balance goes on year after year.

20,521. Can you give us any figures as to the loss you expect?—There is an obvious loss of Rs. 50,00,000, because the opium produced in the Sambat 1949 (1892-93) has now been made into balls, and there are in stock from former years about 10,000 chests. Opium is always exported to foreign countries when it gets old and dry. In Meywar there is no enterprise or business which can satisfactorily replace the trade in opium. When there is no other article of trade in Meywar which can compete with opium, how can we say whether there will be any other kind of trade which will compensate the loss which will accrue in the event of the trade in opium being stopped. But if this be so, wheat and barley can in this country be produced in the land in which opium is at present grown. But the export trade in barley and wheat cannot be expected to bring in a good return or to compensate the loss which would be caused by the opium trade being stopped.

20,522. Do you know how long ago opium cultivation began in Meywar?—My father and grandfather used to

The witness withdrew.

THAKUR MANOHAR SINGHJI called in and examined (through an Interpreter).

20,532. (Chairman.) I believe you are a Jagirdar of Sirdargarh?—Yes.

20,533. What is the size of your jagir?—It yields about Rs. 4,000 a year.

20,534. To what family do you belong?—I am a Dodhia Rajput.

20,535. Will you give us your opinion about the prohibition of the poppy cultivation?—In my opinion the prohibition of the poppy cultivation, and suppression of the trade in opium in the State of Meywar will cause an irreparable loss, not only to the Durbar, but also to its Jagirdars, cultivators, traders, and labourers. It would be a grievous mistake to alter the present system of the growth and cultivation of opium. Such a change would arouse much dissatisfaction among the people. The interests of so many persons are affected in the growth, sale, export, and manufacture of opium that it

gets a receipt from the Durbar officials. That receipt is sent to Chitor. The collector of dues allows the opium to be sent to Bombay.

20,515. It is calculated at the scales at Chitor?—Yes.

20,515a. (Mr. Haridas Voharidas.) Is not a mapa a kind of measurement?—No, it is not.

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deal in opium. I do not know when it began—perhaps 400 years ago.

20,523. What is the profit to the trader?—Profit in opium trade greatly depends on the price current. But generally speaking the profit of a city banker can be estimated at Rs. 20 per chest, provided the chik (poppy juice) is turned into dry opium and sold to merchants in Bombay the same year in which the juice was purchased. After taking into consideration the average number of chests exported during the last 10 years, it can be said that Meywar exports about 5,500 chests every year, and that the total profit effected thereby to merchants is Rs. 1,10,000 per annum. A rural merchant usually makes a profit of Rs. 30 per chest by purchasing "chik" (poppy juice) from cultivators. Thus the total profit to rural merchants in opium in Meywar comes to Rs. 1,65,000 per annum. If the production of opium be stopped, the total annual loss to the opium merchants of Meywar would, as explained above, come to Rs. 2,75,000.

20,524. (Mr. Wilson.) What do you estimate the present stock of opium to be?—10,000 chests.

20,525. Is not that the old stock; this year's stock is now ready, is it not?—The 10,000 chests include the past and present year.

20,526. What is the price of the opium which the rural merchant pays to the cultivator?—The price is Rs. 160 a maund; the rural merchants pay Rs. 3 or Rs. 4 less to the cultivators per maund, and the big merchants have equal rates.

20,527. (Chairman.) Who fixes the rates of the big merchants?—The rural merchants and the cultivators meet at a place on Baisakh Sudi Punam—that is some time in the end of April or beginning of May—and then the price is fixed by consent among them.

20,528. (Mr. Wilson.) You have told us how much the rural merchant pays for a maund, but no cultivator has so much as a maund to sell, has he?—Many of them have two maunds. If they have less the price is given by that rate.

20,529. (Chairman.) Do you mean pakka maunds?—It is Rs. 7 or Rs. 8 less in pakka maunds, instead of Rs. 3 or Rs. 4. With your permission I should like to add something. There is a class of people between the rural merchants and the bankers called beoparis—the people who have the balls made up; they will suffer a loss of Rs. 2,75,000. I have not calculated that before. The loss, therefore, will be altogether Rs. 5,50,000.

20,530. Is the loss of Rs. 1,10,000 to the beoparis or to the kothiwalas?—It is to the bankers.

20,531. By whom is the price fixed?—It is fixed only by the Bohras.

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would be a very difficult task to estimate the loss each individual will suffer. 50 per cent. of the population derive their livelihood from the growth and trade of opium. Any interference attempted in this direction will, I am sure, lead to more harm than good. The interests of the opium-growing districts are so large and so intimately connected with the prosperity of the agricultural population of this State that the abandonment of the cultivation is sure to be productive of disastrous consequences. Prohibition will reduce rents and earnings of cultivators, and would thus bring ruin and disaster both upon landholders and cultivators. I know everyone in this State is opposed to the change; and if prohibitory orders were issued, the amount of illicit cultivation would be so large as to paralyze punitive measures. I know of no case in which habitual consumption of opium has affected injuriously the health or the morals of the individuals. Or the

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contrary, its use promotes health and adds to the longevity of the consumers. It is a well-established belief among the people of this State that after 40 years of age, when the body shows signs of decay, and health loses its elasticity, and also when the constitution has been more or less ruined by disease, or by the use of alcohol, the habitual use of opium conduces to renovate the health and give vigour and capacity for work to the consumers. To habitual consumers their daily allowance of opium is a necessary of life. Any attempt to restrict the consumption of opium in individual cases would be an instance of cruelty and tyranny.

20,536. Is there very much opium cultivated in your jagir?—Yes.

20,537. I suppose in your jagir there is not a fixed cash settlement like that of the Khalsa land?—No.

20,538. Is the revenue in your jagir by *bakui* on grain, and by *zabti* or cash rates, on other crops?—Yes.

The witness withdrew.

Mohun Lal
Vishun
Lal Pandia.
(Pertabgarh
State.)

MOHUN LAL VISHUN LAL PANDIA called in and examined (through an Interpreter).

20,546. (Chairman.) I believe you are a Nagar Brahmin?—Yes.

20,547. Are you a Kamdar of Pertabgarh?—Yes.

20,548. Where are you a native of?—I am a native of Muttra, but for the last two years I have been domiciled at Pertabgarh.

20,549. What opportunities have you had of forming an opinion of the opium question?—I have served two years in Pertabgarh, 24 years before that in Rajputana, for four I was agent for Muttra. Seths in Kotah, Jhallawar, Bundi, and Tonk, and managed their opium business. I have general supervision over revenue administration in Pertabgarh. My evidence is chiefly taken from records in Durbar Office. The average area under poppy cultivation in Pertabgarh during last five years is about 8,383 acres. Most of the land in Pertabgarh was surveyed some 20 years ago, but no final settlement of land revenue was ever sanctioned. The present calculation, therefore, is based on "andazi" appraisal. About 95,356 seers or nearly 2,384 maunds of opium are annually produced. The out-turn per acre is calculated at 13 seers raw opium, of which 2 "chataks" per seer are wasted in the final drying process. Total out-turn of raw opium for 8,383 acres = 108,979 seers, deducting wastage 13,622 seers = 95,357 seers or 2,384 maunds.

20,550. What do you mean by "andazi appraisal"?—Where there is no proper settlement made we make an appraisal of the land by measurement, and partly by the eye.

20,551. What would replace opium if it was stopped?—Opium, if stopped, would be superseded either by (a) sugar-cane, or (b) wheat, barley, &c. Average rate of opium land is Rs. 32 4a. per acre. Total for 8,383 acres would be Rs. 2,70,380 per annum. Average rate per sugar-cane is Rs. 8 8a. per acre, amounting for same number of acres to Rs. 71,255. Loss, if sugar-cane were substituted, would be Rs. 1,99,125. Average rate for other crops, Rs. 4 per acre. Total for same number of acres, Rs. 33,532. Consequent loss, Rs. 2,36,848 per annum.

20,552. You say that the average rate of opium land is Rs. 32 4a. per acre; is that worked out from fixed cash rates on fields?—No, that is our rate of assessment on poppy cultivation.

20,553. Is there a fixed rate?—The rate varies from Rs. 10 to Rs. 40 or Rs. 50 per acre.

20,554. Are these old rates which have come down from olden times?—Yes, they have been in force for a long time in Marwar. In our State the rate is higher than the rate in other States. Our land produces a good deal of opium. The rate depends upon the produce of the land.

20,555. On what kind of lands are rates such as Rs. 40 or Rs. 50 paid?—That is black soil, which produces a good deal of opium.

20,556. How is that land irrigated?—By wells, baories, and ories.

20,557. What is an "orie"?—A small affluent of a river. Temporary wells are made of ories.

20,539. What is the last cash on poppy?—Rs. 7 per bigha.

20,540. Is it always Rs. 7?—In my jagir it is Rs. 7.

20,541. Is it always Rs. 7?—There is a difference in some places; there are higher rates, and some rates are lower.

20,542. Do you mean in other jagirs or other villages?—In other jagirs.

20,543. In the whole of your jagir is there only one rate?—Yes, it is Rs. 7 everywhere in my own jagir.

20,544. That is rather a low rate, is it not?—In addition to this, the cultivator has to pay all other cesses.

20,545. (Mr. Pease.) You have said that 50 per cent. of the population derive their livelihood from the growth and trade of opium; do you mean in the whole of Meywar or in the villages?—In the whole of Meywar.

20,558. Do they work these ories with a bag?—Yes.

20,559. Why is the sugar-cane rates so low?—Sugar-cane cannot grow well in the soil in which poppy is cultivated. We can cultivate poppy in 20 acres, and that can be irrigated by ories, wells, &c., but if it is replaced by sugar-cane we have learnt by experience that in only three acres we will be able to cultivate sugar-cane.

20,560. I was asking why the revenue rate for sugar-cane was so low; you have put it at Rs. 8 per acre?—The sugar-cane rate in our State is not high. The yield of sugar-cane is not so large as poppy.

20,561. Does the sugar-cane rate also vary very much in different parts of the country?—Yes.

20,562. Is it sometimes lower than Rs. 8?—Yes. On land where sugar-cane grows well the rate is high.

20,563. Can you give any other disadvantages which would follow from substituting other crops for poppy?—Out of 20 acres now cultivated with poppy, only three acres could be cultivated with sugar-cane, and the remaining 17 acres might be cultivated with other crops, because sugar-cane requires to be irrigated for 12 months instead of four months as in case of opium, and the present wells would only irrigate three out of 20 acres all the year round. Opium, again, can be grown on any irrigated land in this part of the country, whereas sugar-cane can only thrive on certain kinds of soil and if irrigated with specially good water.

20,564. If poppy cultivation were abolished, would a revision of rates be necessary?—Yes.

20,565. What would be the cost of a revision of rates?—The cost of preparing a fresh assessment is calculated at Rs. 10 per acre, or a total of Rs. 83,830. Loss in customs to Durbar would be Rs. 30,000 per annum, and to Jagirdars for "Khoont," or transit due, Rs. 1,500. Total loss, Rs. 31,500.

20,566. What is "Khoont"?—"Khoont" is a kind of transit duty.

20,567. Is it the same as "mapa" in Meywar?—No, it is not the same; it is a kind of transit duty.

20,568. Is it a transit duty or an export duty?—As the Jagirdars are not authorised to take customs, they take Rs. 1,500 as what is customs, but under this name of "Khoont."

20,569. Is it on their own opium or opium passing through their territory?—Opium passing through their territory.

20,570. Could the loss incurred in the Customs Department be made up by revision of customs rates?—No.

20,571. Is there any system of excise on opium in Pertabgarh?—No.

20,572. The sale of opium is quite free?—Yes.

20,573. Do people use opium much?—They generally take opium, but not in excess.

20,574. Is there any liquor excise in Pertabgarh; any tax on stills or anything of that sort?—Yes, there is on country liquor.

20,575. Do they pay customs on foreign liquors?—As far as I know, think no duty is levied on them.

20,576. Can you give us your opinion about the profits of opium cultivation?—The profit to Patels, &c. from the cultivation of opium is calculated at Rs. 20 per acre. From cultivation of wheat, &c. the profit is Rs. 3 12a. per acre, that is, if the Patel and his family cultivate themselves, they get Rs. 20, of which Rs. 16 are calculated as remuneration for labour and Rs. 4 are paid as interest. If the Patel employs hired labour, his profit is only Rs. 10, the remaining Rs. 10 going to labourers and in payment of interest. There would be great loss in credit both to cultivators and traders.

20,577. You mean if opium were stopped?—Yes.

20,578. By Patels you mean all the cultivators?—Yes.

20,579. (Mr. Wilson.) Can you tell me how many acres of poppy each cultivator will commonly grow?—One cultivator can cultivate about 50 bighas, or 30 acres of poppy. Those cultivators who are wealthy and rich can cultivate about 50 or 100 bighas of poppy. If they have large families, they all help.

20,580. Can you tell me whether the cultivation of poppy is increasing or decreasing in your country; is it more or less than it was a few years ago?—For the last five years it has been about the same; it is not increasing much.

20,581. Before that?—It depends upon the traffic. When opium is much needed, or there is a good profit, then, of course, much is cultivated.

20,582. Has the price varied much during the last few years?—Yes, it has varied.

20,583. Is it more now than it was a few years ago, or is it less?—For the last two or three years it has been less.

20,584. Do you know what the transit duty now is from Ajmere?—I do not know, but I know the duty on the opium exported from our territory.

20,585. What Government scale does it go to from here?—There is a Government scale at Mandasaur.

20,586. Can each cultivator grow as much as he likes; is there any restriction?—He can grow as much as he likes; there is no restriction.

20,587. (Mr. Monbray.) Do you know how much is generally exported to Bombay in the year from Pertabgarh State?—Sometimes 800 chests, sometimes 1,000 chests. Sometimes less and sometimes more.

20,588. It all goes to the scales at Mandasaur?—From Pertabgarh it goes to Mandasaur.

20,589. What rate per chest do you charge for your customs duty?—About Rs. 20 per chest, and there are two or three duties more, brokerage, &c.

20,590. Do you export opium from Pertabgarh into other native States?—No.

20,591. Your whole export of opium is to British territory?—Yes.

20,592. (Mr. Fanshawe.) When you say that a cultivator can grow 30 acres or more of poppy, I understand you to mean that that area is sometimes cultivated in the land held by one individual, not that the cultivator can himself cultivate or prepare that amount of poppy?—Yes; a single cultivator or two can grow from 5 to 10 acres; and, if his family is large, then, of course, he can cultivate more.

20,593. When you say his family, do you mean the men in his house?—Yes; they all labour in the field.

20,594. (Mr. Wilson.) What is the meaning of the "Kamdar"?—It means "minister," it is the native word for prime minister. Literally, the meaning is "agent."

20,595. (Chairman.) You are not a native of Pertabgarh?—I am originally a native of Muttra.

20,595a. As an outsider, and a man of great experience in Rajputana, to what extent do you think the habit of eating opium is injurious to the people in Rajputana?—I think a moderate use of opium is not injurious in Rajputana.

20,596. Is excess common?—It is not common.

20,597. Do the common country people use it much?—Yes, the cultivators and labourers generally take a moderate amount.

20,598. Do you think it does them any good?—Yes; they labour hard without clothes in the cold, and endure other hardships.

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20,599. You think it is a useful stimulant for them?—Yes.

20,600. Do they think it protects them from anything, or do they take it as a stimulant, or do they think it improves health; why do they take it?—They take it as a stimulant and a comforter after hard work.

20,601. (Mr. Wilson.) Does everybody take it?—Yes.

20,602. Are there any persons who do not take it?—The labourers generally take it, and about 50 per cent. of the middle class men take it.

20,603. You think the labourers all take it?—Yes, generally.

20,604. (Chairman.) Have you anything more you wish to add?—I ask permission to lay before you the following supplementary evidence which I have prepared. I have to point out some difficulties in substituting other crops for poppy, which are as follows:—(a.) There is a distinction in respect of assessment between land actually producing opium and land capable of producing it. (b.) There are several kinds of Adan land in which poppy can be well cultivated, but other crops can hardly be done so, and if done, no profit will accrue. As, for instance, in Dhuraiti and Dhameri lands sugar-cane can not grow well. (c.) The poppy cultivation is at present being irrigated generally by wells, ories, tanks, and baories, &c. These waters differ each from the other, where there is phika or mora water sugar-cane cannot grow well, and if it does so, no best gur or sugar can be obtained. (d.) The cultivation of poppy in an area of about 20 acres can be well and easily irrigated by its well or ory, but if sugar-cane be grown in that very land the wells mentioned will be no sufficient means of irrigation. For sugar-cane requires a perpetual irrigation all round the year, and so the well which can irrigate 20 acres of land adapted to poppy cultivation will irrigate only three acres of the land adapted to the cultivation of sugar-cane. (e.) In case the substitution of other crops is forced upon us by the circumstances, it would be necessary that out of the aforesaid area of 20 acres the sugar-cane would be cultivated in three acres only, and in the remaining 17 acres such crops as wheat and barley, &c. will be replaced. So the average assessment of this mixed cultivation would be Rs. 6 8a. per acre. And if the cultivation of other crops, exclusive of sugar-cane, would most likely be replaced, then the average assessment of the said amount of land would be Rs. 4 per acre. For the discussion of the question of compensation payable to the Pertabgarh State, the most important thing to notice is, that in case we strongly resent the prohibition of opium, how can we be expected to accept it gladly? Because we know well the present value of poppy and of opium in all its forms, and the loss which will be incurred by us and our subjects. Further, we are well aware that the cultivation of poppy is a matter of right or possession of an important landed interest, and the compensation is a matter of so much money allowance. I have shown in my statement how many parties would suffer loss, and what would be their respective losses. In case they consent to accept the compensation the paramount power would have to make good the sum total of them all. Since the prohibition of the cultivation, production, and consumption of opium has been suggested the people in the opium-producing native states have shown their sorrow by refraining from cooking their meals and lighting their houses, &c. It has also become a very hard task for the revenue officials to pacify them, and to have them engaged in their agricultural business. I fear that there may be a diminution in the land revenue this year. In case the Pertabgarh State is asked to extend the edict of prohibiting the growth of opium except for medical purposes, there is no doubt, as far as I believe, that we would come to suffer the consequences of a serious political danger. Consequently, the adoption of preventive measures are also difficult, expensive, and impracticable in the Pertabgarh State. How can we prevent the Bhiels of our hilly tracts from consuming opium? They can be expected to do so when their human nature is altered. For instance, I refer the Commission to the Bhiel rising of 1881-82, in Meywar. The census of them is taken still in the rough calculation of four persons a house. The cultivation of poppy seems a very valuable crop. Though other crops can undoubtedly be substituted for the same, yet they would not be so valuable and beneficial to the poorer classes. The poppy plant is

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used variously, from first to last. Its tender leaves are used as vegetables by the cultivators, field labourers, and other poorer classes. I have seen the Rajas and State nobles also using it as vegetable, calling it Amal Ki Bhajee. It is abundantly sold in every street of villages and towns of this part of the country. Its seeds are used for sweetmeats, in preparing, for instance, Dane Ki laddoo and Dane Ki papri, &c., and the superstitious classes take them while they hold fasts, i.e., vrats. Its oil is generally eaten and used in the opium-producing districts, and the heads, after taking out crude opium or ras therefrom, used as post, and their powder and small pieces are thrown in the fields in which all sorts of crops are cultivated to improve the quality of land as well, as it is urgently necessary, in the cultivation of sugar-cane, to save it from the injurious insects and a kind of grass called Adya. The stems of the plant are used in making barhs or fencing walls around fields. Nobody has yet come forward to say that any person is ever said to have been injured by using the said leaves as vegetable, the seeds and the oil, &c. I can therefore say that there is no other crop so valuable and beneficial, which the poorer classes can make various uses of from first to last. I am serving in this opium-producing part of the country from a long time, and I have always to deal freely with people who cultivate, consume, and trade in opium, but I have never seen any evils deserving consideration arising from the consumption of opium. I can safely say that moderate and regular use of opium is not injurious, and never followed by any special evils. I consider alcohol is more harmful than opium. The consumption of opium in Rajputana is neither excessive nor harmful to the population, mentally, morally, and physically. Even if taken in excess it will take years for bad results to follow either on the body or on the mind. There is one of the witnesses with me, named Kirat Singh, who takes two tolas of opium daily without being seriously injured by the use, and if he is pressed, out of hospitality, to take more, I am quite sure he can safely take two tolas in addition. Though he is now 65 years old, yet he is healthy and strong. Opium is commonly given to children to keep them in health till they are four or five years old. It is not considered disreputable to take opium; no doubt *chandu* and *madak* are objectionable. Further, for the sake of argument, it may be observed that not only the excessive use of opium is harmful, but there are many instances where the overeating of even sweetmeats has proved fatal. It is considered absolutely necessary to take it for such special occasions and purposes as betrothals, marriages, birth of children, festivities, hospitalities, breaking mornings, making agreements of peace and amity, establishing friendship between parties at variance, and other like State and social occasions. It is also customary to such an extent in Rajputana that when correspondences are being conducted in purely native forms, it is usual to write on the top of

The witness withdrew.

RAM CHANDRA MEGRAJ called in and examined (through an Interpreter).

Ram Chandra
Megraj.
(Pertabgarh
State.)

20,610. (Chairman.) You are, I believe, an Agarwala Bania, resident in Pertabgarh?—Yes.

20,611. Will you tell us what you know about opium?—I am the Pertabgarh agent for the firm of Thakursiddas Suraj Mull. I have been 10 years at Pertabgarh. I trade chiefly in opium and bills of exchange on opium with Bombay, Calcutta, &c. I buy annually about 400 chests of opium, chiefly through Manotidars, Bohras, &c.; sometimes also direct from cultivators. I pay Rs. 600 per chest, i.e., total Rs. 2,40,000. Profit on each chest calculated as follows:—

Rs. 15 as commission.
" 9 average interest.
" 10 profit on sale during last year.

The selling price continually changes. But total profit last year came to Rs. 13,500, or about 17 per cent. on original outlay. If opium trade was suppressed I would also lose profits on bills of exchange now drawn on opium credit, amounting to about Rs. 800 or Rs. 1,000 a year, calculated at 4 annas per cent. on Rs. 2,40,000. No other business would compensate my firm if opium trade were suppressed. I have other business on a comparatively small scale and depending chiefly on opium trade and credit. Immediate loss would amount to Rs. 10,000 or Rs. 12,000 now due to me as arrears.

The witness withdrew.

the letter in the handwriting of the sender, "Manohar-ka-amal levasi," i.e., kindly take opium in hospitality at this my request, and writing this is considered and taken generally as signing the letter by the sender. From all this the Commission can well conclude what would be the result on the habits and customs, and physical condition of the people of this part of the country if opium could not be procured except as medicine. In my opinion the prohibition of opium would therefore turn all things topsy-turvy, and cause a great stir in all communities of the population of Rajputana. Opium is a cheap and accessible drug even to the poorer classes. If it will be placed beyond their reach it is most probable they will have to resort to the worst kind of liquor available either from the country or imported from the continent of Europe. The use of liquor is forbidden by religion to a number of castes both Hindus and non-Hindus, but that of opium is permitted. By the prohibition of opium and the introduction of liquor the people will certainly be induced to break the commandments of their religion, and a race of opium-eaters will be replaced by that of liquor drinkers. In conclusion, I resent, on behalf of the Pertabgarh State, the extension of the edict prohibiting the production of opium except for medical purposes on the above-mentioned grounds.

20,605. (Chairman.) Suppose the Government did not ask the Raja or any of the Rajas of Rajputana to prohibit cultivation: suppose the Government merely said "We will not allow opium to pass through our country, you can do as you like, but it must not come into our country"; what would the Durbar think of that?—It is necessary that we should urge now upon the Commission what we want, as the future of the opium industry depends on the conclusions drawn by this Commission.

20,606. Supposing the Government did not ask any of the Rajas to prohibit cultivation, but merely said to them, "You can cultivate as you like, but we will not allow opium to come into our territory or pass through our territory"; what objection would the Durbar have to that?—If the English Government stops opium passing through their territory, what is the use of cultivating opium in our States?

20,607. (Mr. Haridas Viharidas.) Do you eat opium?—I did for about nine months, but now I have left it off.

20,608. If the Government did not allow your opium to go through its territory for export to China or elsewhere, you say the cultivators in your State would not grow opium; but do you not think you have a right to request the Government to allow your opium to go through its territory?—Yes.

20,609. (Mr. Wilson.) When did you prepare the supplementary evidence you have just given us?—About a week ago.

The firm would not become bankrupt, but would suffer great losses from the certain bankruptcy of smaller traders; and the Pertabgarh branch of the business would no doubt have to be suspended.

20,612. Who are the Manotidars and Bohras?—They are the village bankers.

20,613. You say you pay Rs. 600 per chest, what year was that?—Last year.

20,614. Do you buy at as much as that from the cultivators or from the Bohras?—The Rs. 600 is for the dry balls made out of opium, and not for the juice.

20,615. Do people of your caste ever take opium?—Yes, they take it.

20,616. Do you think it does them any harm?—No, it does good and not harm.

20,617. I suppose you mean if it is taken moderately?—When a man is ill or weak it does him good to take opium.

20,618. (Mr. Mowbray.) Do you take it yourself?—No, I do not.

20,619. Is all the opium that you buy for export into British territory, or is any of it for consumption in the States?—It is all exported into British territory.

The witness withdrew.

(LORD BRASSEY here took the Chair.)

KIRAT SINGH called in and examined (through an Interpreter).

Kirat Singh.
(Pertabgarh
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20,620. (Sir J. Lyall.) Are you a Jagirdar of Pertabgarh?—Yes.

20,621. What is your caste?—I am a Charan.

20,622. What is the connexion between the Charans and the Rajputs?—The Rajputs consider the Charans to be like their sons, and whatever the Charans want the Rajputs provide them with.

20,623. What have you to say with reference to the consumption of opium among Charans, and the people in Pertabgarh?—Charans sometimes eat pieces of opium dry, and sometimes drink it dissolved in water (Kasumbha). Others also smoke it in the form of "chandu," and "madak." Children take it from six months to three or four years old. Men and women begin taking it from the age of 25 or 30. Amongst Charans about 50 per cent. of the men, 10 per cent. of the women, and all children without exception take it. About 5 or 6 per cent. of the people in their country take from 1 tola to 2 tolas a day. I have seen as much as 11 tolas taken in one day without any evil effect.

The witness withdrew.

(SETH DAULAT RAM called in and examined (through an Interpreter).

Seth Daulat
Ram.
(Jhallawar
State.)

20,626. (Chairman.) I understand you are superintendent of the Customs Department, Jhallawar?—Yes.

20,627. What have you to say in regard to the quantity of opium dealt with by the Customs Department of Jhallawar?—I put in a statement showing the receipts of the last five years in the Customs Department from opium, poppy seeds, and oil, in customs, *bhoom*, *chapa* (fees taken on sealing bags of opium), and *napa* (fees realised on sales). The average receipts for the last five years have been Rs. 61,624-5a. annually. If the cultivation of the poppy, and the trade in opium were suppressed, the State would lose the whole of this Rs. 61,624-5a., and would also, supposing other crops to be substituted for poppy, lose the duty now realised on grain, &c., imported from outside, which would under the changed conditions be raised within Jhallawar territory, and pay only half an anna per maund, instead of one anna duty. I estimate that this loss would be about Rs. 4,000 per annum, but that is, of course, conjectural. The average annual receipts now from customs on imported grain are Rs. 10,200: the appended statements show details: if importation of grain ceased entirely the State would lose Rs. 5,100; possibly, however, importation would not cease entirely, and I have therefore estimated the loss at Rs. 4,000 only under this head. Some Jagirdars collect private dues on grain passing through their estates; they would also lose in the same proportion as the State; but I have no means of knowing what their present receipts from this source are. I do not think it would be possible to make good the loss by increasing

The witness withdrew.

MIR MAHMUD HUSSAIN called in and examined (through an Interpreter).

20,634. (Sir J. Lyall.)—I understand you are assistant deputy collector at Jhallawar?—Yes.

20,635. What have you to say with reference to the cultivation of poppy in Jhallawar?—The average area under opium during the last five years has been—

Khalsa lands		22,937 acres.
Chowmehla	7,181 acres.	
Wast	15,735 "	
Shahabad	21 "	
Alienated lands		5,688 "
Chowmehla	1,832 "	
Wast	3,788 "	
Shahabad	18 "	
Grand total acres		28,625 "

The area in alienated lands is compiled from returns furnished by Tahsildars; these do not distinguish between jagirs, udaks, and other forms of alienation, so I cannot give the details for each of them. The Khalsa

People generally take it twice a day—morning and evening. I take one tola's weight a day. I can take twice as much. Opium is taken on occasions of betrothal, marriage, death, settlement of a feud, and festivals. Even non-eaters take it on these occasions. As a medicine it is universally used for all kinds of disorders. Opium has a most beneficial effect on moderate consumers. If opium were stopped all consumers would become very ill. Everyone in this part of the country recognises its worth.

20,624. How long have you been taking as much as a tola?—For the last three or four years. I began taking opium when I was about 21, but for the last three or four years, since I was very ill, I have taken it up to a tola.

20,625. (Mr. Wilson.) You say that 10 per cent. of the women take opium; why do men take it more than women?—Women chiefly take to opium when they get ill, but men in going about the country mix with others who take opium, and thus take to the habit also.

customs duties on articles other than opium. The rates as they stand are already as high as the trade will bear, and any addition to them would, I anticipate, diminish the volume of the trade and the customs receipts.

20,628. You say that the receipts in the Customs Department for the last five years have been Rs. 61,624-5a. annually; if the cultivation of the poppy and the trade in opium were suppressed, the State would lose this money?—Yes.

20,629. If other crops were substituted for the poppy there might be a loss on duty realised on grain imported from outside, and if that loss occurred, as it might occur, you say there would be a further loss to the State of Rs. 4,400 a year?—Yes.

20,630. And you anticipate that there would be losses by private persons, in addition to those which would fall on the State?—Yes; but that account is quite separate, and the Raj records would not contain an account of those losses.

20,631. (Sir J. Lyall.) I understand that you have only given an estimate of the losses in customs?—Yes.

20,632. (Mr. Wilson.) Will you tell us what you mean by the word "bhoom"?—The word "bhoom" simply means earth. If goods pass from one district to another district, over land belonging to the State, the State charges a small duty on it.

20,633. A kind of transit duty?—Yes.

areas are given from the survey measurements; those for alienated lands are only estimates. At the time of the settlement, which was finished in 1886, the area under poppy was considerably larger, viz.:

Khalsa—		
Chowmehla	8,699 acres.	
Wast	22,914 "	
Shahabad	229 "	
Total acres		31,836 "

Or 8,699 acres more than the existing five years' average; the reduction has been effected from time to time under State pressure, owing to the fall in the price of the opium which made it advisable to encourage the people, as far as possible, to depend more largely upon other crops. The total area of irrigated Khalsa land in the State was in 48 B. (i.e., 1891-92), the last year for which I have complete returns, 39,658 acres, in the—

Chowmehla	11,303 acres.
Wast	26,299 "

and the balance in Shahabad and Kirpapur. In the Chowmehla, if the cultivation of opium were prohibited, it would be necessary, I calculate, to make a reduction

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in the State demand of, at least, 50 per cent. on first-class irrigated land, and 25 per cent. on second-class ditto. The total demand on first-class irrigated land in the Chowmehla is Rs. 1,34,779, and on second-class land Rs. 86,872; the reductions would therefore be Rs. 67,389 and Rs. 9,218 respectively. In West prohibition of opium cultivation would necessitate a reduction of six annas in the rupee on first-class land, and three annas in the rupee on second-class land. The present demand on first-class land is Rs. 2,33,879, and on second-class land Rs. 59,345; the reductions would therefore be Rs. 87,704 and Rs. 11,127 respectively. Total reductions in Chowmehla and West would be Rs. 1,75,439. The opium cultivation in Shahabad and Kirpapur is so restricted that its suppression there would not entail any reduction in the State demand. Over and above the 39,658 acres of fully assessed irrigated land of which I have given details above, there are 1,088 acres of new irrigated land in the Chowmehla which will be fully assessed on the expiry of existing leases four years hence; there then would be a further loss to the State on this of about Rs. 6,694. It would not be possible to confine the reduction to lands on which opium is actually grown; it would have to be granted on all irrigated land on which opium could be grown. Applying the same principles to the estimated acreage for Jagir and other alienated lands, I calculate that the holders would have to reduce their rents by Rs. 80,457 on the area actually under poppy. There are no statistics in the State offices from which I can estimate the total irrigated area in alienated lands, and I have therefore calculated the reduction on poppy land only. The total reduction would necessarily be a good deal more than Rs. 30,457. Opium is very much the most profitable crop to the cultivator; so much so, that it is popularly estimated to pay two-thirds of the whole revenue of the State; and if it were suppressed cultivators would not have the means to pay the present assessments even on lands not directly affected by the prohibition. The estimated average produce of opium per acre is as follows:—

In the Chowmehla 10 seers 11 chittacks.

„ West 9 seers.

„ Shahabad 4 seers 5 chittacks.

At these rates the opium produced on the average area under that crop amounts to 6,818 maunds, valued at current prices at Rs. 10,99,908. The customs returns on the average of the last four years give the amount of opium produced annually as 6,704 maunds. To this must be added the value of—

Opium seeds, estimated at Rs. 11-2 per acre.

„ leaves, „ Rs. 1-6-3 „

„ stalks, „ Rs. 1-10-8 „

To this again must be added the value of makka, the only crop which can be grown in combination with poppy on the same ground and in the same year, and which cannot be grown in combination with any other crop, so that the abolition of the poppy would practically entail the suppression of makka too. This is estimated at Rs. 13-5-7 in West, and Rs. 19-15-3 in the Chowmehla per acre. The total value of these subsidiary products I have worked out on the average at Rs. 8,50,509. If opium production were suppressed there are only two crops which could really take its place on irrigated land in the Chowmehla and West divisions of this State, viz., cotton and wheat. Sugar-cane can never be a general crop here for two reasons, because it exhausts the soil too much, and because it requires watering in the hot weather, at which time the very great majority of the wells here run dry. I estimate the cost and profits of poppy (combined with makka) cultivation as follows:—

In the Chowmehla. Per acre, cost of cultivation Rs. 59-4-5, and value of produce Rs. 77-3; profit, Rs. 17-14-7.

Ditto for cotton, per acre, cost Rs. 38-8-10, value of produce Rs. 25-14-3; loss, Rs. 12-10-7.

Ditto for sugar-cane, cost Rs. 153-4-11, value of produce Rs. 152; loss, Rs. 1-4-11.

Ditto for wheat, cost Rs. 39-1-1, value of produce Rs. 33-11-7; loss, Rs. 5-5-6.

In West. Ditto for opium (combined with makka) Rs. 56-1-1, value of produce Rs. 67-9-5; profit, Rs. 11-8-4. Ditto for cotton, cost Rs. 31-12-9, value of produce Rs. 26-2-3; loss, Rs. 5-10-6.

Ditto for sugar cane, cost Rs. 96-12-7, value of produce Rs. 89; loss, Rs. 7-12-7.

Ditto for wheat, cost Rs. 32-6-4, value of produce, Rs. 26-11-2; loss, Rs. 5-11-2.

The statements put in give the details of the above calculations.* Hence very little irrigated land is taken up with anything but poppy; it is only on land that cannot be fully manured and irrigated that other crops are grown. The prohibition of poppy cultivation in the Chowmehla and West would, on the above calculation of the profit per acre on opium, cause a direct aggregate loss to the cultivators in those divisions of Rs. 634,204. After allowing for a reduction in the aggregate rents of Rs. 212,591, the cultivators would suffer a net loss of Rs. 428,307 on their irrigated lands, which there would be no possibility of their recouping by the cultivation of other crops. In point of fact, they could not cultivate their irrigated lands except at a loss, even if the rents were reduced to the extent proposed above by me, and the Chowmehla and West would be entirely ruined.

20,636. You say that from the returns lately furnished, the area of Khalsa land under poppy is put at 22,937 acres, and you say that at the time of the settlement of 1886 the area was 31,836 acres; what, in your opinion, is the reason for such a decrease in the area?—As there was a fall in the price of opium the State thought it advisable to encourage the cultivators to produce other crops. But as the soil is stony the other crops did not do well, and did not pay. I produce a specimen of wheat to show the soil is not adapted for it.

20,637. Was there a *pakka* settlement made in 1886?—Yes.

20,638. Before that there was a *batai* and cash settlement?—Before the settlement there was a contract for five years, and before that the States charged something in cash to each cultivator.

20,639. (Chairman.) You have made a calculation of the reductions in the amounts which the State would derive from the land revenue, and it shows that in the district of Chowmehla, if the cultivation of opium were prohibited, the reduction of State revenue would amount to Rs. 67,389 on one class of land and Rs. 9,218 on another class; and in the West district prohibition would imply a reduction on one class of land of Rs. 87,704, and on another class Rs. 11,127?—Yes.

20,640. In Shahabad the loss would be less, as the cultivation of poppy is not extensive. There the loss would amount to Rs. 6,694?—Yes.

20,641. Turning to the Jagir and other alienated lands, you say that the reductions which the holders would have to suffer in their rents would be not less than Rs. 30,457?—Yes.

20,642. (Mr. Fanshawe.) As regards the average produce of opium per acre, is it the case that poppy is grown as the only crop in the year in Jhallawar?—Maize is first sown, and after that poppy, so that they have two crops in the year. Maize cannot be sown with any other crop.

20,643. (Mr. Wilson.) Is it a fact that when the State advised the people to grow other crops, as far as possible, that policy proved unprofitable?—We have to import grain from other States into Jhallawar, and consequently the State tried to get the grain produced in the country. The cultivators tried it, but it proved unsuccessful. The cultivators found it was to their loss rather than to their profit. They were accustomed to grow poppy, and consequently they disliked the order to grow grain, and the State policy did not succeed. The policy was therefore changed.

20,644. You say that the amount of land on which poppy is cultivated is 8,899 acres less than it was at the time the settlement was finished; did the State make any reduction in the land revenue on account of that reduction in the poppy land?—The State proposed to make some reduction, and some papers and returns were prepared. It was proposed that reductions might be made if the cultivators would agree to grow grain in place of poppy, but as the cultivators showed a disinclination to do this, the State did not make any reduction, and allowed them to sow poppy freely.

20,645. Is all the manure put on the poppy land?—No, they manure other crops.

20,646. You have said that it is only on land that cannot be fully manured and irrigated that other crops are grown?—More manure has to be put on the poppy land than on land upon which other crops grow. They are not inclined to grow other crops, and therefore they do not manure them so well. Besides that, they have to irrigate poppy fields up to the very time that the juice is taken, up to the time the incision is made and the scraping is over. Whereas, in the case of the

* Not reprinted.

other crops they have to give water only a certain number of times, and not to the very last.

20,647. If the cultivators spend all the manure, or most of it, on the poppy, then it is not surprising that the wheat is very poor?—It is not for the want of manure that the wheat has been so poor, but the land itself is not suited for wheat growing. Besides that, if

The witness withdrew.

THAKUR BAHADUR SINGH called in and examined (through an Interpreter).

20,648. (Chairman.) You are, I understand, a Rajput, Jagirdar of Motipura, and Tahsil Bakani?—Yes.

20,649. Can you give us any information as to the growth and consumption of opium in the Jhallawar State?—In the Chowmehla and West no crop would be a satisfactory substitute for opium. Sugar-cane, wheat, cotton, and barley are the alternatives that suggest themselves. Cane cannot, however, be grown satisfactorily for want of water, and because it exhausts the soil, so that without special care and manuring it cannot recover itself. A man may grow cane for the sake of "gur," but he cannot do it at a profit. Wheat can be grown at intervals of three years in the same land; in the interim hemp has to be sown and ploughed in and then a crop of opium taken. Cotton and barley do not do well either. I cannot give details of agricultural expenses and returns to define the difference between poppy and other crops, but I can say with certainty that if opium is done away with the cultivators will never get a belly-full, and neither the State nor landholders will be able to get their dues, because it is the only crop which can be grown to a profit. It will certainly be necessary to reduce rents and revenue if the poppy is to be prohibited, probably by 50 per cent. In addition to this some Jagirdars would lose their dues on opium; but this would not affect me personally, because I have not the right of "mapa" in my Jagir.

The witness withdrew.

GOVIND RAM called in and examined (through an Interpreter).

20,656. (Sir J. Lyall.) What is your caste?—I am a Mahajan.

20,656-7. What are you?—I am a trader.

20,658. What can you say as to the value of the opium trade in the Jhallawar States?—The value of the opium trade in this State can best be illustrated by detailing the components of the price of a single chest of opium sold here at the average price of Rs. 493:—

	Rs. a.
1. Price of opium-milk used in manufacture, 2 mds. 7½ seers	370 0
2. Commission on above to middleman	6 4
3. Cost of testing quality	1 8
4. Interest on capital sunk in purchase	45 0
5. Miscellaneous charges, carriage, &c.	2 4
6. Dalal's dues	1 0
7. Weighing	1 0
8. Packing, &c.	4 0
9. Oil	1 0
10. Storage	1 8
11. Broken opium leaves used in packing	0 8
12. Earthen utensils used in manufacture	0 8
13. Sewing bags	0 2
14. Opium leaves used to wrap up opium	1 0
15. Contribution to charity	0 8
16. Customs duty on import	2 8
17. Temple dues on import	1 6
18. Merchant's profit	53 0
Total	493 0

If this opium is exported there are, of course, further charges. Of the following affect the State and people of Jhallawar, viz.:

	Rs. a.
Packing cases	2 0
Securing cases in canvas, &c.	2 8
Carriage to Ujjain	2 8
Cost of escort on road	2 0
Contribution to temples	12 4
Export duty	
Total	23 12

there is even a small quantity of rainfall in winter the crop is spoiled by that rain, and the leaves get pale and withered. In Jhallawar wheat is grown in dry land, black soil. If there is 25 inches of rain during the rainy season wheat is produced in large quantities in those dry fields, but if there be rain in winter then those fields also are spoilt.

In my caste it would be quite an exception to find anyone who did not take opium. All take it, men, women, and children. Doses vary from half a ratti to nine mashes, and some take more than that. People take as much as suits their constitutions. Perhaps 10 per cent. are large consumers; people take it once or twice or thrice a day, and some people take it whenever they think of it, but the majority only take it once or twice. Galwan is specially given, and is the rigour on occasions of rejoicing. Moderate consumers are all the better for it both mentally and physically, and would deteriorate in every way without it. In fact, opium-consumers would die without their allowance.

20,650. (Sir J. Lyall.) What is the size of your Jagir?—It brings in Rs. 1,000 a year.

20,651. Are you a Rajput of the same clan as the Raja?—I belong to the Bhati Clan.

20,652. Is the irrigation in Jhallawar from wells, or what?—From wells.

20,653. How deep are they?—About 50 or 60 feet.

20,654. I presume it is very expensive to raise the water?—Yes.

20,655. Will you kindly explain what is meant by *Gahoon*?—It is a drink prepared by pounding opium. It is put into water and then strained off.

The witness withdrew.

Taking 2,800 chests as the average quantity passing through Jhallawar markets for export in a year, we therefore have Rs. 10,36,000 distributed amongst the agriculturists of the State. Taking 2,400 chests as the average annual quantity passing through Patan, we have distributed among Patan people:—

	Rs.
Among the mercantile classes	2,59,200
„ weighmen	2,400
„ oilmen	2,400
„ broken-leaf sellers, &c.	1,200
„ carpenters	4,800
„ leaf sellers	2,400
„ cartmen and carriers	6,000
„ temple dues on import	3,300
„ poor people	1,200
„ dalals	2,400
„ packers, porters, &c.	9,600
„ house-owners for storage	3,600
„ potters	1,200
„ bag-sewers	300
„ shopkeepers, porters, &c. (item 5)	6,000
„ escorts	6,000
„ temples on export	4,800
„ customs dues, import and export	35,400

If the cultivation of opium were stopped all these sources of income would be closed to the people of the city and neighbourhood, and great numbers of them would be reduced to destitution, since there is no trade possible which would give so much and so well-paid employment. In addition to this the prohibition of the opium trade would entail the loss of lakhs of capital sunk in buildings and plant which could not be utilised for other purposes. There is practically no trade of any magnitude here except in opium, nor is there any other local produce which could take its place as an article of commerce. With the disappearance of opium the importance of Patan as a trading centre would vanish. The injury caused to opium consumers, if the cultivation of the poppy were suppressed, should not be overlooked. 75 per cent. at least of the inhabitants of the State are regular consumers, and people cannot keep their health without it in this country and climate. If they could not get opium they would be no good for anything. I should mention that the figures previously given refer to Patan trade only. Bankers here have firms and branches in Kotah, Agar,

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Ujain, Indore, and Bombay, all of which would be proportionately injured by the suppression of the opium trade. The stocks of opium in Patan on the 14th December 1893 were 7,821 maunds, valued at Rs. 22,62,000 odd.

20,659. You have given the price of a chest of opium at Rs. 493; is that the average price for the last three or four years?—It is for this year only. The rates vary.

20,660. Is the price now much lower than it was formerly?—Yes.

20,661. What is the reason for that?—The demand in China is less.

20,662. You put the price of opium juice at Rs. 370 for two maunds 7½ seers; is that the price paid to the cultivators?—Yes.

20,663. Did all the cultivators get the same price this year, or is that an average?—It is the average.

20,664. One cultivator gets a little more, and one cultivator gets a little less?—Yes.

20,665. (Mr. Fanshawe.) In your statement you have on various occasions used the word Patan; do you mean by that the people of Jhallawar State?—Jhallawar is the State, Patan is the city, and close to it is a cantonment called Jhallawar Patan. By Patan I mean the city, and by Jhallawar I mean the whole district.

20,666. Wherever you use the word Patan, then, you are speaking of the people of the chief town?—Patan means the chief town, and by the word Jhallawar I mean the whole district.

20,667. (Mr. Mowbray.) The chest of opium you speak of is a full chest of 140 lbs., is it not?—Yes, a full chest.

The witness withdrew.

(Mr. Mowbray here took the Chair during the remainder of the proceedings.)

RAO BAHADUR APPI AMAR SINGH called in and examined (through an Interpreter).

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Appi Amar
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20,678. (Chairman.) I believe you are a Member of Council of the Kotah State?—Yes.

20,679. Are you a Jagirdar?—Yes.

20,680. Will you kindly give us an account of the poppy cultivation in Kotah?—The average number of acres under poppy cultivation in Kotah during last five years amounts to 50,000 bighas or 22,765 acres. The Kbalasa area is known from the revenue records. The Jagirdars alienated area I calculate from the returns submitted by them and by appraisement from my own personal knowledge. The out-turn of opium is about 6,260 maunds. The calculation is made at the average rate of 5 seers a bigha, or 11 seers an acre.

There is no crop that can compare with opium, but in opium lands, sugar-cane, barley, wheat, cotton, "Mungphali" (pignut), "Kasum" (safflower), and Indian corn can be grown. Gram and Jowar (millet) are not grown on opium lands. Millet is not sown because the opium fields are always close to the village site, where on account of the trees there are multitudes of birds who devour the crop. Gram, if sown, will bear no fruit.

Sugar-cane will be irrigated.

Barley ditto

Wheat ditto

Cotton will not be irrigated.

"Mungphali" (pignut) will be irrigated.

"Kasum" (safflower) will not be irrigated.

Indian corn ditto

Consequent on the substitution of the crops mentioned before for the poppy, there would be a diminution in revenue demand of Rs. 3. 8a. a bigha, which on 50,000 bighas would come to Rs. 175,000.

20,681. Is there any difference between the rate for opium lands and non-opium lands?—The rates for opium fields are higher than those for other crops.

20,682. Is the difference between the rates on opium lands and other lands Rs. 3. 8a. a bigha?—If opium were to be stopped the Raj would have to keep the rates at Rs. 1. 8a.; therefore the loss will be Rs. 3. 8a. The average rate for irrigated land is Rs. 5.

20,683. At present it is Rs. 5; if opium cultivation were stopped it would have to be reduced to Rs. 1. 8a.?—Yes.

20,668. (Mr. Wilson.) Where is it that the opium milk is converted into opium?—In the city of Patan.

20,669. Are there many persons engaged in that trade?—Yes.

20,670. How many?—About 25 shops in Patan itself.

20,671. Do you think that all the opium prepared by these 25 firms or persons is of equal, uniform quality?—It is uniform quality.

20,672. One man does not make it better or of more value than another?—No.

20,673. You have said that 75 per cent. of the inhabitants are regular consumers; do you mean of the entire population, men, women, and children; or do you mean men only?—75 per cent. of the males.

20,674. (Mr. Mowbray.) Where are the scales at which the Jhallawar opium is weighed?—Ujain. In some cases the opium goes to Indore as well.

20,675. (Chairman.) You say that Rs. 10,36,000 is distributed amongst the agriculturists of the State; how do you arrive at that figure?—The agriculturists pay customs duty on so many chests, and if the value be calculated on these 2,800 chests at the bazaar market price, it comes up to that figure.

20,676. (Sir J. Lyall.) You have taken the market price at Rs. 370 and multiplied that by 2,800?—Yes.

20,677. (Mr. Wilson.) You say that the stocks of opium in Patan on the 14th of December 1893 were worth Rs. 22,62,000; is that two years crops, or how do you reckon it?—That does not show the produce for one year or two years. The Raja made inquiry, and all the traders had to give just the quantity they had. The totals of the different quantities given by the different traders comes to that amount.

20,684. That is how you estimate the loss at Rs. 3. 8a. per bigha?—Yes.

20,685. If poppy cultivation is stopped, will that necessitate a revision of irrigated rates?—Yes.

20,686. How much do you estimate will be the cost of that revision?—About Rs. 10,000.

20,687. If the production and export of opium were prohibited, at what amount would you calculate the loss to the Durbar?—If the production and export of opium be prohibited, there will be a loss to the Durbar of about Rs. 70,000 or Rs. 75,000, even up to Rs. 80,000, if we calculate on returns for a period preceding the last five years. During this latter period there has been much decrease in the opium trade owing to the high duty on opium levied by the Marwar State. If we calculate on these last five years then there will be a loss of about Rs. 61,000 a year, but the calculation last five years.

20,688. What is that loss on, is it loss on customs duty, or what?—Yes, customs duty.

20,689. Do the Jagirdars levy any taxes on opium besides the custom duties of the Durbar?—The Jagirdars levy taxes on opium styled "Mapa" and "Bhoom." "Mapa" is a kind of weighing tax on all opium (and other produce) sold in the Jagir. All Jagirdars and owners of alienated land levy this tax, "Mapa." I cannot say definitely what loss other Jagirdars would suffer if opium ceased to pay "Mapa," but I can answer for my own Jagir. I should lose about Rs. 200 a year in my five villages on opium "Mapa" alone.

20,690. Does the Durbar levy "Mapa" and "Bhoom"?—"Bhoom" is an ancient tax which certain Jagirdars were entitled to levy on goods passing through their Jagir. All owners of alienated land cannot levy it. Only those who are entitled to do so from ancient times can levy it; I levy "Bhoom." If opium no longer was an article of commerce I should lose about Rs. 250 a year "Bhoom" that opium alone brings in. "Mapa" and "Bhoom" are also levied by the Durbar or State itself. The income on this head will be about Rs. 10,000 a year to the State in respect to opium alone. At a rough calculation I should say that the loss to

Jagirdars and holders of alienated lands would be about Rs. 5,000 a year in respect to "Mapa" and "Bhoom" levied on opium.

20,691. Do the Jagirdars levy customs?—The Jagirdars levy no customs duty, except the Kotris (petty States) which are eight in number.

20,692. Would there be any possibility of revising the customs tariff, and putting a tax on other articles?—In my opinion there would be no use to revise the customs tariff. There is no article of commerce that would take the place of opium on which any customs due could be levied. If customs dues were levied or increased on any produce other than opium it would tend to discourage the growth of that produce.

20,693. Is there any excise in Kotah?—There is only excise for *abkari*,—liquor.

20,694. There is no excise upon opium?—No; there is neither any excise upon opium, nor upon any preparation of opium.

20,695. Have you made any calculations with regard to the profits made by cultivators out of opium compared with other crops?—Yes. If opium is grown, there is an average yield of 5 seers a bigha, which, taking the price at an average of Rs. 4 a seer, would be worth Rs. 20, then there would be 2½ maunds of seed produced worth Rs. 7 8a. Generally cultivators also grow Indian corn as a preliminary crop to opium. After they have prepared the field for opium, the yield of Indian corn would be about 6 maunds of seed worth in all about Rs. 5. The total value of the crops would then be Rs. 32 8a. The cost of cultivation per bigha would be:—

	Rs. a. p.
Indian corn seed	0 2 0
2 weedings at 0-2-0	0 4 0
Corn. 1 digging	0 4 0
3 months watching	0 6 0
Ploughing the land for opium seven times, at 0-2-0	0 14 0
Cost of rope and leather bucket for watering	0 9 6
4 weedings at 0-2-0	0 8 0
2 diggings at 4 annas	0 8 0
Manure	0 8 0
Pricking and gathering milk	0 12 0
Watching for 20 days	0 2 6
Seed	0 0 6
Ploughman's share	2 0 0
Making beds for plants	0 2 0
	7 0 6
Revenue demand	5 0 0
Total cost	12 0 6
Net profit to cultivator	20 7 6

If sugar-cane is grown, we may fairly estimate an average crop as yielding 12 maunds of "Gur" (molasses) per bigha, worth Rs. 72, at Rs. 6 a maund; the cost of cultivation per bigha is:—

	Rs. a. p.
10 ploughings, at 0-2-0	1 4 0
Seed (2,500 cuttings)	5 0 0
Fencing	1 0 0
Rope and bucket for watering	1 8 0
Irrigation for four winter months	4 0 0
12 waterings in four hot months	12 0 0
6 diggings, light, at 0-8-0	3 0 0
2 deep diggings, at Rs. 1	2 0 0
Watering for 8 months	3 0 0
Hire of large iron pan for boiling juice	1 0 0
Preparation of sugar mill for extracting juice	2 0 0
Hire of bullocks and man to drive mill, at 0-3-0 a day for 10 days	5 0 0
Man to feed mill	1 8 0
Man to hand cane to above	1 4 0
Cutter of sugar-cane	1 4 0
Man to stir juice	1 4 0
4 women to remove leaves from sugar-cane	2 8 0
Stoker of furnace	1 4 0
Fuel	2 0 0
4 cloths to bind sugar in	0 4 0
	57 0 0
2 years' revenue demand	10 0 0
	67 0 0

Net profit to cultivator Rs. 5 a bigha in two years. Barley would yield about 6 maunds a bigha, worth about Rs. 6. The cost of cultivation would be:—

	Rs. a. p.
5 ploughings	0 10 0
Seed	0 12 0
3 waterings	0 6 0
Rope and bucket for watering	0 6 0
Ploughman's share	0 9 0
	2 11 0
Revenue demand	5 0 0
	7 1 10

If revenue demand is reduced to Rs. 1 8a., then the cost comes to Rs. 4 3a., leaving a net profit of Rs. 1 13a. Wheat would yield 3 maunds a bigha, worth Rs. 4 8a., at Rs. 18 a. a maund. Cost of cultivation:—

	Rs. a. p.
5 ploughings, at 0-2-0	0 10 0
Seed	0 14 0
Watching	0 12 0
Ploughman's share	0 9 0
Rope and bucket	0 6 0
3 waterings	0 6 0
	3 9 0
Revenue demand	5 0 0
	8 9 0

Loss to cultivator, Rs. 4 1a.

If revenue demand is only Rs. 1 8a., then the cost comes to Rs. 5 1a., leaving a loss to cultivators of 9 annas. Cotton will yield 3 maunds worth Rs. 9. Cost of cultivation:—

	Rs. a. p.
5 ploughings	0 10 0
Seed	0 1 6
3 weedings	0 6 0
Gathering cotton	1 8 0
Watching	0 12 0
Ploughman's share	1 8 0
	4 13 6
Add revenue demand	1 8 0
	6 5 6
Profit to cultivator	2 10 6

Cotton, however, could not be grown the next year in that field.

"Mungphali" (pignut) will yield 12 maunds in a bigha, worth Rs. 16. Cost of cultivation:—

	Rs. a. p.
4 ploughings	0 8 0
Seed	1 8 0
Weeding and digging	1 0 0
2 waterings	1 0 0
Watching (pigs give great trouble)	2 0 0
Digging up nuts	2 4 0
	8 4 0
Revenue demand	5 0 0
	13 4 0
Profit to cultivator	2 12 0

Kasum (safflower) will yield 4 maunds in a bigha, which when dry will weigh only a maund, worth Rs. 10 and Re. 1 seed; total Rs. 11. Cost of cultivation:—

	Rs. a. p.
4 ploughings	0 8 0
Seed	0 3 0
Weeding and digging	0 8 0
Watching	1 0 0
For picking the flower	4 0 0
	6 3 0
Revenue demand	5 0 0
	11 3 0

If revenue demand is taken at Rs. 1 8a., then the profit to cultivator is Rs. 3 5a., otherwise he is a loser on the crop to the extent of 3 annas a bigha. Safflower is not much grown here, as it does not produce a good It is imported as a rule.

20,696. In estimating the cost of cultivation, have you estimated for hired labour, or for a family working for themselves?—In estimating the cost of cultivation

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above the actual cost that would be incurred in each case if labour were employed and paid for, has been given. Where the cultivator and his family themselves perform the field work, or some of it, of course the cultivator would save that part of the cost, whether with regard to opium or any other crop, and would gain that much extra profit.

20,697. Do you consider that there would be any other loss to the people of Kotah if poppy cultivation were stopped?—If poppy cultivation was stopped, most certainly there would be a loss in credit. I can see no way of maintaining it. Money-lenders advance thousands of rupees on the security of the opium crop alone. I am not an opium merchant, but about 100 maunds of opium are annually produced in my Jagir, the value of which at 4 rupees a seer is worth Rs. 16,000. This would be the price in the village. I bring it to Kotah and sell it here, where it fetches Rs. 20,000. If I cannot sell it I make it into cakes and keep it, and by that means I shall obtain a larger profit. I have now about 30 or 32 maunds by me now.

20,698. Can you give us any information with regard to the consumption of opium in your part of Rajputana?—Opium is taken in a dry form and in a diluted form. Some take it in pills, some mix spices with it. No one smokes it. It is not the custom here. If any Rajput were to smoke it, he would be outcasted. Men, women, and children alike take opium. About 75 or 80 per cent. of the men take opium, about 50 per cent. of the women take it. All the children are given it up to about five years of age. Adults begin to take it again from 25 to 30 years of age. I know of no one who takes it to excess. Opium is taken twice a day as a rule. The usual quantity is about two rattis at a time. I take one ratti only once a day. I have taken it for the last 25 years. I took it at first to get rid of intermittent fever which would not leave me. The fever left me after I had taken opium for about a twelvemonth. Since then I have never left it off. It is absolutely necessary to take opium at betrothals, at weddings, birthdays, big festivals, and other occasions of rejoicing. Without opium a betrothal is not considered binding. This is a very old custom, not a new custom at all. People to whom it is offered are considered bound to take it. If a man does not get his opium dose he is rendered useless. After a man takes opium strength comes to his hands and feet. It gives him an appetite, and he can talk well; that is to say, it gives vigour to the body and makes the heart cheerful, and improves the intellect.

The witness withdrew.

CHAUBE RAGHUNATH DASS called in and examined.

Chaube
Raghunath
Dass.
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20,708. (Chairman.) I believe you are from Etawah in the North-Western Provinces, a Brahmin, Chaturbedi, age 45 and Superintendent of Revenue of the Kotah State?—Yes.

20,709. You have given us the average number of acres under poppy cultivation as 22,765 and the out-turn of opium as 6,260 maunds?—Yes.

20,710. Can you tell us on what you have based the out-turn per bigha?—Although the out-turn per bigha or per acre varies not only in different localities, but also in different fields of the same locality from four to 12 seers per bigha, we have for all practical purposes fixed it at an average of not more than five seers a bigha or 11 seers an acre. Calculating at this rate 22,765 acres would yield the quantity of opium stated before.

20,711. Supposing poppy cultivation were to be prohibited, have you any suggestions to make as to what crops might take its place?—Considering the great and diverse advantages of poppy cultivation from a pecuniary as well as an economical point of view, it is almost impossible to suggest an efficient substitute for poppy, but if it must be given up, the only crops that seem likely to take its place, if indeed they can ever do so, are sugar-cane, cotton, wheat, and barley. Sugar-cane is a wet crop, but is costly in cultivation, and demands a sustained labour and continuous employment for more than a year. The land is prepared in the rains, say, August and following months, the cane is sown in January, it is harvested in February of the following year. So it really takes two years to grow, hence to the majority of cultivators it is prohibitive. It is further liable to disease and its out-turn is un-

20,699. Have you any wish to see the custom of taking opium interfered with in Rajputana?—Our ancient customs would be greatly interfered with that have been handed down from our forefathers, our habits would be interfered with, and hundreds of men would be in danger of death if they were not able to get opium, and bodily health would be lost. We do not smoke it as the Chinese do. Smoking opium, no doubt, may be injurious to health. Whether it is so or not I do not know. If the Commission wish to stop Chinamen from smoking opium, pray do so; but why stop us from eating opium from which we derive so much benefit, and which is with us such an old custom?

20,700. (Mr. Wilson.) You have said that your calculation is made at the rate of 5 seers a bigha, or 11 seers an acre; is that quite correct?—It is quite correct. It is really less than it ought to have been. I have taken an average.

20,701. Is that the right proportion—Rs. 5 for a bigha and Rs. 11 for an acre?—Yes, it is right.

20,702. You have also stated that 75 or 80 per cent. of the men take opium. I should like to know whether those who do not take opium have not intellects so bright? Why should not their intellects be as bright without it?—I do not mean that nobody else but the opium-eater has his intellect brightened.

20,703. With reference to the tables you have given us how many annas a day is reckoned for the labourers?—To every strong labourer 2 annas a day is paid, to women 1 anna; and 4 annas is paid to those who incise the poppy because it is skilled labour.

20,704. Is it correct that watching for 20 days would only cost 2a. 6p.?—That is the average for one bigha of poppy land.

20,705. Then I suppose one man would watch a great many bighas?—Yes; he can watch four bighas.

20,706. That would be about half an anna a day for the man's wages?—A child or woman can do the work. No strength is required. One has simply to throw a stone to send away the birds that come.

20,707. You put down Indian corn seed at 2 annas. Is it correct that you can buy enough Indian corn for 2 annas to sow a bigha of land?—Yes; it is sown very distantly, not close together; it is sown at intervals of 2 feet.

certain. Cotton.—Unirrigated or in some cases slightly irrigated, would if it escaped frost and disease yield a good crop the first year, but a very poor one, if at all, the second year. Because an exhausting crop like cotton takes so much out of the soil that it must lie fallow for a year before anything could be grown in it. Wheat in this soil, if irrigated, is most liable to the disease called rust. If unirrigated it would burn up the incessant manuring of the opium land for very many years past rendering it too strong for the plant to grow and thrive thereon without water. Barley is not a paying crop as it is so cheap. The average irrigated (peewat) rates are taken at Rs. 5 a bigha or about Rs. 11 an acre, the dry rates at Rs. 1 8a. a bigha or Rs. 3 4a. an acre. The land revenue at these irrigated rates on 50,000 bighas or 22,765 acres is Rs. 2,50,000, while at dry rates it will be no more than Rs. 75,000. Since it would be hardly possible to levy more than Rs. 1 8a. a bigha from the land now under poppy when in all probability cotton or wheat would be grown thereon, the result of the substitution would be a clear loss of Rs. 1,75,000 to the State, and that directly in the land revenue alone.

20,712. Do you agree with the last witness that the stopping of the poppy cultivation would necessitate a revision of the irrigated rates and that that would cost about Rs. 9,000?—Yes.

20,713. I believe you have prepared a statement of the details of the expenditure, making up the Rs. 9,000?—Yes. The loss in revenue will amount to Rs. 1,75,000. The revision of the rates would cost about Rs. 9,000 in the preparation of revised village papers and records. The expenditure would be—

	Rs.	a.	p.
(1.) Preparation of the statement for every village of the revised rates for the now irrigated area comprising 1,68,000 fields	2,500	0	0
(2.) Three fair copies of the above statements, one in Urdu and two in local Hindi characters	5,000	0	0
(3.) Paper and stationery	900	0	0
(4.) A Munsarim to examine the records thus prepared, both original and copies for one year	360	0	0
(5.) Binding of records	200	0	0
Total	8,960	0	0
Or in round numbers	9,000	0	0

1,714. You have also made calculations as to the net profit on the growth of opium and of other crops?—We have fixed the produce of opium at 5 seers the bigha.

	Rs.	a.	p.
at the rate of Rs. 3 8a. a seer, the present market rate (and mind this is the lowest) is worth	17	8	0
Poppy seed 2½ maunds at Rs. 3 a maund	7	8	0
Sale of poppy heads and dry leaves	2	0	0
Total	27	0	0

Expense of Cultivation.

Opium land is ploughed 9 times at 2 annas a ploughing, this cost	1	2	0
Manure 8 or 10 cartloads	1	0	0
Three weedings and 2 diggings	1	0	0
The land is watered 7 times	1	0	0
Extraction of juice	2	0	0
Watching and miscellaneous	0	14	0
	7	0	0
Revenue demand	5	0	0
Grand total	12	0	0

the cultivator the net gain is thus Rs. 15 a bigha, considering that almost the whole manual labour in above-mentioned operations is performed by himself or his family, and the bullocks that draw water out of the well for the opium land serve as well for his entire ing, which consists, besides the irrigated tract, of lands under different crops, he will be saved the cost of cultivation and so his profits come to about 22 a bigha or about Rs. 48 an acre. In addition the cultivator generally grows with it other crops such as "zira" (cumin seed), "dania" (lender) and vegetables which give him another 3, and when it is remembered that in most places it is usually preceded by a crop of Indian corn, and this after paying his expenses gives him her 4 rupees in money or kind, his aggregate profit virtually amounts to Rs. 29 a bigha, or about 15 an acre.

as to substitutes—For reasons already given very few cultivators would grow sugar-cane, but supposing some do so, the out-turn at the highest would be 10 maunds of "molasses" worth Rs. 6 a maund or Rs. 60 in all.

Expenses of cultivating Sugar-cane.

	Rs.	a.	p.
Seed	5	0	0
Five ploughings (deep)	1	4	0
Manure	1	0	0
10 or 12 weedings	3	0	0
10 or 12 waterings	12	0	0
Extracting juice, &c.	5	0	0
Land revenue for two years	10	0	0
Total cost	37	4	0
Profit	22	12	0
Divided between two years comes to	11	6	0

we cultivate cotton in place of poppy it would not well in a good many places and would generally yield 3 maunds, but I would take the highest average 0 82588.

and put the out-turn at 5 maunds a bigha. This at the rate of Rs. 3 a maund will give Rs. 15.

Expenses of cultivation would be as follows:—

	Rs.	a.	p.
Seed	0	6	0
Three weedings	2	0	0
Picking cotton	1	0	0
Watering	1	0	0
Manuring	1	0	0
Ploughing	0	8	0
Total	5	14	0
Land revenue	5	0	0
Grand total	10	14	0
Profit	4	2	0

Supposing, as in the case of opium, that almost all the labour involved cost the cultivator nothing in hard cash, he will be able to gain Rs. 10 a bigha, but the next year the land will lie fallow, and yet the cultivator will have to pay revenue thereon, leaving him only Rs. 5 a bigha profit. Even if we calculate that there has been a revision of settlement and that the revenue payable is only Rs. 1 8a. instead of Rs. 5, this will give him a profit of only Rs. 12 a bigha in two years.

Take wheat as a substitute for opium. The produce is generally 4 maunds a bigha, but even placing it at the highest figure of 6 maunds, the price of the produce at Rs. 1 8a. a maund would be Rs. 9. Out of this revenue demand would have to be paid Rs. 5.

Cost of Cultivation.

	Rs.	a.	p.
Six ploughings	1	0	0
Seed (25 seers)	1	2	0
Watering	0	8	0
	2	10	0

including land revenue is Rs. 7 10a. Profit to the cultivator Rs. 1 6a., or not taking the manual labour of the cultivator and his family into account his profit would be Rs. 2 14a. a bigha.

A comparison of the profits of the crops given above will show that whereas opium gives Rs. 29 a bigha, cotton gives only Rs. 6, and wheat at the highest Rs. 2 14a., and sugar-cane Rs. 11 6a.

20,715. Besides the loss to the cultivators, are you of opinion that there would be a loss to any other sections of the population if poppy cultivation were stopped?—If poppy cultivation is stopped there will be not only a loss but a serious loss in credit. From what I have so long seen no money-lender, I think; would like to run the risk of advancing money on the uncertain security of a grain crop. Opium is the backbone not only of the credit of the cultivator, but also of that of his village money-lender who in turn borrows money from bankers essentially on the security of opium. It will be very difficult to revive credit at of opium. It is suited to the climate. The majority of the people take opium without injurious effects as you have heard from other witnesses.

20,716. (Mr. Fanshawe.) Have you been long in this province?—Yes. I have been in this province for the last 17 years.

20,717. Is the habit of opium-eating in moderation general among the inhabitants of Kotah?—Yes.

20,718. What is your opinion as to its effects upon the health and morals of the people?—Generally speaking, I do not think they have suffered from the use of opium. It is suited to the climate. The majority of the people take opium without injurious effects as you have heard from other witnesses.

20,719. That is your opinion too?—Yes.

20,720. (Mr. Haridas Voharidas.) I suppose the majority of these people take it not for pleasure, but when they get ill or for some pain or disease and afterwards it becomes a habit?—Generally that is so. There are exceptions but they are very few.

20,721. The generality of the people you think take opium to cure disease or pain?—It is sometimes given from childhood after a child is 10 or 12 days old. It is given up to the age of five years and in some cases say up to eight years. It becomes their mother's milk.

20,722. Then the children give up taking it?—Yes. they give it up.

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20,723. In time they sometimes contract the habit of taking it themselves?—In some instances it is disease which compelled people to take to the habit.

20,724. Of course, opium taken in excess is really injurious?—Decidedly it is.

The witness withdrew.

SIRDAR MULL called in and examined (through an Interpreter).

20,726. (Chairman.) You are a Mahajan and Oswal, 42 years of age and agent of Rajroop Hunstraj of Kotah?—Yes.

20,727. What would the effect upon your business be if the production and export of opium be stopped?—If the production and export of opium were stopped I should suffer great loss. For the last 100 years my firm has dealt in opium and transactions connected with the cultivation and manufacture of opium. I have about 3 lakhs of rupees worth of opium now stored in my godowns. About 700 or 800 maunds of opium are manufactured by my firm every year. The profit on this opium is on an average about Rs. 40 a maund which gives an average profit of from Rs. 28,000 to Rs. 32,000. There are branches of my firm in the outlying districts of Kotah who deal directly with the cultivator in lending him money, so I not only lend the cultivator money but can obtain opium from him at a very favourable rate. About 6½ lakhs of rupees outstanding is to be recovered from cultivators in the districts. The branches in the districts turn this money over as opportunity offers, lending money or buying opium with it. I also get about Rs. 5,000 or Rs. 6,000 commission on buying and selling opium for other firms. I also get a saving on exchange by the sale of my opium in Bombay which obviates my having to purchase hundis to pay for goods, &c., bought in Bombay. The gain on this account amounts to about Rs. 3,000 or Rs. 4,000 a year. Thus, if the production and export of opium were stopped I should lose 3 lakhs worth of opium stored. I should lose 6½ lakhs advanced to cultivators in out districts. I should lose about Rs. 30,000 profit yearly on manufacture of opium and Rs. 5,000 or Rs. 6,000 on commission, besides Rs. 3,000 or Rs. 4,000 in exchange. Total prime loss once and for all 9½ lakhs and yearly loss Rs. 38,000 to Rs. 40,000. I should lose my entire capital and my whole credit as a merchant would disappear. I should be ruined. I should lose 6½ lakhs of rupees that is out in the districts, besides this I should lose about Rs. 40,000 yearly profit I now get through the transactions of opium.

20,728. Is all the opium out of which you make your profit exported to British India?—It is exported to Bombay and into Marwar. I used to get a greater profit than I do now. It is only Rs. 40 a maund now.

20,729. How is it that you get less profit now than you used to get?—There is no demand in China for it.

20,730. How much of your opium goes to Bombay and how much to Marwar?—Altogether I send away about 800 chests, 400 to Bombay and 400 to Marwar.

20,731. Your whole business is about 800 chests, about half of which goes to Bombay and half to Marwar?—Yes.

The witness withdrew.

KARAM CHAND called in and examined (through an Interpreter).

Karam
Chand.
(Kotah State.)

20,748. (Chairman.) I believe you are a trader of Barran in Kotah?—Yes.

20,749. What is your caste?—I am a Khattri.

20,750. What do you trade in principally?—In opium.

20,751. If the opium trade were prohibited what would be the result upon your business?—If the opium trade were prohibited I should suffer great loss. I live by this trade. I buy annually about 200 maunds of opium milk, and manufacture at Barran. I have now about 200 maunds of manufactured opium in large cakes, and about 69 maunds manufactured opium in small cakes. This stock of opium is worth altogether Rs. 95,560. If the sale of opium is stopped I should lose this. My annual profit in dealing in opium comes to about 20,000, but, of course, it depends on the prevailing price of opium. I should be entirely beggared if the trade in opium were stopped. I could not compensate myself by any

20,725. (Chairman.) It is also taken largely as a national custom and on ceremonial occasions?—Yes, it is taken on those occasions among Rajputs and those who are accustomed to Rajput customs. There are good many other castes that follow Rajput customs on all occasions.

20,732. Does your firm make advances to cultivators for any other crops besides opium?—They only give advances on opium. The grains are always very cheap in Harauti.

20,733. Do you mean that the other crops are not good enough security for you to advance money upon?—They are not a good security as opium.

20,734. Besides merchants like yourself, are there any other classes of the community who would be affected if the cultivation of opium were prohibited?—All the poorer classes who earn wages in connexion with the opium trade would lose those wages, such as persons employed in the manufacture of opium, guards, cartmen, carpenters, coolies, gunny bag makers, basket makers, collectors of dry poppy leaves, not to mention the cultivators who would be ruined altogether. It is through opium alone that they pay their revenue.

20,735. (Mr. Fanshawe.) Is the habitual use of opium in small or moderate quantities common among the people of your caste?—Some people take two rattis and some take four. They take it just as they like. It is a common habit among the people of my caste.

20,736. (Mr. Haridas Viharidas.) Are you a Jain?—Yes.

20,737. Are there people also of your caste who do not take opium?—Yes.

20,738. How many?—50 per cent.

20,739. Males?—All taken together; men and women 50 per cent.

20,740. Is the excessive use of opium injurious?—No, it is not injurious. Some take a rupee's weight.

20,741. (Mr. Wilson.) Are you agent for your firm? Are you the principal of the firm. What is your position in the business?—I am manager.

20,742. When you speak about all these losses which you would incur, do you mean that you would incur them yourself, or that your firm would incur them?—I mean my firm.

20,743. When you say "I should lose 6½ lakhs of rupees," you do not mean yourself, but the people you manage for?—I am a representative of the firm.

20,744. I suppose you are on a monthly salary?—Yes.

20,745. What do you mean by the term hundis?—Bills of exchange.

20,746. Are you a partner at all in the firm of which you are manager?—No; I have no share in the business, I am only manager.

20,747. You come here to represent the interest of the firm?—Yes.

other business. Other goods, such as grain, deteriorate; opium improves by keeping.

20,752. Do the members of your caste consume opium?—Yes.

20,753. In what form?—They take it in dry pills. Some take one ratti, some two and some four rattis.

20,754. Do they ever smoke opium?—No.

20,755. Do you ever take opium yourself?—Yes I take it myself. I swallow pills.

20,756. What dose do you take?—I take it twice a day, three rattis at a time.

20,757. How many years have you taken it?—I have been taking it from my very childhood.

20,758. About how many men in your caste take opium?—About 15 per cent. and all the children up to five years of age take it.

20,759. Do any of the men of your caste take it to excess?—I know two or three men who do.

20,760. Out of how many?—Out of about 700.

20,761. Do you yourself consider the use of opium to be beneficial?—Yes; I think it is beneficial, because the climate of the country in which I live is cold. If I do not take opium I have pains in my knees and I feel a little cold.

20,762. Can you give me any reason why Europeans in this country do not take opium?—Europeans eat many other hot things which the poor people in India cannot provide themselves with. Besides that the Hindu religion forbids them to take some things, such as meat and liquor.

20,763. (Mr. Fanshawe.) Do the men of your caste who eat opium generally begin about the age of 35 or

40 or do they begin at an earlier age?—Opium is given to children up to five years of age generally. When they become boys and young men they give up eating opium; but afterwards when they feel weak and feel cold, when they are about the age of 35, they generally take to the habit.

20,764. (Mr. Wilson.) Is it a good thing for young men who have no disease to take opium regularly?—It is beneficial to them, too.

20,765. Then why do not the other men of your caste take it?—Why should they take it when they are not suffering from any disease?

20,766. Do you recommend young men who have no disease to take opium regularly?—I could not recommend it. If they like to take it they may, but I would not recommend them to take it.

The witness withdrew.

Adjourned to to-morrow morning.

At the Daulat Bagh, Ajmere.

SIXTY-FIRST DAY.

Thursday, 1st February 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.O.B., CHAIRMAN, PRESIDING.

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.

Mr. ARTHUR PEASE.
Mr. HARIDAS VECHARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWITT, C.I.E., Secretary.

COLONEL G. H. TREVOR, C.S.I., called in and examined.

20,767. (Chairman.) You are Agent to the Governor-General, Rajputana?—Yes.

20,768. Will you give us a general view on the questions submitted to this Commission?—The information placed before the Commission by Lieutenant-Colonel Abbott renders it unnecessary for me to say more than a few words. It appears to me to show that any general prohibition of the use of opium in Rajputana, except for purely medicinal purposes, is wholly impracticable, and would lead to very serious discontent, even if the Government were able and willing to pay the enormous compensation estimated to the different classes that would be affected by such a measure. Supposing the Government desired to see the consumption of opium reduced, the utmost it could hope to achieve, in my opinion, would be gradually to induce native States to increase the price of the drug where it is considered too cheap. Restriction in this form is all that I consider possible or desirable at present. I do not think that the habit of indulging in opium to excess is nearly so prevalent as that of indulging in spirituous liquors to excess, and I doubt if it is as injurious to the community at large, while I feel sure that any sweeping and injudicious attempt to place opium out of the reach of those who have been accustomed to the use of it would lead to increased consumption of liquor or other more dangerous stimulants, such as ganja. So much evidence has been recorded on the point whether the sale of opium under the restrictions hitherto imposed is generally hurtful or beneficial, that my individual opinion can have no weight. During 36 years of residence in India, and upwards of eight years in Rajputana, I have seen very few cases of persons who have been pointed out to me as physically shaken from consuming opium. Had I been specially interested in tracing such cases, I should doubtless have seen more of them. What I can say most emphatically is, that

any undue interference with opium, even in the loyal Rajput States, would be politically full of danger to British rule, and the influence hitherto exercised with beneficial results by the Government of India. By our treaties with the States we abstain from interfering with their internal administration, and we could not largely reduce their revenues from opium without trenching upon treaty rights, unless we were prepared to pay full compensation, which seems out of the question. I shall be happy to answer any questions which the Opium Commission may think fit to ask me; but after the full information set forth in Colonel Abbott's memorandum, I do not see that I need trespass upon their time by any further remarks.

20,769. Will you give us your general impression as to the effect of the use of opium in those parts of India with which you are acquainted? Would you be inclined to say that it had been a serious cause of general moral and physical degradation?—I should say not generally, so far as I have seen. In Rajputana most people eat opium, or consume it in some form, and they are a specially healthy race. In Hyderabad, with which I am acquainted, they are Mahomedans, and I think more liquor was taken there than opium. The Nizam's Government never troubled their heads about it. There is a mixture of races there; they have not the hardy physique of the Rajputs, but I never heard that ascribed to opium. I believe that the immoderate use of opium is very hurtful indeed; there is no dispute about that.

20,770. Does the use of opium enter largely into the personal habits of the people in Rajputana?—There is no doubt of it.

20,771. Is it much connected with ceremonies and religious observances?—Yes, it enters into most of them. In former days the Rajputs, before going into battle, used to drink the stirrup cup; they considered

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that it nerved them to do anything, that it was a stimulant.

20,772. Such being the facts, how would you say that the prohibition of the use of opium, as the people of Rajputana have been accustomed to use it, by outside pressure from the British authorities would be regarded?—I think it would be regarded with very serious discontent, and in time of trouble would strain to the utmost the loyalty of the States.

20,773. To what extent do you think we have the power to call upon the native States which you superintend, to deal with opium in the manner which has been proposed?—I do not think we have the power, unless we used it as we did in the case of suttee, which was prohibited in Lord William Bentinck's time; and in that case we should have to declare that it was a crime, and that the British Government would not countenance it any longer. But there is this difference between the two cases. When the British Government prohibited suttee as a crime all the general opinion of the country was leading up to regard it in that light. Although there were a few instances afterwards, still the people were prepared to welcome the prohibition, and when it was laid down by authority. If the opium habit were stamped as a crime, and prohibited on that ground, it would be contrary to the general feeling of the people. I may mention that in the case of salt the Government of India found it necessary to keep the monopoly. There was a good deal of salt in the States (there was a big lake here), and the Government compensated them largely for their rights. That was a matter of negotiation.

20,774. Salt being a very important item in the revenue of the country, it was necessary to deal with it on a comprehensive system throughout the length and breadth of India?—It was. There was a very large compensation paid.

20,775. (Sir J. Lyall.) By agreement?—By agreement. The case is not quite analogous. Nor is the prohibition of suttee as a crime, because there is this difference, that the whole sense of public opinion in the country was all converging in favour of the order which was issued.

20,776. The justification of the interference of the British Government must, of course, depend upon the subject matter with which you have to deal?—Precisely. Of course, if it is treated as a question of great Imperial importance, and the States are called upon to give way, that will be our justification.

20,777. If the vital principles of morality or the maintenance of public order were involved, in the interference, the vindication of it would be the immorality to be suppressed, or the necessity for the maintenance of public order, but you would deprecate such interference unless the occasion were sufficiently grave?—Certainly.

20,778. If we came in and interfered in a matter like this, it could only be by paying full compensation?—That would be the first preliminary. But even after paying compensation to the Durbars I do not see how they could prevent the consumption of opium. It would require a very large preventive establishment. That preventive establishment, I suppose, would be kept by the States, and by persons who would always be inclined to wink at any infractions of the rules laid down.

20,779. In order to keep up the salt monopoly in British territory, we had had to maintain an enormous hedge or fence running a thousand miles across India, which was of a very vexatious nature, and it was with the object of getting rid of the necessity of keeping up that hedge and the preventive establishment which would watch the hedge, that we entered into negotiation with the States, was it not?—I believe it was chiefly for that. No doubt the salt cordon was a great nuisance and led to a great deal of oppression. People felt that and were very glad to get rid of it.

20,780. In order to get rid of it we really compensated the States concerned who had salt resources in their territory in an extremely liberal manner?—It was liberal on the whole.

20,781. And we so induced them to agree?—Yes, we did it by agreement.

20,782. Has there ever been, to your knowledge, any precedent for our asserting the right to interfere in an internal matter like the growth of a certain crop or the management of certain produce?—No, I know of no precedent.

20,783. Is it not the case that the excise arrangements of many of the States in India, which joined the British territory, have been exceedingly troublesome to our own excise arrangements?—They are so very imperfect that they must necessarily be troublesome. They cannot guard sufficiently the passage of opium or anything that is contraband. Some of the larger and more civilised States have pretty good establishments, I believe. Still there have been constant complaints of opium being smuggled through, say Jeypore to the Punjab.

20,784. We have had, I believe, to tolerate the inconvenience caused thereby unless we could get the States, after argument and full consideration, to agree to modify their arrangements?—Quite so. We have not been able to prove the fact as far as I know, although it is generally believed. I merely mention that, because, I take it, their excise establishments are imperfect. It must be so for some years to come until they improve in their general administration.

20,785. (Mr. Fenshawe.) In referring to the suppression of suttee, you recognise, of course, a very marked distinction between suttee considered by itself and the habit of consuming opium?—I do. I stamp the one as a crime, and you must stamp the other as a crime before you can prohibit it.

20,786. We could not, of course, stamp opium, consuming as a crime in the same sense as the other?—Certainly not.

20,787. And any attempt to put down a general habit like opium-eating, if not in accordance with the general opinion of the people, would be ineffectual, as you believe?—I believe it would.

20,788. That would be specially the case in a country like Rajputana?—Certainly.

20,789. Will you give us your views as to whether the special use of opium among the Rajputs is attributable to their early military history?—I think you rather suggested this?—It certainly is intimately connected with their early military history. All their great warriors took opium. It is stated by all their bards that they always drank the opium cup before going into action. On leave-taking there is the stirrup cup; they always partake of this cup of opium. It is a social observance.

20,790. Perhaps you have not studied the origin of the habit among the Rajputs?—I do not know how long it has existed. I never heard of a time when the Rajputs did not take opium. The Rajputs have a very ancient and shadowy history, and we do not know much about them until the last 700 or 800 years.

20,791. (Mr. Haridas Voharidas.) Has any State come forward to express its willingness to prohibit the growth of opium?—No, certainly not.

20,792. Would not that be the first thing to decide, whether the State was willing or not, and then go into the question of compensation?—I think so. I do not think any State would be willing. You could only do it by stamping opium-taking as a crime with which the Imperial Government was bound to interfere, unless it was done with a high, strong hand.

20,793. You do not think the Government can use its official pressure on the State to prohibit the growth of opium?—I do not think so.

20,794. Then if the States are allowed to grow, would not it be an injustice not to allow their produce to go through British territory to other countries beyond India?—I do not quite see that. If you think a thing is bad, you are not bound to give a passage through your territory.

20,795. It is only a question of transit?—If you had made up your mind that it was positively spreading with a strong hand, I do not see that you would be bound to give a transit because you do not choose to interfere with the growth.

20,796. Would not the States be at liberty in the same manner not to allow any traffic through their territory?—They would be at liberty according to reason, I suppose.

20,797. Would not the State be at liberty in the same way?—Yes, I think so. I do not think we are bound to give transit. Supposing a thing was declared contraband, suppose a State chose to convey dynamite through British territory, I do not see that you are bound, because you do not choose to interfere with the

production of the article, to give it passage through British territory. That is a more question of argument.

20,798. Take the case of Kutch. Formerly opium went through Kutch, but we asked Kutch not to allow anything to go, under the impression that the British Government supplied opium as much as the State would require?—Yes.

20,799. Then if one part of the treaty were cancelled ought not the other parts of the treaty to be cancelled also?—I think that would be fair.

20,800. Then, of course, it would go through neutral territory in that way?—Yes, it would.

20,801. You are of opinion that if the opium produced is sent through British territory to a foreign country, Government cannot interfere or prohibit it?—I would not say that they cannot do it.

20,802. The question is whether it would be a fair proceeding or in accordance with the general policy of the British Government to prevent it getting to the sea?—I think it would be very unfair to prevent it getting through to the sea.

20,803. (Chairman.) There are examples of agreement having been made with the native States prohibiting the export of excisable articles from such States into the British territories; there are no similar precedent for the prohibition of exports from native States into foreign countries beyond the sea?—There are not.

20,804. (Mr. Mowbray.) Supposing the British Government in the last resort is entitled to prohibit the export of certain articles from native States into the British territory, I presume you would consider that that power could only be exercised in cases that that power could only be exercised in cases involving great moral issues?—It could only be justified in that way. I would say Imperial issues. Morality is a matter on which opinions always differ. I would rather say great Imperial issues—matters declared to be of the greatest concern to the Empire at large, obliging the Government to override all considerations which ordinarily as between individuals would be considered fair.

20,805. And in your opinion, is the opium question of that character?—No, certainly not.

20,806. Supposing that export were prohibited from the native States, would that involve a large increase in the preventive establishment of British India surrounding a native State?—I think it must—it stands to reason.

20,807. Could you form any estimate with regard to the cost of the necessary preventive measures?—I could not indeed. It must be very large.

20,808. (Mr. Wilson.) You have been asked some questions with reference to suttee; can you tell me what was the method by which it was abolished or prohibited in the native States?—I only know generally. It is a very long time ago that the Governor-General published a proclamation saying that anyone who was guilty of it would be deemed guilty of a crime, and that the practice was to be put down.

20,809. In the event of the practice being continued in a native State, what could the Government at that time have done?—It could not have done very much. But public opinion in the States supported the Government. The natives of India constantly grew under the pressure of old custom, and when authority comes in to prohibit it the most willing obedience is paid, because they have not to reckon with their old people who preach the Shastras at them, or with the Zenana.

They are obliged to say it is "hukum," or an order of the Government, and then the people cheerfully acquiesce.

20,810. Was a communication sent to each of the native States intimating that the Government of India would henceforth regard it as a crime?—I cannot tell. I always understood that it was abolished by proclamation of the Governor-General.

20,811. (Sir J. Lyall.) I am not aware that the proclamation was applied to any but British territory?—I think from time to time agreements were made with the native States as opportunities arose, and that pressure was brought to bear upon them gradually.

20,812. (Mr. Wilson.) Can you give us any other illustrations in regard to matters of that kind, or in

regard to similar matters in which we have exercised influence, or pressure, or compulsion in the way of interfering with the native States. I am anxious to ascertain what Lord Brassey has already put to you, the nature of our relations with the native States in regard to matters either of great or of small importance—whether it is anything more than a question of degree?—I can only say that by treaties we undertake to abstain from interference with internal administration. I cannot give you any illustrations of cases in which we have interfered. Of course, we have brought pressure to bear upon the States in getting agreements. We have pointed out what we considered the evil or the good of such and such a course.

20,813. Can you tell us about the Age of Consent Bill? Have similar provisions been extended to the native States?—No.

20,814. Not in any way?—Not that I know of. I know that the Rajputs passed some rules a short time ago for regulating the expenses at marriages and funerals, which were very burdensome to the people. They also went beyond that, and said that the marriageable age of a boy should be 18, and of a girl 14. That was before the Age of Consent Bill was passed. The infraction of those rules is not penal. Society has drawn up those rules for itself.

20,815. (Mr. Haridas Voharidas.) The Age of Consent Act has no operation in the native States?—The preamble says "British India."

20,816. (Mr. Wilson.) Have any negotiations or proposals been made by the British authorities in India to the native States to induce them to enact any similar regulation?—Certainly not in Rajputana. No reference has been made to me from any foreign Government.

20,817. What has taken place in reference to Jeypore in the matter of the age of consent?—All I know is that while the Bill was under consideration the Maharaja sent a letter explaining the rules they had in Jeypore, and stating his opinion that the measure was a very necessary and judicious one, and that the Rajputs themselves had anticipated it by providing that a bride was not to be married before 14 years of age.

20,818. (Chairman.) You cite that as an instance in which a step was taken which was commended by the Viceroy's Government, and adopted by certain States of their own free will?—It was never sent to them or commended to them; they were left free.

20,819. It was spontaneously done?—Yes, they had done it before.

20,820. Then it would be more correct to say that the British Government followed the Jeypore Government?—They went beyond. The age of consent is fixed at 12 years, but the Maharaja said they had put it at 14.

20,821. (Mr. Wilson.) Do I understand you that when the Maharaja of Jeypore knew what was going on about the Age of Consent Bill in British India he spontaneously wrote intimating that they had already made regulations of a still more stringent character?—As far as I know it was spontaneous. The first that I saw of it was in the papers of the Government of India.

20,822. That they had already done it, and that it went beyond the provisions of the Age of Consent Bill?—Yes.

20,823. (Sir J. Lyall.) You are not sure that in Jeypore they have the force of law?—No, they were only social rules.

20,824. (Mr. Wilson.) It was not done by authority, but by common consent among the people?—Yes, they passed it. Of course the Durbars, the Maharajas, and the heads of States promulgate these rules, and tell their people they expect them to be followed. They are rules only applying to Rajputs.

20,825. (Chairman.) The great point is that the action taken with regard to the Age of Consent Bill is no precedent of an edict going forth from the British Government to be applied to the native States against their consent?—Certainly not. As a matter of fact nothing has been done with regard to the native States about the Age of Consent Bill since it was passed. The existing state of things is exactly as it was before the Bill was brought in.

20,826. Have any steps been taken in any of the native States in Rajputana similar to those taken in British India with reference to the prohibition of

Col. G. H. Trevor, C.S.I. smoking chandu and madak upon licensed premises?—None that I know of.

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20,827. May we take it as a fact that the British Government, or rather the old Company, made the export trade by its arrangement with China, and caused the development of the cultivation of opium in this part of the world by its Chinese policy?—That I cannot tell you. Every Rajput is bound to take opium. It was to them what I suppose whisky is to the Scotchman.

20,828. (Mr. Wilson.) Sir James Lyall has referred to the salt-hedge; when was that abolished?—In the time of Lord Lytton and Sir John Strachey.

20,829. A question was put to you as to the effect of any attempt to put down opium-eating in the native States; is it not possible to imagine that the British Government might desire to stop this export trade to China without in the least attempting to interfere with the habit of opium-eating in the native States?—Certainly.

20,830. Would the same objection which you have stated, and the same serious consequences which you have referred to, be likely to ensue in that case?—Certainly not. I do not suppose that there is much opium grown in Rajputana that goes to China.

20,831. (Sir J. Lyall.) I believe that nearly all the opium grown in Rajputana and Malwa does go to China?—It is so in Malwa, but I am speaking of Rajputana. Two-thirds of the opium exported from Jeypore goes to Ujjain and Indore. When I asked the Council there what was the reason for it they could not tell me. I made further inquiries, and found that it was exported there because it is sold from thence as Malwa opium, that being considered a better article.

20,832. Malwa is supposed to include Rajputana. Malwa opium is a trade term?—Then, of course, there would be this hardship—if you prohibited, you would stop the market for their opium, and take away the value of the crop.

20,833. (Mr. Wilson.) Then we may draw a distinction?—There is a distinction as to the degree of discontent which would be caused.

20,834. You have said that we could not “largely” reduce their revenues. The question of right and wrong would scarcely depend on the amount, would it?—I think so. The States do not haggle about small matters. A small thing you could manage by agreement, that is what I meant. You can induce them. I have myself recommended a State to increase its import duty—to make opium a little dearer—and they have done it. But I could not do it. The Government could say to a State, “You may not get quite so much revenue, but do not you think that opium in your State is too cheap? We think it would be a good thing if you were to raise the duty a little.” The State might say, “We should lose so much revenue”; still, I think they would do it if the Government of India made a great point of it.

20,835. Is the amount of transit duty payable on opium sent to Bombay secured by treaty?—No, not the amount; the duty has varied at different times.

20,836. So that if the British authority were desirous of reducing the amount of export, it might do it by raising that duty without negotiation?—Yes.

20,837. Although it might cause dissatisfaction?—Yes.

20,838. You have given a very strong illustration in referring to dynamite. Suppose any of the native States established a dynamite factory, or anything of the kind, and desired to export the article to any foreign country which the British Government thought undesirable and leading to complications with the foreign country, I gather from you that you would consider that we had a perfect right to say “We will

not permit this dangerous stuff to pass through this territory at all,” and we should have the right in an extreme case of positively refusing to permit it going over our ground on any terms whatever?—I think so. We should be exercising the Imperial power in a question declared to be of the gravest emergency.

20,839. Therefore it comes back to what Lord Brassey put to you, that it was very much a question of degree, and of the opinion that we have of any particular transaction or trade?—Yes.

20,840. (Mr. Pease.) Do you know whether agreements were made in connexion with the salt in all the States that joined British territory?—It was only with those States where there was any salt produced. All the States did not produce salt of any value.

20,841. What are the producing States?—Jeypore, Kishengarh, Ulwar, and Bikanir; there were salt in them. Jeypore and Jodhpore have the greatest supply in the Sambar lake.

20,842. There are other States in the Rajputana agency besides those which adjoin the British territory?—Bhurlpore joins and there is salt there.

20,843. (Chairman.) You have referred to the memorandum of Colonel Abbott; have you seen it?—Yes.

20,844. Are you acquainted with the reference that he makes to the claims put forward by the native States and the sums which they think they should be paid in compensation in case the cultivation, sale, and export of opium in the several States were prohibited? He stated that looking at the matter broadly he believed the sum named might be considered a not unreasonable sum. Do you concur in that opinion?—It is a thing that I really cannot say anything about, because I have not been charged with the preparation of those statistics. I only saw the memorandum in the train on my way here a few minutes before I wrote the short note of my evidence.

20,845. We can see, as a Commission, that Colonel Abbott's observation must be a true one, namely, that the only way of verifying all these claims would be to send a committee round, composed of the most competent settlement officers of the several districts, to verify the statements on the spot?—I do not see how it can be done otherwise.

20,846. I thought you might have a general impression on the subject?—My general impression is that the compensation would be quite as large as the sum named by Colonel Abbott. In fact, I have thought from the first that it would be such a tremendous sum that Government could not look at it.

20,847. Your impression would be that if not only the trade with other parts of British India but the trade with China were stopped and compensation not paid, it would cause very considerable discontent?—I am certain that it would.

20,848. (Sir J. Lyall.) You are aware that there was a trade in opium beyond the seas from what is now the Bombay coast before any Europeans came to India?—Yes, I have read that, but the extent of it I cannot say.

20,849. To prohibit opium from passing through British territory to the sea would be to ruin an ancient and important industry and trade, I suppose?—I should think it would.

20,850. Have we not in the name of free trade and in common interest of the British territory and the native States of the Indian Empire always tried to induce the native States to abolish all customs duties and transit duties on the borders of their States?—We have.

20,851. Would it not be absolutely inconsistent with this long continued policy if we refused to let opium pass from those States to the sea?—Certainly, I think it would.

The witness withdrew.

SURGEON-MAJOR A. ADAMS, M.D., called in and examined.

20,852. (Sir W. Roberts.) You are Officiating Residency Surgeon and Chief Medical Officer, Rajputana?—I am.

20,853. What opportunities have you had of studying the use of opium in Rajputana?—I have been over 14 years in Rajputana.

20,854. What conclusions have you come to?—It is largely used, and without detriment to the consumers

when taken in moderation. I can recall very few cases where it appeared to me that the constitution had been undermined or life shortened by this drug.

20,855. Is opium a popular household remedy in Rajputana?—It is very popular where there are no dispensaries and the people have not medical aid. It is the people's remedy for all their maladies, and is absolutely essential as a household remedy, where the

masses are so remote from skilled medical aid. It is the best remedy for painful bowel diseases so common in this country; it is the only thing they have got to alleviate their sufferings from painful and spasmodic affections, rheumatisms, coughs, asthma, and other ills. They use it both to cure and prevent malarial fevers, and it is a great prophylactic against many of the diseases common in tropical climates. It gives them powers of endurance, and when they are called upon to make an extra effort they make it under the influence of opium. It is their remedy against all kinds of hardships, cold, hunger, thirst, and fatigue. In a climate like that of Rajputana, with extremes of temperature, it is commonly resorted to to dull the sensation of cold when night marches have to be undertaken, and it is used in the same way to keep off miasmatic influences when people have to remain in their fields all night to protect their crops or watch their cattle. Camel drivers who are exposed on long night marches resort to opium to keep them warm and to keep off malarial fever, and they perform long and fatiguing journeys under its influence. These people are thinly clad, and would suffer terribly in the cold nights if they had not opium. Old people who have to make long and tiring marches in the sun do the last stages under the influence of opium, whereas, if they had not this stimulant, they would often have to lie by the roadside till they recovered from their exhausted condition, and some of them would never move on again. The above classes are not opium-eaters, and only resort to it under exceptional circumstances. It enables them to accomplish what they could not do without it; it stays their hunger and thirst, and it keeps out the cold in a way that nothing else could do.

20,856. These people you have mentioned eat opium?—They are the ordinary people of the desert. If a camel driver has to go a journey he takes a little opium. Perhaps he has no food, and he takes a little opium instead, especially if he has to go a long march. These people do not, as a rule, become opium-eaters unless driven to it by some painful disease; they are the hardest working and the hardest in the land.

20,857. What is your opinion as to the excessive eating of opium?—Excess of opium in the well fed is not attended with any serious degeneration for a long time, and people who can afford good food will consume the drug in enormous quantities for years. They generally look well nourished, they are mostly capable business men, good artisans or hard-working labourers, so long as they can get enough of the stimulant, which becomes a necessity for their digestion and life. They live to a good round old age, and most of them work to the last.

20,858. What have you to say about the effect of opium on those who are insufficiently fed?—The underfed who exceed in opium suffer more, and they become emaciated and diseased; however, one does not often see such extreme cases in these parts.

20,859. How would you compare the use of opium with the use of alcohol?—When compared with the drunkard the worst opium-eater is a respectable citizen, capable of earning his livelihood, and never a nuisance to his neighbours or a disgrace to his relations; nor does he degenerate mentally, physically, and morally, as the drunkard does, and his life is not shortened to the same extent by his excesses.

20,860. What have you to say with regard to the proposals for the prohibition of the production or sale of opium?—Any interference with the production or sale of opium, which would put it beyond the masses who depend upon it for so much of their comfort in life, would be much to be deprecated. Alcohol would undoubtedly be largely substituted for it; the latter would confer little or none of the benefits derived from opium, and be attended with far greater evils when taken to excess. The degrading effects of the abuse of alcohol can be seen from time to time in this country, although not to the extent that it is visible at home; however, this is sufficient to make one rejoice that the people have a less degenerating and debasing stimulant.

20,861. (Mr. Pease.) Could you give us any information as to how far the taking of opium is a general practice among the labouring classes, male and female?—It is very largely taken by the people in the desert, especially on certain occasions, as when they want an effort. They also take it for pleasure and in times of feasting, and so on.

20,862. How far is it a general habitual practice among the labouring classes?—They take it very commonly; all the villagers take it.

20,863. Day by day all the year round?—Not day by day. They take it when they have a cold or when they are exhausted, and as a sort of refreshment.

20,864. They do not take it regularly, but when they want to put forth some special exertion or for some ailment?—A great many use opium in that way in the western part of Rajputana.

20,865. How far is it habitually used by the women?—The men use it more than the women, but some of the women use it.

20,866. In many places we have been told that it is the practice to take it habitually after 40 years of age, but not among the younger men; do you think that is the case in Rajputana?—The old people undoubtedly take it more. They often take it for asthma, colds, and coughs, and they get to take it regularly.

20,867. I suppose those who take it habitually, morning and evening all the year round, are quite a minority of the population?—It would be a minority of the population, but a great many of the old people take it regularly. Many others take it from time to time, whenever they require it, to keep out the wet, or whenever they have to be exposed. I have known many who used it in that way.

20,868. Any general statement that it is a common practice for all the people of Rajputana to take opium habitually would be very far from the mark?—The whole population do not take it habitually, daily.

20,869. (Sir J. Lyall.) The Rajputs are not the labouring classes.

20,870. (Mr. Pease.) What would you say as to the practice of the middle and upper classes?—A great many of the bania classes take it. They take it more than the Rajputs. A great many of them use it regularly, especially the older men.

20,871. Could you give us a per-centage?—I could not.

20,872. Could you give us your impression as to how far it is the practice to take it habitually, say twice a day all the year round?—A great many of the old people take it among the Rajputs, among the bania and the labouring classes especially.

20,873. Not the young people or the middle-aged?—The young people do not take it as a rule, but it is almost invariably given to children in the western part of the Rajputana States.

20,874. (Mr. Wilson.) Do you think it is a good thing for children?—I have compared them with other children. I could not find that they suffered in any way from mal-nutrition or anything else. They seemed to be just as healthy. I do not consider they were any worse or better. The mothers believe in it, and say they cannot get on without it, and the majority of them get it in these places.

20,875. Are there any kind of statistics as to the number who take it?—Statistics of that kind are very scarce.

20,876. What you tell us is your general impression rather than the result of statistical information?—I am giving you my own experience of the people. I have not been able to collect absolute statistics. I have seen hundreds of children who have had opium regularly.

20,877. You say it is a great prophylactic against many diseases?—Yes, against dysentery and many of the bowel diseases which are common in this country.

20,878. Have you any private practice?—I have had a great deal of practice; I do not call it private; it is among the people, dispensary and hospital practice.

20,879. Do you recommend opium as a prophylactic?—do you prescribe it?—I always prescribe it for bowel diseases, but many of them take it themselves as a medicine.

20,880. Have you recommended it habitually as a prophylactic?—When they have a bowel complaint or a chill I recommend a dose.

20,881. Have you noticed a distinct difference between the power of endurance of those who take opium and those who do not?—The habitual consumer must have his opium, but the men I referred to are camel drivers who use it for the cold. They only use it

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occasionally when they have to make a great effort. I have ridden with a camel man myself who only had light clothing on. I was wrapped up, but I felt cold and hungry. The man was able to attend and help me. That was after riding 80 miles on the camel, when I was fatigued and he appeared fresh.

20,882. But they belong to a different race?—Yes, it suits them.

20,883. Have you had any opportunities of observing whether any persons do not take it, and whether they suffer more comparatively?—They suffer more from the cold certainly. I have seen men taken out for shooting, tiger hunting, and so on. They take a little opium, and have no food or water all day perhaps.

20,884. Are there any who do not take it?—I think they all take it under those circumstances. You find the Bhils sitting round, and they all take it at the same time.

20,885. Is the practice so universal that you are unable to institute a comparison as regards endurance between those who do take it and those who do not?—It would be difficult to do so unless one had an opportunity of making experiments.

20,886. The natives themselves believe in it to that extent under these circumstances?—They believe it is useful, and they certainly do not suffer from hunger and cold, and they otherwise would.

20,887. Are there any persons who do not take it?—Yes, there are many people who do not take opium.

20,888. Do they suffer more than the other persons?—They feel the hunger and cold more, I am certain of that.

20,889. You have referred to the use of opium at ceremonies, and so on. What quantity will a person consume on those occasions?—It depends on whether they are accustomed to the use of opium in large quantities or not. Those who take it regularly and habitually will consume much more if they go to a friend to be entertained than those who are not in the habit of taking opium.

20,890. What form is it generally taken in?—It is handed round as opium water, as a rule.

20,891. Dissolved?—Yes, they take it either that way or in the dry condition.

20,892. Is it already cut up, or does each man help himself?—It is passed round. They drink with each other, among the caste people.

20,893. When it is passed round what form is it in? Is it in small quantities, or do people help themselves from a larger mass?—People of the same caste will take it altogether from a small box in that way. They are not very particular about it. They do not weigh it, as a rule. They are not afraid of taking too much.

20,894. The box is passed round?—Yes.

20,895. Like a snuffbox?—Yes, I have seen them hand the box to each other. A little is given to a friend.

20,896. (Mr. Fanshawe.) Among the Rajputs, and the banker or trader class, you say that opium is habitually taken to some extent. Are cases of excess common or not?—It is difficult to say. Some take large quantities, but very few of them suffer, especially among the well fed. I could hardly find anyone who had exceeded to any extent. It is quite different, however, when alcohol is consumed.

20,897. You say, therefore, that taking opium in excess is very rare?—Yes.

20,898. You referred to the Bhils. Is opium taking very common amongst them in Rajputana?—Yes; some of them use opium and some use drink. Opium is cheaper. A gentleman complained to me the other day. He said, "I shall have to entertain my friends with 'alcohol, or drink, after this.'"

The witness withdrew.

Bohra
Meghbahan
and Bohra
Rattan Lal.
(Bundi State.)

BOHRA MEGHBAHAN, Prime Minister of Bundi, and BOHRA RATTAN LAL, Member of Council, Bundi, called in and examined (through an Interpreter).

20,916. (Sir J. Lyall, to Bohra Meghbahan.) How long have you been Prime Minister?—Five years.

20,917. And how long in the service of the State?—Five generations.

20,918. You are a native of Bundi?—Yes.

20,919. (To Bohra Rattan Lal.) How long have you been a member of Council?—Five years.

20,899. Was that a Bhil?—No; some Bhils use opium and some drink.

20,900. The use in connexion with social customs and habits would be confined to Rajputs and allied castes, I suppose?—The Bhils use it in the same way as well. It is cheaper than alcohol.

20,901. (Sir W. Roberts.) I suppose you would divide the opium-eaters into those who use it for certain occasions, and those who use it habitually day by day?—Yes.

20,902. I suppose those who use it occasionally cover nearly the total population?—Most people use it occasionally, in the Western States especially.

20,903. Among these camel drivers I suppose it is universal?—It is practically universal.

20,904. Mr. Wilson asked you whether those camel drivers who did not use opium, even occasionally, were able to accomplish their journeys as well as the other men who take opium on these occasions?—They themselves say they would suffer much more. They take a little opium to keep them warm, and to keep them from feeling hungry when they go long journeys. It is difficult to institute a comparison.

20,905. Would they suffer more?—The man who takes opium suffers less. He would not feel the cold, or hunger, or thirst. He would not suffer so much as the man who refrained. It is experience that teaches him that he derives benefit from it, and therefore he takes it.

20,906. You said the practice of giving opium to children was very common?—Yes.

20,907. You also said you had not noticed that it affected their nutrition?—I was unable to detect any difference whatever, the children are given it to keep them quiet, I think, in the first instance; but now it is believed to be necessary by many mothers to help children over their teething, and its use has become general even among the well-to-do, who could afford to have their children nursed and looked after. They believe it to be the most potent remedy against the diarrhoea and convulsions of teething.

20,908. Have you seen accidents from the practice?—I have not.

20,909. You have heard of some, I suppose?—Yes, but I have not seen anywhere a fatal dose has been given.

20,910. You have seen many hundreds of children in your time who have been given opium?—Yes.

20,911. Can you call to mind any case amongst the well fed where opium did at length produce injurious results?—I have not known life to be shortened by it, but I have known old men to die of diarrhoea, or something of that sort.

20,912. You think they have their lives indirectly shortened?—I have known them to live to a good round old age. Of course the medicine is so much given for that in this country that it probably would not have so much effect.

20,913. In the case of the under fed it is a mixture of semi-starvation and opium?—One hardly sees a case of that. They generally explain that they take opium to excess for a cough, or cold, or rheumatism. They generally excuse themselves in that way.

20,914. Do you think that opium used in malarial districts is a direct or indirect preventive as a prophylactic?—Malarial fever recurs very much from exposure. The people take it very much for exposure, when they have to take jute out of the water, or do any hard work, it keeps off the recurrent attacks of ague, brought on by exposure to the sun, or cold, or damp.

20,915. It is a prophylactic in that sense?—Yes, and the people believe in it to that extent.

20,920. And how long in the service of the State?—For the last 54 years.

20,921. (To Bohra Meghbahan.) Will you give us your views on the subject which is before this Commission?—People cannot live in a healthy state on account of the insalubrity of the climate which will be caused to them without the consumption of opium. The chief aim of the State is the welfare of its subjects, and so,

when the peace and health of the subjects are disturbed, they both (State and its subjects) cannot bear the loss and acquiesce in the prohibition of poppy cultivation and consumption of opium. In case of the people being forced to bear the loss, the ruin of the country and insurrection is feared. Further, the State cannot make any separate arrangements for each man, so that he may be watched over and not allowed to consume opium. In the opinion of the State, the prohibition of opium, under the ground that it is prejudicial, and the enforcement of the rules regarding withdrawal from the consumption of opium by the Government, seems to be unadvisable, for the people cannot undergo such pressure because of the following reason. When even the diminution in the usual dose of opium-eaters makes them not only unfit for other works, but render them so weakly that they cannot discharge even their ordinary duties required for keeping up their bodies, then how is it possible that they may manage when the consumption of opium be totally prohibited, which will result in the loss of their lives. The opium-eaters do not become criminals, but now a full certainty of their determination to turn bad characters on account of their being deprived of the use of opium is feared. If the Government of India prohibits the cultivation and use of opium by order, without giving any consideration to the objections now made, the State and its subjects have no option except to submit under protest, and they both will then in every way be entitled to compensation, though, in no way, can the bodily injuries to the people, which will lead to the loss of their lives and the ruin of the country, receive adequate compensation. In the event of the stoppage of the poppy cultivation an additional force of police will have to be recruited for the purpose of making arrangements for prohibition. The expenditure that will have to be incurred by the State annually for this purpose is estimated to be Rs. 50,000 (fifty thousand) according to following details:—

	Rs.
Pay of 800 policemen at Rs. 4 per mensem	38,400
" 80 jemadars at Rs. 5 "	4,800
" 4 inspectors at Rs. 30 "	1,440
" 1 assistant superintendent at Rs. 60 per mensem	720
Cost of office establishment	3,600
Miscellaneous expenses	1,040
Total	50,000

Owing to the insolvency and poorness caused to the cultivators by prohibition of poppy cultivation, a greater portion of land will remain uncultivated (*Parab*), and the loss that will be entailed by the State in this case can now hardly be estimated. Up to this time Government has never interfered in the internal affairs of the State. The prohibition of opium will interfere with the internal affairs of the State, and the Government has been in friendly connexion with this State up to the present time. I put in a statement showing the total amount of loss both to the State and its subjects.

20,922. (To Bohra Rattan Lal.) Will you tell us what you know as to poppy cultivation?—The average annual area under poppy cultivation for the past six years is 1,871 $\frac{1}{2}$ acres, and for the last 12 years is 5,104 $\frac{1}{2}$ acres. I put in a statement* showing details. I have arrived at these figures by average appraisement, which is nearly accurate. With a view to submit statistics for opium to the political agency the information regarding the area under poppy is from time to time ascertained from the Patwaris. The average out-turn of opium for the past six years is maunds 371-10-5 chittaks, and that for the last 12 years is 1,007 maunds. For details, I submit statement.* The calculation is based on the information furnished by the Patwaris, no Jinswar account is kept in the office. If the cultivation of the poppy were prohibited, wheat barley, Indian-corn (makka), gram, cotton, sugar-cane, and cummin seed would most likely take its place. I submit a statement* showing the profit to the cultivators and to the State on one acre on the cultivation of the poppy and each of the crops replacing it. Another statement* gives details of the loss of Rs. 34,396-15-3 that will be done in the land revenue realised from the cultivation of 1,871 $\frac{1}{2}$ acres, the average annual area for the past six years and of the loss of Rs. 93,790-3-3, which will be done in the revenue realised from the cultivation of 5,104 $\frac{1}{2}$ acres, the average for the past 12 years. There is no commodity of so much value and importance as opium on

which revenue rates be raised. Another table* shows the revenue rates. No rates can be raised to make up the loss in the revenue. The loss in the land revenue has been stated before. If rates are revised, in future a new survey and settlement will be necessary, which will require hard labour and large expenses. The expenses that are to be incurred in the new settlement are estimated to be Rs. 1,00,000 (one lakh). By the stopping of the poppy cultivation the cultivators' credit will be seriously wounded. Opium being a commodity of great value and importance, the Bohras give loans to the cultivators readily, who, in their turn, can pay their creditors easily by the sale proceeds of opium and poppy seeds, &c., and carry on all the expenses of their household. The cultivators, so far as can be judged, will, in the event of the prohibition of the poppy cultivation, commence growing in its place wheat, barley, &c., and these crops which are already cheaper, of little importance and little paying, will, by over production, be again lowered in value, and at certain times will remain unsold, and thus get spoilt to the great loss and ruin of the cultivators. Should the cultivation of sugar-cane be encouraged, it is questionable whether they would be successful in their new attempts, for the crop of sugar-cane requires a greater depth of irrigation, larger suns, and more labour than any other crop would do. The cultivators, who have for ages been using their skill and labour in poppy cultivation, which yields fruits in little labour, would not be able to work as hard as they would be required to work for sugar-cane, &c., because sugar-cane takes about the whole of the year in ripening, and cotton about eight months. On the other hand, poppy takes only four months for being mature, which, in other words, means to pay more in little labour. In the crop of sugar-cane, if any of its requisites, namely, irrigation, expenditure, or labour be in any way deficient or the wells fail to supply sufficient irrigation, the crop would rather prove loss-giving than profitable to the cultivators, and will not yield them even the expenditure incurred by them in its growing. Under such circumstances, the Bohras will be less trustful, and this discredit will result in the insolvency and poverty of the cultivators. This loss can by no means be made up, and the safe payment of the land revenue being feared, owing to the poverty of the cultivators, the rates will have to be lowered again, which will entitle the State for adequate compensation. Again, on account of the poverty and insolvency of the cultivators, a greater portion of the land will remain uncultivated, which will lead to a great loss to the State, the amount of which can now hardly be estimated.

20,923. (To Bohra Rattan Lal.) Is there a fixed settlement of revenue in Bundi, or is there a division of produce on grain, and special cash rates on particular crops?—It has been surveyed according to State custom, and this survey has fixed the rates.

20,924. Is the measurement every year with a certain rate levied on particular crops, or is it a fixed settlement, not varying from year to year?—There are fixed rates for lands.

20,925. Without reference to the crops?—The crops are also considered. For instance, if they grow opium they are charged higher rates.

20,926. Is that done for a term of years, or is it a yearly business?—It is a fixed rate for good, not changed year after year.

20,927. (Mr. Pease to Bohra Meghbahan.) How have you calculated the loss to the cultivators, Rs. 1,04,176?—The profits from the poppy have been estimated, the poppy revenue has been deducted; then the profits from other crops that might take the place of poppy have been estimated, and the figure given in the table is the difference between the two.

20,928. Has allowance been made for less labour being required for other crops than for poppy?—Poppy requires less labour than the other crops.

20,929. (Sir J. Lyall.) What other crops?—Sugar-cane.

20,930. (Mr. Pease.) For wheat the labour is less, is it not?—It is greater on wheat, too. Poppy cultivation only takes four months to gather the crops.

20,931. (Mr. Wilson to Bohra Rattan Lal.) In your 3rd statement*, how do you get the figure Rs. 5/4/6 in the bottom line?—That is the average of the loss of the seven crops. If he were to grow cotton

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the expenses would be Rs. 5/13/6; if he grew sugar-cane the expenses would be Rs. 15/5/6. Adding all the seven items and then dividing by 7 the average is obtained.

20,932. (Sir J. Lyall.) You mean that the other expenses per acre amount to Rs. 19 13/6, and then you give the expenses for each kind of crop?—Yes.

20,933. The average of all of them is more than that of opium by Rs. 5/4/6?—Yes, more than poppy cultivation—that is, the expenses.

20,934. (Mr. Wilson to Bohra Meghbahan.) Is the habit of taking opium by young men in good health a good habit?—It is not considered a bad habit; on the contrary, it is useful; some people have a liking for it.

20,935. Is it a good habit?—It is not a virtue, but sometimes it does a man good.

20,936. (To Bohra Rattan Lal.) I will ask you the same question?—If a man takes it without any reason it is considered a vice, but generally a man takes it when there is some illness, or when there is any other reason for it, when he has to do some labour or mental work.

20,937. (To Bohra Meghbahan.) How much opium do people take when they visit their friends, habitual opium-eaters, when it is handed to them?—It depends on the dose they usually take. When we do not know what quantity a man takes we offer him two or three rattis at first, and if he is inclined to take more we give him more. Sometimes it is put into the palm of the hand.

20,938. (Mr. Mowbray to Bohra Meghbahan.) Do you wish to see the opium habit interfered with by law?—It is not advisable.

20,939. (To Bohra Rattan Lal.) Do you wish the habit interfered with?—No.

The witnesses withdrew.

PATEL SHEOBAKSH called in and examined (through an Interpreter).

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(Bundi State.)

20,950. (Chairman.) You appear on behalf of the cultivators?—Yes.

20,951. What information have you to give with reference to poppy cultivation?—The uses we make of the poppy plant are as follows:—I.—In the beginning, we cook the young leaves which serve us as vegetable. II.—The poppy heads (*doda*) are fried and eaten. III.—Opium is produced. IV.—Poppy seeds (*danas*) are used in making pottage or "*shira*," "*khichree*," &c. V.—Oil is pressed from the seeds which is used in many useful purposes, such as eating, drinking, and as a liniment. The oil is also used for medical purposes. VI.—Oil cakes (*khol*) that are left after pressing oil from the seeds are best food for cows and buffaloes, &c., which when fed with "*khol*" give more milk from which more butter is pressed. VII.—The shells (*chhikas*) when rubbed into water make a kind of drink. They are also used for medical purposes. Generally we employ ourselves for working in our fields, but when we have not sufficient number of men, we employ others for the purpose, and the wages that we have to pay is average about Rs. 7 8 a. per one bigha. Sometimes we employ more and sometimes fewer men, and the average amount that every man derives from the poppy cultivation is Rs. 2 per mensem. Wheat, barley, gram, cotton, sugar-cane, cummin seed would most likely take its place. Whatever profit or loss will be to us in the event of our discontinuing poppy and growing other crops instead, is detailed in the statement submitted by us which may be seen. The details of the difference in profit on the cultivation of poppy and other crops, which will replace it, have been given in the statement submitted by us which may be seen. Our credit will be seriously disturbed in the event of prohibition of cultivation of poppy. As opium is a commodity of great value to us, the Bohras give us loans very readily, and we can in our turn by sale proceeds of opium, poppy seeds, &c. easily pay them besides being able to carry on the expenses of our houses. We can, however, grow wheat, barley, &c. instead of poppy, but these crops which are already cheaper, will again be lowered into value by over-production, and thus prove loss-giving crops to us, and if these crops will remain unsold they will get spoiled and will thus cause ruin to us. We can also grow sugar-cane, but as it wants a greater depth of irrigation, more expenses, and greater labour we are not confident

20,940. (Mr. Haridas Voharidas to Bohra Meghbahan.) Do you take opium?—Only on social occasions.

20,941. (To Bohra Rattan Lal.) Do you take opium?—Yes.

20,942. As a habit?—Yes, since six months.

20,943. (To Bohra Meghbahan.) Why do not you take it if it is considered a good thing?—I do not feel inclined to take it. It is no use taking it without any advantage.

20,944. You would take it on account of health?—Yes.

20,945. (Mr. Fanshawe to Bohra Meghbahan.) How has the amount of Rs. 75,000, the estimated loss by traders in the Bundi statistics, been arrived at?—The annual trade in opium is estimated at 2,000 maunds, on each of which a profit of Rs. 50 is made, so that the total loss would amount to Rs. 1,00,000. The capital if not invested in connexion with opium would only realise Rs. 4 per cent. per month, which would produce only Rs. 25,000, so that the total amount has been taken at Rs. 75,000 loss.

20,946. When opium is handed round on social occasions may the man who is not accustomed to take opium only touch it and leave it?—He must take it.

20,947. (Sir J. Lyall to Bohra Rattan Lal.) Has the cultivation of opium fallen off a great deal during the last six years in Bundi?—Yes, there is a decrease.

20,948. What is the meaning of that?—On account of the fall in price.

20,949. To what scales does the Bundi opium go?—Through Indore to Bombay, and sometimes it goes directly to Bombay. The thin cakes are only sent in the native States, and the big balls go to Indore for Bombay.

whether the profit on sugar-cane will in any way be so much as on poppy crops. Poppy gets mature in about four or five months, while sugar-cane takes about the whole of the year for the purpose, and as we have for ages past been employing our labour in poppy cultivation, which ripens by little labour and pays more, we hope we will not be able, when our skill and labour will be transferred to the new undertaking of the growth of sugar-cane, to work as hard as we would be required to work for sugar-cane. Further, if irrigation, expenditure, or labour be in any way deficient the crops of sugar-cane, instead of being profitable to us, will not yield us even the expenditure incurred by us in growing it. Under these circumstances the Bohras will be less trustful, and we will be reduced to poverty. The loss that will thus befall us can in no way be revived, and we doubt whether we will be able to pay the revenue demand safely.

20,952. (Sir J. Lyall.) Has poppy cultivation existed in Bundi from time immemorial, or is there a tradition when it began?—From time immemorial.

20,953. (Mr. Fanshawe.) Will you tell us whether the habit of eating or drinking opium is common among the cultivators?—They generally take it.

20,954. What is your caste?—Dhakar.

20,955. Is that a caste allied to the Rajputs?—No, it is a cultivating class, they do nothing else but cultivate.

20,956. (Mr. Mowbray.) How many bighas do you cultivate?—11 bighas.

20,957. How many bighas did you have under poppy cultivation last year?—About 8 bighas.

20,958. And this year?—I came from my village to Bundi some time ago, and I do not know how much has been sown this year.

20,959. What is the whole size of your holding. How much have you got altogether, irrigated and not irrigated?—About 175 bighas.

20,960. How much irrigated?—About 36 bighas.

20,961. (Mr. Wilson.) All the cultivators asked you to give evidence?—Altogether about 20 or 25 persons asked me to come here, and there were representatives from nearly all the villages in Bundi.

20,962. Did you write the statement yourself?—I did not write it myself, I dictated it.

20,963. To whom?—A clerk called Karpon.

20,964. What clerk was he?—An official clerk.

20,965. Is the habit of taking opium habitually a good one for young men in good health, from 25 to 30

The witness withdrew.

PANDIT BRIJ NATH called in and examined.

20,968. (Chairman.) You are Chief Revenue Official of the State of Ulwar?—Yes.

20,969. What have you to tell us with reference to the cultivation of poppy in your State?—The average area under poppy in Khalsa and alienated lands is 130 acres and 11 poles, as below:—

Khalsa 110 acres 1 rod 26 poles.
Jagir and Muafi (alienated) lands 19 „ 2 rods 25 „

The average area of Khalsa land is arrived at by Patwaris' papers, and survey records, while the area of alienated lands under poppy shown above has been ascertained by special inquiries through the Tahsildars. If opium were extracted from the poppy cultivated in the above areas, it would come to 20 maunds 32 seers 7 chittacks; but, as a rule, opium is not extracted here. It would appear from the returns for the past few years that the production of opium, taking the average for the past five years, has been 19 seers per year. It has been ascertained from inquiry that a bigha, on an average, yields 3 or 4 maunds of the poppy, from which 4 seers of opium milk could be extracted; at this rate an acre would give 6 seers 6 chittacks and 2 tolas of milk, or, in other words, 130 acres 11 poles would give 20 maunds 32 seers and 7 chittacks of opium. There is no difference in the area and produce under poppy so far as Khalsa land is concerned. The cultivation of the poppy in Jagir and Muafi villages was, however, not included in the returns submitted during the past years. This area has now been ascertained by special inquiries, and is included in the total area under poppy cultivation given in answer No. 1. Hence the difference. If the cultivation of the poppy in above areas were prohibited, wheat, barley, vegetables, indigo, cotton, &c. in irrigated areas, and all kharif crops, such as maize, jowar, bajra, &c. in unirrigated areas would take its place, but wheat and cotton would most likely have a preference. The revenue rates in Khalsa villages generally are fixed according to the quality and growing power of the land, without regard to the kind of crops grown thereon, the cultivators being at liberty to grow any crops they liked. In some of the Jagir and Muafi villages and in a few Khalsa villages, the cultivation of the poppy is charged for at the rate of Rs. 10 per bigha, while that of wheat, barley, &c. at Rs. 4 8 a. only. Thus there would be a diminution in the revenue demand of Rs. 5 8 a. per bigha, or Rs. 1,144-9-4 on the total area under poppy in Khalsa and alienated lands. The State revenue at the settlement was fixed according to the quality and growing power of the land, without regard to the kind of crops grown thereon. The stopping of poppy cultivation would not, therefore, necessitate a revision of revenue or irrigated rates. As already explained, no revision of revenue rates would be necessary, but since the cultivation of poppy would be prohibited by order, the Zamindars would, as a matter of course, suffer a loss in revenue. The difference in the revenue on production of the poppy as compared with cotton, which will replace it, is Rs. 24 per bigha. The annual loss to the Zamindars, Jagirdars, Muafidars, and cultivators on the total area under poppy cultivation would, therefore, amount to Rs. 5,000 annually, and they could reasonably claim compensation for the loss they would be put to by the prohibition. As no revision of revenue rates would be necessary, no expenditure would be incurred. No customs or octroi duty is levied on opium in this State. A mixed contract for all drugs has been given to a contractor for three years, with effect from September last, for Rs. 10,550 per annum. It appears, however, from the examination of private accounts of the present and the late contractors that the State would lose Rs. 9,250, and that the personal loss to the contractors would be about Rs. 1,652 per annum if the consumption of opium and its productions be prohibited. The difference in profit per bigha on the

years of age?—In my country it is thought a good habit.

20,966. Do you think it is a good habit?—Yes.

20,967. Are there many cultivators who have 175 bighas?—There are any amount of them.

cultivation of the poppy and the other crops which will replace it is shown below:—

Description of Crops.	Receipts.	Expenditure.	Net Profit.
Poppy cultivation	Rs. a. p. 63 5 3	Rs. a. p. 31 0 0	Rs. a. p. 32 5 3
Wheat „	25 8 0	18 8 0	7 0 0
Cotton „	28 0 0	20 0 0	8 0 0

It will thus be seen that the loss which would be caused by the substitution of wheat and cotton for the poppy would be Rs. 25 and Rs. 24 respectively. There would be no loss in credit if poppy cultivation was stopped, as the cultivation of poppy is very limited in this State. Poppy leaves are used as vegetables. Its flowers are used in the preparation of medicine, such as gulkhand. Opium is extracted from poppy heads, which are also used for drinking purposes. Poppy seeds are used as a medicine. They also extract oil from them. The women and the children are employed in rooting out the weeds and watching the crops. The males are employed in doing all the other field work.

20,970. You have shown us that if the cultivation of opium is prohibited in your State there would be a considerable loss of revenue and a serious loss to the cultivators?—Yes.

20,971. (Sir J. Lyall.) Is opium imported into the State from other native States?—Yes.

20,972. Is it imported free of duty?—There is no customs duty upon it.

20,973. Is there any excise duty on opium?—There is nothing on the opium.

20,974. Is it included in the contracts for drugs?—It is included in that, there is one contract for all drugs.

20,975. How long has the system of having a monopoly for opium prevailed?—Three years.

20,976. In some of the other Rajputana States we were told that there was no excise or monopoly on opium, that opium is freely sold, but apparently you have a monopoly to licensed vendors—how long has that system prevailed in Ulwar?—Ten years.

20,977. In that respect you follow the example of the British Government?—In some ways, though not wholly upon the Excise Act.

20,978. (Mr. Wilson.) Is it a very common custom to offer opium to visitors?—Yes, among certain castes.

20,979. As drink, or as opium itself?—Both ways. They take dry opium mixed with water.

20,980. Do the visitors always take it, or do they sometimes just touch it and leave it?—Those who are not in the habit of taking it do not take it, they only touch it and leave it. I have been asked by the State Council to convey their views also, and I beg to hand in the following memorandum:—

VIEWS OF THE STATE COUNCIL.

Although the production of opium in this State is very limited, there is, however, an appreciable portion of the population which consume it, and they (the members of Council) think it would be very hard for those who take it regularly if the production and import of it is prohibited. Here is a statement of the loss which would be incurred to the State and its subjects in the event of the sale and import of opium being prohibited, and in that case the State would be fairly entitled to a compensation of Rs. 16,577. 6 a. All the consumers would feel the prohibition keenly, and it is quite possible they might claim compensation for the loss sustained by them on account of the prohibition. Those who are accustomed to take it

Pandit
Brij Nath.
(Ulwar State.)

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regularly would suffer great hardship, so much so that they would become quite unfit to hold up their occupation, and, no doubt, subjected to different kinds of diseases caused by relinquishing the long-acquired habits. The Council is not in a position to estimate the amount of compensation which the consumers would be reasonably entitled to, but they have no doubt that this loss would be very heavy, and beg to bring this point prominently to the notice of the Royal Commission. Although there would be no loss to the State revenue so long as the present arrangement continues, as the new settlement is shortly to commence, it is very probable the profits derived from poppy cultivation will be taken into consideration in fixing the new *jama*.

The witness withdrew.

Thakur
Bridhi Singh.
(Ulwar State.)

THAKUR BRIDHI SINGH called in and examined (through an Interpreter).

20,981. You are a Chauhan Rajput, resident of Ulwar, aged 53 years, and a Jagirdar of Kishanpore?—Yes.

20,982. Will you give us an account of the use of opium among the Rajputs?—Some take poppy mixed with water, some take opium, others dissolve it with water and then drink the solution. Opium is administered to children up to the age of 2 or 2½ years in quantity of half a seed. They are thereby protected from several disorders and look cheerful. Those women only who suffer from asthma, cold, hectic fever, or blood diseases take opium. Men take it ordinarily, because it proves beneficial in every way if taken in moderation after the age of 40 years. It is proved by experience that the use of opium preserves eyesight. Ten per cent. of the Rajputs take it in this State. One or two per cent. only take it to excess. They take up to one chattak of opium daily. Ordinarily the quantity consumed is from a rati to a tola at a time. It is taken twice a day, morning and evening. Some take it thrice a day. It removes fatigue, and is taken to pacify the mind in pain, sorrow, and trouble. When a reconciliation is effected between two antagonists, opium is given to them as a mark that no ill-feeling would henceforth exist between them. It is considered absolutely necessary to use opium at the time of war, because it encourages warriors and soldiers to fight, and keeps the bowels tight at the time of death. The moving of bowels at a time when one is killed at a battle is considered a disgrace. One who does not use it ordinarily takes it at the time of war, because, under its influence, he fights and dies bravely. It is very beneficial in cases of diarrhoea. This is a medicine known to everyone, and can be had everywhere. On the occasion of a betrothal or Tika ceremony, the bride's relatives give opium to the bridegroom, and then the betrothal is considered complete. It is called "Amal Pilana." Among Rajputs opium is presented

The witness withdrew.

Thakur
Bahadur Singh.
(Bikanir State.)

THAKUR BAHADUR SINGH called in and examined (through an Interpreter).

20,989. (Chairman.) You are a Rahtor Rajput, late Patadar of Bidasar?—Yes.

20,990. Will you tell us what you know with regard to the consumption of opium in Bikanir?—I am 39 years of age and was born in Bidasar. With the exception of four and half years, from the end of 1883 to the middle of 1888, I have resided in the Bikanir State. I spent my time till 1883 in Bikanir itself and Bidasar, and since 1888 I have resided at Bikanir. I have, therefore, a full knowledge of the customs and circumstances of Rajputs in this State. I am myself a Rahtor, but I am connected with Bhatias, Kachwahas, Sesodias, and Chauhanas. The Rajputs consume opium in four forms: (1) they take opium dry, pure and simple; (2) they take it in the form of pills (*tara hura* or cleaned). They pound it in a mortar, mix water with it, strain it, boil the water till only a little is left, and then mix it with spices in the form of pills. The rich mix it with musk, saffron, and gold leaves, and middle-class people mix it with *garm-masala*, such as cinnamon and cloves. Poor people do not take pills in this way. They take it in the form of *amal-pani*, which is simply opium mixed with water and strained. This they drink. They take it in the form of *post*, that is, they mix poppy heads with water, rub them up and strain them, and then drink the liquor. For the most part in Bikanir opium is consumed dry. Some take it in the form of pills, but except for ceremonies it is

STATEMENT showing the Loss which would be incurred by the State and its Subjects if the production and import of Opium were prohibited:—

Loss of Profit to the Cultivator.	Loss in Excise.			Loss in Octroi Duty on Poppy-Heads only.	Grand Total.
	To the State.	To the Contractor.	Total.		
Rs. 5,000	Rs. 9,250	Rs. 1,952	Rs. 11,202	Rs. 375	Rs. 16,577

The witness withdrew.

to friends and relatives, &c. on occasions of festivals, and when they go to pay a visit. It is often presented on ordinary days also. It is invigorating and infuses cheerfulness. If they do not make use of it they catch cold and suffer from diarrhoea. Those addicted to the use of opium must take it in regular doses at proper times. If they cannot get it at the usual time they are sure to get ill. The state of their uneasiness can better be imagined than described. If they substitute liquor in place of opium there will be difficulties in the way; firstly, according to religious scruples certain sects are prohibited from taking liquor; secondly, liquor is as much injurious as opium is beneficial to health; thirdly, opium is taken in small quantities, and is useful, while liquor is taken in large quantities, and is injurious.

20,983. (Sir J. Lyall.) What is the value of your Jagir?—It yields Rs. 5,000 a year.

20,984. Are you of the same family as the Raja?—He belongs to the Naruki clan; I am a Chauhan.

20,985. When does the Jagir date from?—It was given to my ancestors by Maharaja Partab Singh.

20,986. How long ago was that?—116 years ago.

20,987. It is the custom on certain occasions, such as visits, among the Rajputs to give "Amal Pani," would it be considered uncivil for a visitor to refuse it, or can they refuse it if they like?—The host takes it ill if he does not take it.

20,988. Are there not some Rajputs who do not take some Amal Pani?—Liquor is prohibited by religion for certain sects and classes of people. There is no such prohibition for opium and it is offered to all, and the guests are expected to take it. They may take it in any slight quantity, but still they are expected to take it. The host takes it ill if they do not.

rarely taken in the form of *amal-pani*. *Post* is cheaper than the other forms, and along the Shekhawati border people take it to some extent. No one smokes opium in this part of India. To smoke it is considered a vice. It is eaten or drunk for the benefit of the person who takes it. There is no difference among the different tribes of Rajputs in Bikanir in respect of the consumption of opium. Men, women, and children all take it, but men take it more than women and women more than children. To children it is generally given either to stop illness, such as diarrhoea, or to keep them quiet and prevent them from interfering with their parents' pursuits. This goes on till the children are two or three years old, and then it is dropped when the children can take care of themselves a little. Women take it owing to illness, in many of which it is of great benefit to them. They do not take it except for illness, as they do not join on hospitable occasions. It is taken for *badi* (wind) and *sardi* (cold). It is not ordinarily given in confinements, as it makes them slower, unless there is diarrhoea or some special reason. It is sometimes given afterwards when there is great pain. It is given also for asthma, cough, neuralgia. Men, as a rule, take it to give them strength when there is much work to do. One and a half men can with opium do the work of two without it. They also take it to prevent weariness from long journeys or when they have to keep awake all night. They and women also take it

for pneumonia; but the illness is more common among men. It is also taken for restlessness. Perhaps half the people who take it began to take it for this reason. I did so myself. In old age, when breathing is difficult, it is also taken. Besides it being taken for illnesses, people begin to take it on ceremonial occasions, such as marriages, funerals, and betrothals. It is then given to guests. *Pan* does not grow in these parts, so opium, either dry or in pills, is taken instead. It is given on these occasions to all to take it or not as they like. In this way people get into the habit of taking opium. Among Rajputs of all kinds 30 people in a hundred take opium. Taking men only, I should say about 40 out of a hundred take opium, but this is a guess. In the same way I should say about 20 women in a hundred take opium, and perhaps 12 or 15 children in a hundred. Charans, Mirasis and Golas all take opium to a greater extent than Rajputs do. Brahmans, Baniyas, and Jats take it less. Taking the Bikanir State as a whole, I should say 25 per cent. of the people take it. Chamars take it like Jats, but few of them can afford it. Out of 100 opium-eaters about one takes it in excess, i.e., becomes lazy, feeble, and unable to do his work. To the rest it does no harm, and to those who take it in excess it is not dangerous to life. Ordinary opium-eaters take opium twice a day, in the early morning and at 3 o'clock. Some take it only once and a few three times, morning, noon, and evening. One in a thousand may take it more than three times. The ordinary amount taken at a time is from 1 to 6 *ratis*. Perhaps one in a hundred takes as much as 12 *ratis*. So much as this would not be taken more than twice a day. I myself take it three times a day. I take about 3 *ratis* at a time. I have taken it for 18 years. We Rajputs consider it necessary to give it at weddings, funerals, and betrothals,—that is, it is absolutely necessary to offer it to everyone. No one is compelled to take it unless he likes at weddings and funerals, but no betrothal is considered as binding unless the fathers of the parties both take opium. When enemies are reconciled opium is commonly taken, and then everyone who is reconciled has either to take it himself or to get one of his family to take it. It may be only a very little for form's sake. It is the castes

The witness withdrew.

SETH RIKHAB DAS called in and examined (through an Interpreter).

20,992. (Chairman.) You are a Bagri of Bikanir, and of the Mahajan caste?—Yes.

20,993. What information have you to give us with reference to the opium traffic in Bikanir?—I am 30 years of age. I have firms at Calcutta (Sheolal Har Dass), Indore (Gambirchand Suraj Mal), Kotah (Kishori Lal Mayalal Das), Ajmere (Hansraj Gambirchand), and here (Damodhar Das Gambirchand). My shops here, at Indore, and at Kotah, deal in opium. Here my business consists in importing opium and selling it in the bazar. At Indore and Kotah the firms purchase opium, sell it and forward it to Bombay. If the cultivation and import of opium were stopped my loss here would be considerable. I import yearly into Bikanir about 75 maunds of opium, the value of which is about Rs. 37,500, my profit on this is 12 per cent., so I should lose Rs. 4,500 a year. I generally have also 250 to 300 pailas of opium, i.e., about 45 maunds in stock, which I value at Rs. 22,000, and which would become unsaleable. This, with the interest for a year, which I should lose also, would be a loss of about Rs. 26,000. The other traders in Bikanir would lose in the same way. The circumstances of the Kotah and Indore firms are the same, and I will show together the loss which I should suffer in regard to them if the production and export of opium were prohibited. I do not give advances to cultivators, but I purchase from them. I buy the juice of the poppy from them at the rate of 6 rupees a seer to the extent of about Rs. 50,000 a year, I then manufacture it with oil. The manufacture costs me Rs. 13 for every five seers of poppy juice. The weight of the opium is the same as that of the juice, as the oil put in makes up for the loss by drying. I thus get about 11,000 seers of opium. This I sell again at Indore or Bombay at an average profit of about 10 per cent. My annual income from Kotah and Indore thus comes to about Rs. 6,500 a year. Besides this, I make a profit by commission on the purchase of opium, which amounts to about Rs. 4,000. I receive commission at varying rates which amount on the average to about 12 annas per cent. I have accounts for three

allied with Rajputs, such as Mirasis, Charans, Daroghas, and Golas that take opium on ceremonial occasions. Other castes do not. Opium does no harm to persons who take it in moderation. It gives them strength. It is very good for wounds and lessens the pain. It is of great advantage, as I have said, for many illnesses, and it keeps off fever from cold. It is not taken here as an aphrodisiac, though I have heard it said to be one. I have not noticed any difference in respect of the numbers of their children between those who take and those who do not take opium. Those who take it praise it and those who do not run it down. If opium could not be procured except as medicine, I believe that one-half of the opium-eaters would die; the other half would take to arsenic, dhatura seed, bhang, liquor, strychnia, and such like substitutes. They would be ruined by these things, as they are all more injurious than opium. As a general rule opium-eaters do not drink liquor to excess. Those who drink and wish to give it up can do so if they take to opium, whereas those who take opium cannot give it up by taking to drink. Excessive opium-eaters do not care about liquor. For those who do not take opium at present the effect of prohibition would be to deprive them of a useful strengthener in old age, and that they would not be equal to as much exertion as if they could get opium. Opium is also given to horses, bullocks, and camels when much work is expected from them. If opium were stopped altogether there would be considerable loss of life; if it were made much more difficult to procure there would be a large increase in the consumption of liquor. Speaking of my own condition I may say that two years ago I rode to Ajmere (160 miles) on a camel in 2½ days. Only last month I went to my own home (80 miles) in three days and am quite ready to go 80 miles in a day now. I am at present a member of the Walerkrit and Brahman marriage committees, the horse and camel committees, and the legislative committee of the State.

20,991. (Sir J. Lyall.) What do you mean by "restlessness," do you mean difficulty of sleeping or difficulty of sitting still?—A pain is felt in the limbs, it is uneasiness.

or four years, but the figures which I have given represent an average over a series of years. Besides the Rs. 10,500 which I should lose in the manner stated, I should also lose about a lakh of rupees, the value of opium which I have in stock, and which I should not be able to sell. This would be a very heavy loss, and I am not prepared to say what the general effect of it on my trade and credit would be. I should incur a further loss also in the way of Rs. 25,000 or Rs. 30,000 a year. The customers who buy opium through me frequently do not send me money in advance. I buy for them with my own money which is considered as a loan to them, on which they pay 8 annas per cent. There are some 25 other shops in Indore which would suffer loss in the same way that I should. There are also eight or ten similar shops in Kotah. There is no way in which I could compensate myself for the loss which would be caused by the stoppage of opium. Maheeris take opium dry and in pills, but not in the form of *amal-pani* and *post*. Just as they take it, so Brahmans, Oswals, and Agarwalas take it also. Men, women, and children all alike take opium. It is given only to children under three years. It is given as a remedy for pains in the stomach, diarrhoea, cough, and other illness, and to keep children quiet. Grown up people generally begin to take it again at about 30 years of age. They take it as a remedy for illness only and not for pleasure. Once people begin to take it they do not give it up again. I should say about 20 per cent. of the men of the caste and 10 per cent. of the women take opium and 50 children out of every hundred. I should say that perhaps 5 per cent. of the consumers take enough to weaken them, but that not that proportion is seriously injured by opium. I have never come across a case of a man who has been rendered unfit for his work by opium. People take opium generally twice a day, some once, and some three times a day. None more than three times. People generally take from ½ a ratti to three ratis at a time. I do not take opium myself. We have no occasions whatever on which the giving or taking of opium is compulsory. We take it only as a

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Bahadur Singh.
(Bikanir State.)

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Rikhab Das.
(Bikanir State.)

Seth
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State.)

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remedy for illness and for the good which it does us and the strength which it gives us. There is no doubt, in my opinion, that it gives strength. It is certainly good for old people. I should not begin it unless I were weak, then I should. In my opinion, the moderate eating of opium does no harm whatever, on the contrary it does good. If opium were only procurable as a medicine, the effect on present consumers would be very bad. A few would die and the rest would become weak and useless. They would not, I think, take to any other stimulant. In the case of non-consumers, there would be no injury till occasion for taking to opium arise from weakness, illness, or old age, and then they would suffer.

20,994. (Sir J. Lyall.) I understand that, although you are a Bikanir man, yet you have dealings in opium outside Bikanir?—Yes; I have shops in other places, and I deal in opium through my agents.

20,995. Is there any opium produced in Bikanir?—No.

The witness withdrew.

SETH MILAP CHAND and SETH NEMI CHAND called in and (SETH MILAP CHAND examined through an Interpreter).

21,002. (Chairman to Seth Milap Chand.) You are head of the Customs Department of the Bikanir State?—Yes.

21,003. (To Seth Nemi Chand.) You are Nazim of Sujangarh in Bikanir?—Yes.

21,004. (To Seth Milap Chand.) Will you tell us what you know about the import of opium into the Bikanir State?—I am 60 years of age. I have been for 10 years in the service of the Bikanir State, and have been in charge of the Customs Department continuously save for three years when I was a member of the Council. The average import of opium into the Bikanir State has been 355 maunds and 21 seers for the past eight years, i.e.:

	Mds.	Srs.
1885-86	361	32
1886-87	209	10
1887-88	377	32
1888-89	221	18
1889-90	365	20
1890-91	564	15
1891-92	463	8
1892-93	280	36
	2,844	11

The average of the first four years of the series is 292 maunds and 39 seers, and that of the last four years is 418 maunds and 19 seers. I attribute the increase in the last four years to the fact that formerly the duty on opium was not more than Rs. 70 a maund. Consequently there were large stocks, and these were consumed in the first four years. Since that it has been necessary to import more largely to meet the demand. When I first came the duty on opium imported was Rs. 70. In 1885 it was raised to Rs. 90. In 1890 it was raised again to Rs. 150, and this year to Rs. 200. Possibly also there was more smuggling formerly than now. Another reason also is that opium has been cheaper lately than formerly. I do not think that there are large stocks of opium at present in the city. In the present year 325 maunds have come up to the present time. As the population increases, there is likely to be an increase in the import, but not, I think, otherwise. I should say that 375 maunds would be about the consumption of the next few years. I arrived at this calculation by taking the average of the past eight years and allowing 25 maunds a year for the previous stocks. I have not made any allowance for future increase in population, in as much as I believe that, as opium gets dearer owing to increase of duty, the number of consumers will become proportionately smaller. I do not think that the price will affect the consumption till it is twice as heavy as at present. I have heard that in Marwar the duty has been raised by another Rs. 50 a maund, i.e., to Rs. 250 a maund. Assuming that it is similarly raised here, and that 375 maunds is the annual import, the annual revenue loss to the Durbar would be Rs. 93,750. The Jagirdars would not suffer at all, as they no longer levy customs dues. In my opinion it would not be possible to make up the loss caused by the prohibition of opium by other customs. As it is the customs dues are higher than

20,996. Does any opium pass through Bikanir into Bhawalpore?—I do not know that it does.

20,997. Who are Mahesris?—It is a caste of Banias. Bagri is a sect of the Mahesri.

20,998. (Mr. Fanshawe.) Do you follow the Jain religion?—I am a Hindu.

20,999. You state that there are occasions on which the giving or taking of opium is compulsory, does that apply to Mahesri Banias?—Yes. Among the Mahesri Banias.

21,000. (Mr. Pease.) When you say 20 per cent. of the men take opium, do you mean 20 per cent. of your own caste?—Among my own caste.

21,001. Do they take more or less than the other people in Bikanir; are there more opium-eaters among them per hundred, or fewer?—Among the Mahesri there is a smaller number of opium-eaters compared with Rajputs.

they used to be. They are high as it is, and could not be raised. If the customs were raised the effect would be to interfere with trade and reduce the revenue instead of raising it. The duty on piece goods is at present Rs. 5 a maund, and on cloth manufactured in India from English thread Rs. 4, that on country cloth Rs. 1 8 a., sugarcane pays 8 annas, gur 9 annas a maund, sugar 12 annas a maund, ghi Rs. 2 a maund, rice 8 annas a maund, corn 3 annas a maund, wool Rs. 2 a maund, oxen exported 10 annas a piece, sheep 2 annas a piece. There would be no loss in excise owing to the prohibition of opium as there is no excise. The actual price of opium in Bikanir to traders is about Rs. 500, and the profit on its sale is 10 or 12 per cent. The whole loss to traders would thus be about Rs. 20,000 or Rs. 25,000. This is merely the direct loss, and does not include the loss which Bikanir traders, who have firms elsewhere, would suffer. It also does not include the injury to their credit, and so to their other trade, which would result from heavy loss in opium. They would also lose enormously by failure to recover advances. It would be impossible for the traders to compensate themselves in any way for the loss which they would suffer by opium. I know all about this matter, because I was Munim to Seth Mal Chand Soni, Rai Bahadur of Ajmere, both at Ajmere and Karaoli, and I am myself a Bania by caste, though I do not trade myself.

21,005. (To Seth Nemi Chand.) Will you tell us from your own personal experience what you know in connexion with the opium trade in Bikanir?—I am 45 years of age, and have been 10 years in the employ of the Bikanir State. I was at the head of the Customs Department from the middle of S. 1941 to the middle of S. 1944 (1883-84), after that I was two or three months in the Council, and then for three years at the head of the Accounts Department, since which I have been for three years a Nazim, first at Surajgarh and since at Sujangarh. I had opportunities of seeing the import of opium when I was in the Customs Department, and I have also seen the replies given by my brother, Seth Milap Chand, yesterday. I have also a knowledge of the opium trade from my own personal experience when I was engaged in it, before I entered the service of the Durbar. With reference to the statement which Seth Milap Chand made, I wish to say that I think he made a mistake in taking an average of eight years. The Customs Department was re-organised in Sambat year 1942, and traders knowing that a re-organisation was about to take place, imported large quantities. In Sambat year 1941 (1883-84) 556 maunds were imported, and nine years is the proper average to take, which gives 378 maunds a year. It is impossible to take a longer series of years, as correct figures are not available prior to Sambat year 1941. If it be assumed that the duty on opium will be kept, as at present, at Rs. 205, the revenue on 378 maunds would be Rs. 77,490. Besides this, there is a prospect of a further increase of revenue in the future. The present duty is very low, and is hardly felt by consumers. It has been gradually raised from Rs. 70 to Rs. 205, and would probably be raised again in future. Also the population of Bikanir is increasing, and if it continues to increase in the future, the revenue from

opium will increase of itself without raising the duty. Without relying too much on the figures of the census of 1881, I should say from my own experience of Bikanir that the population has increased at least 20 per cent. in the past 10 years, and a similar increase may be expected in future. The duty might easily be raised to Rs. 300 a maund, and allowing for an increase of 20 per cent. in the population, the future loss to the State by stopping the consumption of opium would not be less than one and a half lakhs of rupees. Compensation for the customs duty taken by them was given to Jagirdars in S. 1942 and the following years, amounting to Rs. 50,000 or thereabouts a year. A very small portion of this, not more than 0.02 per cent. represented customs duty on opium, as these dues were taken by weight or camel loads, and opium was valuable in proportion to its weight. In my opinion the revenue from opium could not be replaced fairly by additional taxation, because it is a revenue derived from the consumers of the drug and to replace it would be necessary to tax other people. Neither is there any source from which it could be replaced. The customs duties are high already and could not be raised. The only grains free from duty are the common ones which form the staple food of the poor. The customs tariff was carefully considered that taxation should fall on those able to bear it to the extent of their means, and any increase would be injurious.

21,006. (Sir J. Lyall to Seth Milap Chand.) Why has the duty on opium been raised so much lately?—They follow the example of Jodhpore. When I first came the duty was Rs. 70.

21,007. What was that duty called?—Mahsul.

21,008. Has there always been a customs duty on opium in the State?—The charge was not so heavy before.

21,009. Now that the duty has gone up to Rs. 200 is it not very difficult in a country like Bikanir to stop smuggling?—They make arrangements as far as possible, but every now and then people are caught.

21,010. Do you not think a great deal must come in like that—who looks after it?—There are police

The witnesses withdrew.

Adjourned to to-morrow.

At Daulat Bagh, Ajmere.

SIXTY-SECOND DAY.

Friday, 2nd February 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAW.

Mr. ARTHUR PEASE.
Mr. HARIDAS VEJARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

Surgeon-Major D. FRENCH MULLEN called in and examined.

21,021. (Sir W. Roberts.) You are, I believe, Civil Surgeon at Ajmere?—Yes.

21,022. How long have you served in Rajputana?—I have served 16 years in Rajputana, and the greater part of that time in an opium-growing district (Udaipur).

21,023. What have been your impressions with regard to opium?—I have no prepossession in favour of opium. I do not think its use is necessary as a prophylactic, or for the treatment of malaria in Rajputana. I do not think healthy young people are any the better for taking

stations. The inspector goes round in each village and inquires, and if anybody is found to have failed to pay the duty on opium it is put up for auction, and the man is fined for it.

21,011. Are informers used or not?—It is a rule when the opium is put up to auction and sold that the Raj takes only the duty leviable on the quantity, and the rest of the price is given to the informer as a reward.

21,012. (Mr. Fanshawe to Seth Milap Chand.) Are there not a large number of Banias in the Bikanir State?—A large number.

21,013. Is the habit of taking opium in moderation common amongst them?—A few take opium.

21,014. Can you tell me how many per cent. take it?—Eight or 10 per cent.

21,015. Is it the case among the Banias that the use of opium is generally begun in middle life?—They generally take it in old age, but in middle age a person takes it as medicine to remove some illness.

21,016. (Mr. Haridas Vekaridas to Seth Milap Chand.) Do you take it?—No.

21,017. (Mr. Mowbray to Seth Nemi Chand.) Where does the opium imported into Bikanir come from?—From Kotah.

21,018. What is the retail price?—Rs. 12 a seer.

21,019. (Mr. Pease to Seth Nemi Chand.) When the duty was raised in 1890, and again in 1894, was it in the hope that the consumption of opium would decrease?—Opium in these years has become cheaper on account of its production in China. The increase of duty has had no effect, and the consumption is the same as before.

21,020. The price was raised to increase the revenue without opium, becoming any cheaper?—The custom has been raised for revenue certainly, but, as in these years, opium became cheaper on account of the production in China, the tax is not felt by the people—it is felt too little because they pay only about 8 annas per head during the year.

Seth Milap
Chand and
Seth Nemi
Chand.
(Bikanir
State.)

1 Feb. 1894.

Surgeon-Major
D. French
Mullen.

2 Feb. 1894.

on-Major
Effrench
Allen.
b. 1894.

21,025. Does it incite to crime, do you think?—I do not believe it incites to crime. We get very few opium-eating prisoners in the Ajmere Gaol. I consider it would be quite impossible for Government to prohibit opium growing; they must trust to education.

21,026. How long have you been in civil practice in this district?—About 13 years.

21,027. Amongst what classes of people have you practised?—Amongst Rajputs, Bhils, and Baniyas, all classes.

21,028. Have you had dispensaries under your charge?—Yes, from 12 to 15 dispensaries, besides one where I always work myself.

21,029. There you see the patients yourself?—Yes; I have had that under my charge for 16 years.

21,030. Have you noticed the effect of opium as a producer of much disease?—I say it produces very little disease, if any.

21,031. You recognise, I presume, the difference between moderate consumption and excessive consumption?—Yes, there is a decided difference.

21,032. Have you noticed anything in the way of disease produced in moderate opium-eaters?—Never.

21,033. But you have from excess?—Yes.

21,034. Have you noticed the effect of excess on the people who do not get enough to eat, who are poor and insufficiently fed?—It keeps away the feeling of hunger more or less; a man can do with less food if he takes opium.

21,035. You think it enables a man to do with less food?—Yes, it dulls the sensation of hunger.

21,036. What effects have you noticed in well fed people from the excessive use of opium?—I do not think I have ever met a man who ate opium in excess that had not some disease as well.

21,037. You mean some disease independent of opium?—Yes.

21,038. Have you seen them use opium merely as a restorative or comforter?—The people do use it in moderation as a restorative; I was referring to excess.

21,039. You have not seen that class of consumers go to excess?—Except where there was some independent disease.

21,040. The people who have exceeded have generally had some disease?—Yes.

21,041. What is your impression with regard to the use of opium in malarial conditions as a mitigator or as a prophylactic?—Wherever you can get quinine or medical treatment, I consider opium is quite unnecessary.

21,042. But in cases where you cannot get quinine?—Indirectly it will act by preventing chills which lead to fever.

21,043. It prevents recurrent attacks?—It prevents chills.

21,044. In that respect you consider it a prophylactic?—Indirectly only.

21,045. What is your general impression as to the opium habit in Rajputana; is it on the whole a habit that does more harm than good or the other way?—I mean the habit as it is practised in Rajputana?—My position with regard to that is, that a lot of the people

are badly fed, have very insanitary surroundings, and are poorly clothed, and that with these people opium does a certain amount of good. It prevents them getting colds, and stifles the feeling of hunger to a certain extent.

21,046. Do you think that the good does counterbalance the evil?—I think the good does counterbalance the evil in their present state.

21,047. Have you any experience of the practice, which I understand is prevalent here, of giving small quantities of opium to infants?—Yes.

21,048. Have you seen accidents from that practice?—Whenever I attend a case myself I always stop the opium while the child is under my treatment. I have had cases of pneumonia and cases of bronchitis, where if the opium had been continued the child would have probably died.

21,049. If the opium had been continued?—Yes.

21,050. Speaking generally, does the habit appear to you to interfere with the growth and nutrition of infants?—No, the children are a very healthy looking lot.

21,051. Does the practice lead to accidents or fatalities amongst the infants?—I have no doubt it does lead to a certain number of accidents from overdose, but so it does in England.

21,052. Even under medical prescription?—Yes.

21,053. Then you do not think the accidents from the practice here are more frequent than the accidents that occur in England?—I was one and a half years in Wales, and I had quite as many accidents there from these patent medicines containing opium.

21,054. (Mr. Fanshawe.) With reference to what you said about the Rajput nobles at the Mayo College, it would not be usual, would it, for boys of that age to consume opium, even in their own homes?—A lot of them do, just as schoolboys smoke, on the quiet, and sometimes when they want to get into the Zenana they take a dose. It is not a regular habit.

21,055. It would not be a regular habit, but it would be an occasional use at that age?—Yes.

21,056. In your experience are the cases of excessive consumption amongst the Rajput Thakurs common or not; few or many?—I suppose in my experience I have met about six that exceeded.

21,057. Would that be few or many looking at the thing in its totality?—Some 3 per cent.

21,058. Some 3 per cent. of the Thakurs whom you know would take it to excess?—Yes.

21,059. (Mr. Haridas Voharidas.) You have said that the people who exceed in the matter of taking opium would take alcohol or ganja if deprived of opium; do you mean by that that the habit of taking alcohol or ganja is more injurious than that of taking opium in excess?—What I mean is that the man who takes opium in excess feel that they cannot do without a stimulant. They have not strength of mind to deprive themselves of it. If they did not take opium they would take some other stimulant, and alcohol or ganja would be worse for them.

21,060. (Mr. Pease.) You think it a matter of regret that so many of the people here who are in health take opium?—Yes; just as I think a man need not take liquor if he does not require it.

The witness withdrew.

SINGHI SURAJMAL called in and examined (through an Interpreter).

21,061. (Chairman.) You are, I believe, Customs Superintendent at Marwar?—Yes.

21,062. What is your caste?—I am a Mahajan.

21,063. What have you to tell us in reference to the consumption of opium at Marwar?—I have served 11 years in the Customs Department. Comparison of customs returns of the past five years with those of the preceding five years shows an annual decrease of 93 maunds in the annual import of opium, and I can prove thereby that its consumption is decreasing, which decrease, I think, is mainly due to the gradual decrease of immoderate opium-eaters, as also the frugal tendency of the opium-eating rich in the use of opium in festival and courteous hospitalities. In my opinion the annual import of opium cannot go lower than 1,000

maunds a year. From the records of the past five years, for the accuracy of which I can vouch, I find an average of 1,241 maunds opium imported, and this quantity, with the duty at present levied, Rs. 200, would bring in an income of Rs. 2,48,200, but while comparing this figure with that of import of preceding five years, I find an average annual decrease of 93 maunds, and allowing this decrease to continue, the import of opium cannot, as already stated, go lower than 1,000 maunds, which amount in my opinion is essentially necessary for consumption in Marwar. I therefore fairly estimate the Durbar permanent loss (on the reduced quantity of import, maunds 1,000, with the duty at present levied) at Rs. 2,00,000. Besides this, transit duty on opium for Jaisalmir brings to the Durbar an average annual income of about Rs. 500. Taking

both items together the Durbar loss is estimated by me at Rs. 2,00,500. I believe the import of 1,000 maunds per annum would not decrease even if the import duty were still further raised, a measure which would likely create dissatisfaction in Marwar, as the duty on opium has amply been raised. I consider the above fairly represents the Durbar loss, as it could not be made good by other changes. My experience enables me to judge that loss in excise (mapa) to Jagirdars by the prohibition of opium would be about Rs. 5,000. The average annual import of opium in Marwar is 1,241 maunds, out of which 641 maunds is consumed in Khalsa and other villages where no excise is charged on opium. I consider the average of Jagirdar's charge of excise dues to be three pies on every rupee worth of opium in Marwar. At this rate the total charge of excise on 600 maunds comes to Rs. 5,000.

21,064. (Mr. Fanshawe.) I understand that there is no poppy cultivation in Marwar?—No.

21,065. Will you kindly tell us from what States the opium is chiefly imported into Marwar?—The juice comes from Tonk, and the balls come from Kotah and Udaipur.

The witness withdrew.

KABIRAJ MURARDHAN called in and examined (through an Interpreter).

21,072. (Mr. Fanshawe.) You are a Member of Council of Marwar, and a Charan by caste?—Yes.

21,073. Will you tell us what you know about the habit of opium-eating in Marwar?—I have had experience of opium-using classes in Marwar for the last 35 years, during which I have seen almost all the Parganas in Marwar. Opium is mostly used among Rajputs, Charans, and Bhats, who are followed by the criminal and forest tribes, and miscellaneous classes of Dholhis, Nais, Bambis, and Kumars. After them come the Mahomedans (especially Sindhis, Kaimkhanis, and Desi Sipahis), Hindu cultivators, Prohit Brahmins, and last of all the Mahajans. They use opium in four forms:—

1. Dry mostly used by all classes.
2. Opium dissolved in water used by the rich.
3. Opium pills mixed with aromatic spices used by few of the rich.
4. Tejara cold infusion of poppy heads used rarely by the poor when opium is not available.

Men mostly, and women rarely, are habitual opium eaters. Seventy-five per cent. of infants above two months are daily given a dose of $\frac{1}{2}$ rati till they are weaned, and this dose not only benefits them in preventing dysentery, chill, and evil effects of unwholesome milk, but also gives time to enable their mothers to work at house and in the fields. Twenty per cent. of opium eaters take it in excess. Its moderate use per day is 4 ratis, but with rich diet and good exercise it may be taken up to 6 ratis a day. More than this is an excess which goes up to $\frac{1}{2}$ tola a day. It is taken moderately by the labouring classes with benefit. The number of moderate opium-eaters in Marwar is about 125,000 and that of immoderate 30,000. About 6 per cent. of the population of Marwar are habitual opium-eaters, taking into consideration only 2 per cent. of the females as habitual eaters. It is mostly taken twice, but a few take it once and thrice. Its use is obligatory among men of almost all creeds and classes in Marwar (with the exception of a few sects of Brahmins, Mahomedans, and Mahajans)—on betrothal, on wedding day, during mourning days, and for reconciliation, and at the first visit of the son-in-law to his father-in-law's house. This usage is binding from a long standing custom. The succession of a Jagirdar is formally recognised by the head man of the village offering opium. To propitiate all festival days its use is customary, particularly the Akhatij (new year), Holi, and Dewali festivals. Moderate use of opium after 40 is useful

The witness withdrew.

(LORD BRASSEY here left the Chair, which was taken by Sir JAMES LYALL.)

PANDIT MADHO PRASAD called in and examined.

21,080. (Chairman.) You are Superintendent of Jalore in Marwar?—Yes.

21,081. What is your caste?—I am a Brahmin.

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21,066. Is the quantity of 1,000 maunds, which you mention, intended for actual consumption in Marwar territory?—Yes.

21,067. Is there any excise for opium in force in Marwar?—No.

21,068. (Mr. Haridas Voharidas.) You say that the present consumption is 1,241 maunds, and you estimate that at some distant date the consumption will fall to 1,000 maunds, but not lower; do you think that next year the consumption will be less than it is now?—Yes, I think that it will be lower.

21,069. But not lower than 1,000 maunds?—No, certainly not, under any circumstances.

21,070. (Mr. Pease.) To what do you attribute the gradual decrease of opium-eaters?—They levied extra duty on opium, that is one thing. People who used it in excess gradually decreased the dose. Another thing is that the people used to offer opium when they met, and they do not do it now to the same extent.

21,071. Do you think there has been a reduction in the number of persons who take opium?—From 93 maunds decrease, it seems that there must have been some decrease in the number.

to cultivating and labouring classes. Even its immoderate use is not so bad as the habit of taking alcohol in excess. Few can keep the use of liquor in moderation, and hence that substitute will lead to the moral, material, and physical ruin of the people. If the use of opium is stopped, mothers with infants will not be able to find time, till they are weaned, to share in the field or out-door labours. Those who are already opium-eaters will become useless without it. Cultivators and labourers after 40 will not be able to perform their tiresome duties without it as they do it now. In fact, its prohibition will create discontent if its usage is stopped in confirming and propitiating ceremonies. Moderate use of opium is increasing owing to the increase of cultivation and population in Marwar, whereas the rich are using less opium and the number of immoderate consumers is decreasing.

21,074. In speaking of Mahomedans you refer to Sipahis; are any large number of them in Marwar?—They are not more numerous than Hindus, but still there are thousands of them.

21,075. What class of work are they employed upon?—The greater number of them serve the State. Some of them cultivate, others do carpenters' work, and so on.

21,076. In saying that more than 6 ratis a day is an excessive use, will you kindly explain what you mean by excess; do you mean that this amount causes harm to the health, or merely that you consider it as an excessive use?—I consider it does harm to health.

21,077. Do you wish us to understand that there are 30,000 men in Marwar who are causing harm to their health by taking opium?—It does not affect their health so much, but the people are rendered lazy, some people it does not affect at all, but the greater number of them are rendered lazy.

21,078. (Mr. Haridas Voharidas.) You say that the number of immoderate consumers is decreasing. Is not one reason for that the fact that those who use it in excess get old and die, and no new people who take opium in excess come in their place?—Yes, that is what I meant.

21,079. (Mr. Pease.) You say the moderate use of opium is increasing owing to the increase of cultivation; what do you mean by that?—On account of the increase of cultivation the people have to work harder now, and therefore are inclined to take more opium.

The witness withdrew.

Singhi
Surajmal.
(Marwar
State.)

2 Feb. 1894

Kabiraj
Murardhan.
(Marwar
State.)

Pandit Madh
Prasad.
(Marwar
State.)

Pandit Madho
Prasad.
(Marwar
State.)

2 Feb. 1894.

service of the State in different official capacities. It is mostly used by Rajputs, Charans, Bhats, criminal, forest and miscellaneous tribes of menial labouring classes (Bambis, Kumars, and Nais); the next greatest consumers are Mahomedans (Sindhis and Kaimkhanis); then come Hindu cultivators (Jats and Kablis), Prohit Brahmins, and last of all come Mahajans. Opium is mostly used in the dry crude form, called "kora amal," but a few take opium pills, dissolved opium and tijara (i.e., poppy head) infusion. Men are more generally habitual opium-eaters, but only 2 per cent. of females when old and sick use it as a habit. Seventy-five per cent. of infants, till they are weaned (generally up to three years), are given a dose of 1/4th grain daily with no harm to them. On the contrary, it protects them from cold and against the ill-effects of poor milk, while it enables their mothers to continue their labours in the field or elsewhere. I roughly estimate 6 per cent. of the population as habitual opium-eaters in Marwar (not reckoning infants), calculating that about 10 per cent. are men, and 2 per cent. women; 20 per cent. of consumers take immoderate quantities, that is, from 13 grains to sometimes 80 grains a day; they are mostly rich persons, or those brought up in luxury. It is mostly taken twice a day and rarely once or thrice. Its use is essentially necessary in confirming betrothal and reconciliation among all classes, except some classes of the Mahajans, Mahomedans, and Brahmins. The use of opium for the first 12 days of mourning, as also in marriages and on festival days, is customary; it is held socially respectable, and is the symbol of courtesy and hospitality to all. In particular, betrothals and reconciliations cannot be held binding without its use. The use of the drug on marriage festivals and mourning days is of long standing, and people would consider misfortune and degradation had overtaken them if its use were prohibited. The labouring and cultivating classes, deprived of it, would be unable to withstand fatigue and exposure as heretofore. Opium-eaters generally would become miserable and dependent on their neighbours without it. Mothers would not find time to attend to their labours in the house and field, and the people of Marwar would take to liquor and other intoxicants. To my knowledge drunkards have been saved from alcohol by using opium. I am convinced that excess in drinking is worse than the immoderate use of opium. I believe up to 8 grains a day a moderate quantity, which benefits the labouring classes who use it after the age of 40. It helps them to bear the fatigues of their calls, and to prolong their existence. With rich diet it may be taken up to 12 grains a day with little or no harm. If opium were to be prohibited, I believe most of the opium-using classes would take to liquor, which they cannot use moderately, and thus far more fatal and worse consequences than even from the immoderate use of opium will ensue, degrading the morals, physique, and prosperity of the people. Its essential and customary use on ceremonies has taken the form of religious obligation, and hence the prohibition of opium cannot be regarded by the people without great alarm and dissatisfaction. I believe that the lavish expenditure of opium on ceremonies by the rich and the number of immoderate eaters (most of them becoming so by the society of the rich) is decreasing, and that of moderate users, owing to the increase of population, is increasing. As the duty on opium is already sufficiently raised, I do not think it advisable to raise it further, as the object of decreasing its injurious use by the immoderate and the rich is already being attained. On each paila (7 seers) of opium the wholesale dealer makes a profit Rs. 4, and the retail sellers who sell about half of the total import (1,241 maunds) again make the same profit; the total profit to wholesale and retail traders is therefore calculated at Rs. 42,548 per annum. Loss to wholesale traders:—

(a.) Total average import per year, 1,241 maunds, equal to 49,640 seers, at Rs. 4 profit per 7 seers	28,365
(b.) Retail sellers, half of above	14,183
	<u>42,548</u>

All the traders are unanimous in saying that it will be very hard for them to change their hereditary profession of trading in opium.

21,083. Are you a native of Marwar?—No, I am a native of Kashmir.

21,084. You are a Kashmiri Pandit?—Yes.

21,085. How long have you been in Marwar?—This is my 24th year. I was educated in Ajmere College.

21,086. Is the sale of opium for internal consumption free in Marwar?—Yes, anybody can sell opium.

21,087. Do you know at what price it sells?—About five and half or six tolas a rupee.

21,088. It is imported into Marwar?—From Kotah and Malwa, it is not produced in Marwar.

21,089. You say that the number of immoderate consumers is decreasing; what do you think is the cause of that?—At one time the rich people were very much applauded for their liberality in distributing opium in their hospitalities, but they have not such a tendency now to show their extravagance on such occasions.

21,090. Can you explain why you think it does good to the labouring and cultivating classes?—As far as I have seen and heard from those opium-using men I have found them all unanimous in saying that if they did not make use of opium after the age of 40 they would not be able to carry on their work and earn their living as they do now, and I believe it from what I have seen and heard.

21,091. I suppose those labouring and cultivating classes consume very small amounts, do they?—Yes, moderate quantities, because they would be unfit if they used it in excess.

21,092. Is Marwar a very healthy country or a malarious country?—A very healthy country, comparatively far healthier than Patna and the North-Western Provinces. Its dry, healthy climate is well known.

21,093. What is the system as regards liquor in Marwar?—It is under Abkari rules and is well controlled.

21,094. Do licensed vendors get contracts?—Yes, without a license nobody can distil.

21,095. Is the duty upon the still or upon the liquor turned out?—There is one contractor. He is the only person who can distil it, and he can sell liquor from his distillery to retail dealers.

21,096. Is the license for the districts put up to auction?—Yes, public auction.

21,097. Can he establish as many stills as he likes?—No, he can only establish one still, and out of that he can sell liquor through retail dealers.

21,098. What classes drink liquor?—Almost all classes, except Brahmins and Mahomedans and Mahajans. All Rajputs, Charans, criminal tribes and forest tribes use it.

21,099. Do the same people drink liquor and eat opium generally?—They can. Opium is not forbidden in any religion, but very few take both together. Of course, those who are in a very bad condition by the excessive use of liquor and who are on the point of death, are saved by exchanging it for opium, no doubt, and have lived for a good many years.

21,100. Are there many towns in Marwar?—About 22.

21,101. Small towns?—Small towns, from 10,000 to 20,000 inhabitants.

21,102. (Mr. Pease.) Kabiraj Murardhan said he believed that about 6 per cent. of the population take opium habitually; is that your estimate?—Yes.

21,103. Then the great bulk of the population, the labouring and cultivating classes, do not take it habitually?—Yes, they take it habitually, but in moderate quantities.

21,104. By far the largest proportion of the labouring and cultivating classes are not habitual opium-eaters?—Very few use it habitually.

21,105. You estimate also that of the females only 2 per cent. take opium, and another witness, taking the same estimate says that 2 per cent. are very old and sickly?—I agree with that.

21,106. It is not at all taken by healthy women?—Not at all for the sake of pleasure.

21,107. (Chairman.) Is it quite clear that it is 6 per cent. of the population that you mean who are habitual opium consumers, or 6 per cent. of the adult males?—6 per cent. of the total population, including women. If adult males only are taken, 10 per cent. is the rough estimation.

21,108. (Mr. Fanshawe.) In speaking of the use by the menial classes do you include Minas and Bhils among the menial class?—Yes, criminal classes.

21,109. You have a large class of Banias, generally called "Marwari traders," have you not?—Yes.

21,110. In saying that as regards the consumption of opium Mahajans come last, do you wish to include under Mahajans this Bania or trading class?—Yes.

The witness withdrew.

BHATI RAGHUNATH SINGH called in and examined (through an Interpreter).

21,113. (Chairman.) You are a Rajput and Jagirdar of Osian in Marwar?—Yes.

21,114. What is the size of your Jagir?—About Rs. 10,000.

21,115. Inside your Jagir you exercise, I suppose, the offices of magistrate and judge?—Yes, to a certain extent.

21,116. What experience have you had of opium in Marwar?—My experience of the last 30 years, during which I have seen all the Parganas of Marwar, enables me to affirm that opium is mostly used in Sheo, Shergarh, Sankra, Malani, and Sanchore districts, that is, the desert districts; 15 per cent. of the males among Rajputs are habitual opium-eaters, of whom 30 per cent. take it to excess. Opium is used in three forms:—1. Dry mostly used; 2. Solved in water and strained, used by the rich; 3. Opium pills used only by some rich people. Men use it mostly, women rarely. Only 2 per cent. of the females on the whole, i.e., very old and sickly, make a habit of it. Seventy-five per cent. of infants between two months and under three years are given a small dose up to 1/4th grain daily with benefit. I roughly calculate the population of Rajputs, including Charans in Marwar to be about 2 lakhs. It is generally taken twice a day, but a few use it once or thrice also. Its use is obligatory, and is considered sacred in confirming betrothal, reconciliation, as also during the first twelve days of mourning, in marriage, and on "Muklawa," i.e., on son-in-law's first visiting father-in-law's house to fetch his wife. Its use is considered propitious:—

1. At Akhatij
2. "Dewali" } festivals.
3. "Holi" }
4. When friends meet.

Its daily use up to 8 grains, and with good exercise and rich diet up to 12 grains, is beneficial; over and above 12 grains is excess. The use of opium protects from chills those of the cultivating classes engaged in irrigation. If opium is prohibited, Rajputs would substitute the worse and far more expensive stimulant of alcohol, for it. Immoderate drinkers who have saved themselves by substituting opium must die without it. Mothers with infants will find no time to attend to daily domestic duties as hitherto. Habitual consumers will become useless or die. Betrothal and reconciliation will not be convincing and binding to parties concerned. The number of eaters in excess, and the expenditure of opium by the rich for courteous offices, is diminishing, but owing to the increase of population the number of moderate eaters is increasing.

The witness withdrew.

MEHTA RATAN LAL called in and examined (through an Interpreter).

21,127. (Chairman.) What is your occupation?—I am a paymaster of the army, and I keep all the records and the accounts of all revenue and expenditure. I am State Accountant of Jaisalmir.

21,128. Will you give us your views in reference to the importation and consumption of opium in Jaisalmir?—If the import of opium into Jaisalmir were to cease the Durbar's loss (taking the average of past five years only) would amount to Rs. 21,340. Import duty at (Rs. 195 Bijeshahi rupees =) 198. British currency on 107 1/2 British maunds (average of past five years), 21,264 plus Rs. 75, on account of import duty on poppy seed = Rs. 21,339. But if the average of the past 10 years be taken, the total loss would be about 50 per cent. more, i.e., about Rs. 32,000. This loss cannot be recovered by any revision of the State customs tariff. I am a moderate consumer of opium since 27 years. I

21,111. Is the use, so far as you know, amongst them generally later in life, do they begin at the age of 35?—Yes, generally later in life. That is my experience.

21,112. (Chairman.) Is any customs duty levied on opium when it is imported into Marwar?—Yes, Rs. 200 per maund.

21,117. You say in your evidence that the use of amal-pani is considered sacred at certain ceremonies, like betrothals, reconciliations, &c. Do you know what the origin of that idea is—why people began first to take opium at those times?—It has been for generations the custom among Rajputs to take opium on these occasions, and the betrothal is not considered to be binding until they have taken opium. I cannot give any origin of the custom.

21,118. (Mr. Pease.) You say that 15 per cent. of the males among Rajputs are habitual opium-eaters, of whom 30 per cent. take it to excess. Do you mean by excess that they take more than 12 grains a day, or that they take it to the injury of their health?—I estimate those people who take over 12 grains to be immoderate eaters; but it does no harm to their health.

21,119. Why do you call it excess if it does no harm to their health?—I take about 60 grains of opium myself, and it is not injurious to my health at all. It is the custom to call a man an immoderate eater if he takes beyond 12 grains.

21,120. (Chairman.) How long have you been taking so much as 4 mashes?—For the last 10 years. I began taking opium 16 years ago.

21,121. (Mr. Fanshawe.) Do you charge any exise duty on opium in your Jagir?—I take "mapa" on opium.

21,122. At what rate do you take "mapa"?—About an anna or so on a seer. It is not sold in large quantities in my Jagir.

21,123. (Chairman.) You say it is mostly used in the desert districts in Marwar. Can you give any reason why it should be more used in the desert districts?—They do not take any liquor there, and so they take opium.

21,124. Liquor, perhaps, is not available there?—It is not available, and therefore they take opium.

21,125. You say that 15 per cent. of the males among Rajputs are habitual consumers. How many of the other 85 per cent. are occasional consumers; are they all occasional consumers, or how many?—About 30 or 35 per cent. take it on some occasions, and about 40 or 50 per cent. never take it.

21,126. Do you mean merely on ceremonial occasions, or when they go on journeys, and when they are exposed to fatigue?—They take it when they go on journeys, and when they are fatigued. They also take it at marriages, and on other occasions of rejoicing.

take it in the form known as "mawa" twice a day. Opium is taken in five forms:—

1. Crude, or "mawa," in any quantity up to one tola.
2. "Masaladar" (or spiced) golis, pills weighing up to one "ratti."
3. "Golis," plain pills of same weight.
4. "Bhian," i.e., pounded and strained through cotton soaked in water. When strained through cotton or woollen cloth it is called "Galwan."
5. Smoked (by sick people only) in small bits in "hukka."

The different forms of taking opium are made use of in the following proportions:—Crude, or "mawa," 60 per cent. "Bhian," 20 per cent. "Galwan," 10 per cent. "Golis," 7 per cent. "Masaladar golis" 3 per

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Prasad.
(Marwar
State.)

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Raghunath
Singh.
(Marwar
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Mehta Ratan
Lal.
(Jaisalmir
State.)

Mehta Ratan Lal,
(Jaisalmir State.)

2 Feb. 1894.

cent. Fifty per cent. of the male population are consumers. Ten per cent. of the female population are consumers; 80 per cent. of children under three, those over that age do not take it. The different castes consume opium to the following extent:—Rajputs and Charans, 65 per cent. Lower castes, 50 per cent. Musalmans, 40 per cent. Mahajans, 25 per cent. Brahmins and the rest, 20 per cent. Of the above consumers the following proportions probably exceed:—Rajputs, Charans, and Musalmans, 10 per cent. Mahajans, 5 per cent. Others, 2 per cent. Children under three years of age are given opium in very small quantities to send them to sleep or to keep them quiet, to enable their mothers to work. Moderate consumers take a morning and evening dose of from 1 to 3 ratis; the dose of those who take to excess varies from 1 "masha" to 1 tola. About 5 per cent. of the consumers take it only once a day, and about 2 per cent. once a week only in small doses. The occasions on which it is obligatory to take opium are:—1. Betrothals. 2. Weddings. 3. The visit of a son-in-law to his father-in-law's house. 4. After a death, for 12 days by Rajputs and Charans, and for the same or lesser periods by other castes. 5. On the birth of a male child among Rajputs and Charans. 6. First removal of hair of a male child among Rajputs and Charans. 7. On the parting (or shaving in the middle) of the beard by Rajputs and Charans. 8. On the Akhatij "festival." 9. On reconciliations. It is also considered the right thing to do at other festivals, friendly greetings, and on fixed days at the temples. When taken moderately opium improves the appetite, invigorates the body, gives courage, removes fatigue, and keeps off cold. If the supply of opium were suddenly stopped nearly all consumers over 50 years of age (moderate included) would be dead within a month; those who survived would perish during the succeeding rains or cold weather; at least 20 per cent. of the younger consumers would die in a year or two, and nearly all the remainder would become impotent or be attacked by consumption and such like diseases. Only recent consumers and robust young people would retain their health, but would be incapacitated for hard work. Liquor would be substituted for opium, but cannot take its place as a stimulant.

21,129. Is any poppy grown in Jaisalmir?—No.
21,130. How long has the import duty on opium been Rs. 198 per maund?—For the last three years.

21,131. What was it before that?—Rs. 150 per maund, and before that Rs. 90 per maund, and before that Rs. 70 per maund.

21,132. When was this duty first imposed?—In 1883.

The witness withdrew.

Thakur Bulidana,
(Jaisalmir State.)

THAKUR BULIDANA called in and examined (through an Interpreter).

21,147. (Chairman.) What is your caste?—I am a Bhati Rajput.

21,148. You are, I believe, Jagirdar of Jingali, in Jaisalmir?—Yes.

21,149. What is the size of your Jagir?—I own four villages, and when there is a good rainy season they yield about Rs. 1,200 or 1,300 a year; in other cases they yield less.

21,150. Will you tell us what you know of the opium habit in Jaisalmir?—I have habitually consumed opium in solution and strained through cotton, locally called "Bhian" for the last 20 years, and twice a day. Opium is taken in five different ways:—1. Crude, dose up to one tola, called "mawa." 2. Pills mixed with cream and spices, called "masaladar golis" (taken by the rich only), made of any weight up to a rati. 3. Plain pills called "golis." 4. Pounded and strained through cotton soaked in water called "Bhian." When strained through cotton or woollen cloth it is called "Galwan." 5. Small bits smoked in a hukka, used by sick people. The different ways of taking opium are made use of in the following proportions:—Crude, 60 per cent.; solved and strained through cotton, 20 per cent.; solved and strained through cloth, 10 per cent.; plain pills, 7 per cent.; spiced pills, 3 per cent. Of the male population of Jaisalmir, 60 per cent. are consumers, 10 per cent. of the women take it, and 70 per cent. of children under three years of age are given it in very small quantities to send them to sleep or keep

21,133. Before that was there no duty?—Duty was levied in different forms.

21,134. When Sind was under the Amirs did opium ever go to Karachi through Jaisalmir?—Yes.

21,135. Much?—I cannot say exactly.

21,136. You say that 65 per cent. of the Rajputs and Charans consume opium. You mean the adult males, I suppose?—Yes, men only; women take it but little.

21,137. Does that 65 per cent. include all, whether they take it occasionally or habitually?—It includes all, habitual as well as occasional eaters.

21,138. Do you mean that 35 per cent. never take it?—That is so. 65 per cent. are habitual consumers, and of the remaining 35 per cent. some take it on occasions when it is offered at ceremonies, betrothals, &c.

21,139. (Mr. Wilson.) You say that "only recent consumers and robust young people would retain their health." Does that mean robust young people who have been in the habit of taking opium?—Yes, robust young people amongst the consumers.

21,140. You give nine occasions on which it is obligatory to take opium. Is it not very common with many of them not really to take it, but just to touch it, and profess to take it?—Those who are habitual consumers take it; of the others, some touch it only, and some take a little.

21,141. (Mr. Fanshawe.) In speaking of these obligatory occasions, are you referring to Rajputs and Charans only?—Mostly it is done amongst Rajputs and Charans, but it is also the custom among Mahajans; they offer opium on such occasions.

21,142. (Chairman.) Is liquor much consumed in Jaisalmir?—It is used, but not to a very large extent, because Mahajans and Brahmins are prohibited by their religion from taking liquor. Others do use it, but to a small extent.

21,143. Is there an excise system in Jaisalmir?—Yes, there are two shops, and they get licenses from the Raj.

21,144. By auction?—Yes.

21,145. Do the same people take liquor and opium generally, or different people?—Those that do not take opium drink liquor, and some opium consumers also take liquor.

21,146. (Mr. Wilson.) You have given us a great many per-centages; will you tell us whether those per-centages are the result of your own opinion or the result of any definite inquiry or statistics?—It is my own opinion.

them quiet while their mothers are at work. It is seldom, if ever, used by children over three years of age. Opium is consumed by the different castes to the following extent:—65 per cent. of Rajputs and Charans; 55 per cent. of Musalmans; 40 per cent. of lower castes; 25 per cent. of Mahajans; 20 per cent. of Brahmins and others. Of the above consumers the following proportion probably exceed:—Musalmans, 15 per cent.; Rajputs and Charans, 10 per cent.; Mahajans, 5 per cent.; others, 2 per cent. Moderate consumers take a morning and evening dose, which may amount to a masha, i.e., two mashas in the day. The doses of those who take to excess vary from two mashas to a tola. Of the consumers, some 5 per cent. take it only once a day, and some 2 per cent. only once a week in small doses. The occasions on which it is obligatory to partake of opium are:—1. Betrothal. 2. Weddings. 3. Visit of a son-in-law to his father-in-law. 4. Birth of a male child. 5. First shaving of a male child's head among Rajputs and Charans. 6. Shaving the parting of a beard by Rajputs and Charans. 7. For 12 days after a death among Rajputs and Charans, and for the same or a lesser time among other castes. 8. The Akhatij festival. 9. At reconciliations. It is also customary at other festivals, at temples on certain days, and at friendly gatherings. The moderate use of opium improves the appetite, invigorates the body, gives courage, removes fatigue, and keeps off cold. If the supply of opium were suddenly stopped nearly all consumers over 50 years of age (moderate

included) would be dead within a month or so; the succeeding rains and cold weather would kill the rest. Of the other consumers, at least 30 per cent. would die in a year or two, and nearly all the remainder would become impotent or be attacked by consumption and such like diseases. Only recent consumers and robust young people would retain their health, though incapacitated for hard work. Liquor would be substituted for opium, but cannot take its place as a stimulant.

The witness withdrew.

MEHTA HAMIRMALL called in and examined (through an Interpreter).

21,154. (Chairman.) You are, I believe, an opium trader and money-lender of Bap in Jaisalmir?—Yes.

21,155. And a Mahajan by caste?—Yes.

21,156. Will you tell us what you know of the opium trade and the consumption of opium in Jaisalmir?—I have carried on the opium trade for 15 years. Opium is imported in its crude state known as "Amal-ki-goli" from Kotah, where it costs per British maund about Rs. 245 (British coin); the customs duty is (Rs. 203 (Marwar and Jaisalmir). At Jaisalmir it is sold at about Rs. 570 per maund, which yields us a profit of three annas in the rupee, or Rs. 90 per maund. Our total yearly profit, taking the annual average import at about 150 maunds, comes to Rs. 13,500. Add to this—

Rs.	
Profit on other articles sold to consumers of opium	1,000
Profit derived by accepting payment in kind instead of in cash	500
Profit on other articles bought with opium without much extra cost	1,000
Profit on sale of "Khar Bhanjan" (dry fruit, &c.), necessarily taken after opium	500
Sale of "Paani" or poppy leaves, &c. received with opium	350
Total annual loss, &c.	16,850

The unsaleable stock, about 100 maunds, would put us to a further loss of Rs. 48,000, and Rs. 5,000 more would be lost as unrecoverable debt, total Rs. 53,000. Opium traders of Jaisalmir cannot possibly compensate themselves by any other business. I am a habitual but moderate consumer of opium. I take it in the form "mawa" twice daily since 10 years; I tried to leave the habit off more than once, but could not succeed. Opium is taken in five forms:—1. Crude, from 1 of a "rati" to a tola at a time, called "Mawa"; 2. Spiced pills, "Masaladar Golis," taken by the rich only; and 3. Plain pills, "Golis," weighing 1 or 2 "ratis" each; 4. Pounded and strained through cotton soaked in water, called "Bhian" pounded and strained through wollen or cotton cloth, called "Galwan"; 5. Small bits smoked in a "hukka," used by sick people only. Eighty per cent. take it in the form of "Mawa" or crude. Ten per cent. solved and strained through cotton. Five per cent. solved and strained through cloth. Remained pills. Sixty per cent. of male population are consumers, 15 per cent. of females, and 80 per cent. of children under three. These last are given it in very small quantities to send them to sleep or keep them quiet while their mothers are at work. Children over three are seldom, if ever, given opium. Different castes consume opium to the following extent:—Rajputs and Charans, 60 per cent. Musalmans, 55 per cent. Lower castes, 45 per cent. Mahajans, 35 per cent. Brahmins and the rest, 25 per cent. Of these the following proportions probably exceed:—Rajputs, Charans, and Musalmans, 10 per cent.; Mahajans, 5 per cent.; others 6 per cent. Moderate consumers take a morning and evening dose which may amount to 2 mashas, i.e., 4 mashas in the day; those who take to excess take doses up to 1 tola. About 4 per cent. of the consumers take it only once a day, and 2 per cent. once a week in very small doses. It is obligatory to partake of opium on following occasions:—

1. Betrothals.
2. Weddings.
3. The visit of a son-in-law to his father-in-law's house.
4. After deaths for 12 days by Rajputs and Charans, and for the same or lesser periods by other castes.

21,151. What proportion of the total population of Jaisalmir do you think are Rajputs, and what belong to other castes?—I cannot say.

21,152. (Mr. Fanshawe.) You say you are a habitual consumer yourself. What amount of opium do you take?—I take 4 grains in the morning and 4 grains in the evening.

21,153. Why did you begin the habit?—As it was the custom of the country, I often took it at ceremonies, and thus got into the habit of eating it.

5. On the birth of a male child amongst Rajputs and Charans.
6. First removal of the hair of a male child among Rajputs and Charans.
7. On the parting (or shaving in the middle) of the beard by Rajputs and Charans.
8. On the "Akhatij" festival.
9. On reconciliations.

It is also considered the right thing to do at other festivals, friendly greetings, and on fixed days at the temples. The moderate use of opium improves the appetite, invigorates the body, gives courage, removes fatigue, and keeps off cold and cough. If the supply of opium were suddenly stopped, nearly all consumers over 50 (moderate included) would die within a month; the succeeding rains and cold weather would kill the rest. Of the other consumers 30 per cent. at least would die in a year or two, and almost all the remainder would become impotent or be attacked by consumption, asthma, and other diseases. Only recent consumers and robust young people would retain their health, though incapacitated for hard work. Liquor would be substituted for opium, but cannot take its place as a stimulant.

21,157. You have said in your evidence that you are an habitual but moderate consumer; do you mind saying how much you take daily?—Two ratis at a time twice a day.

21,158. What is the duty upon opium when it is imported into Jaisalmir?—Rs. 198 per maund. Jodhpore charges Rs. 5 extra on opium passing through their territory.

21,159. Transit duty?—Yes.

21,160. How does it sell to the consumer in Jaisalmir?—They sell to the consumers at an average rate of Rs. 14 4a. a seer, or Rs. 570 a maund.

21,161. Is the sale perfectly free?—Yes, quite free.

21,162. (Mr. Pease.) You say "I tried to leave the habit off more than once, but could not succeed"; why did not you succeed?—I could not give it up, because whenever I tried to do so I suffered from diarrhoea or cough, and I felt uneasy.

21,163. Have you tried to reduce the dose?—Yes; but whenever I did that, after a space of three or four months I sometimes suffered from diarrhoea, cough, and so on.

21,164. (Mr. Wilson.) Why did you try to leave it off?—Because I commenced at an early age.

21,165. Did you think it was not a good habit?—The proper age for taking opium is about 35 or so. As I commenced it earlier I tried to give it up.

21,166. Then you do not think it was a good habit for a young man, is that so?—It depends upon one's religion.

21,167. Was it against your religion to take it?—No.

21,168. Then why did you want to leave it off?—I tried to give it up because my father reprimanded me for taking it at such an early age.

21,169. Who translated your evidence?—A man known as Kazi.

21,170. Who is this man?—He was at Mount Abu in Government service, and now he is a Raj servant at Jaisalmir.

21,171. Did you write your evidence yourself, or did somebody write it down for you?—Another person took it down.

21,172. Who was that?—It was the head clerk to the political agent.

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Rao Bahadur
Vinayek Rao
Ganesh
Samarth.
(Tonk State.)

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to irrigate even a third of the poppy area when placed under sugar-cane, which not only requires a greater depth of waterings but some of them during hot months when the loss of water level is at its highest. In these districts irrigated cotton is more liable to damage from excessive rainfall, and yet irrigation must be available during June for the sowing operations when all wells cannot afford it. Barley is not a staple food crop of the Parganas. Wheat is not generally irrigated, and when irrigated it is more susceptible to the attack of rust. Cummin seed, tobacco, ground nuts, and other crops can be grown on the poppy land, but more as experimental than as established cultivation. Not to seriously reduce the cultivator's means of earning wages, which even now are far from adequate to their wants, every effort will have to be made to keep up cultivation, occupying as large an area as possible for poorer crops in the absence of poppy. The stoppage of poppy cultivation will produce at first a complete dislocation of the monetary relations subsisting between the cultivator and his money-lender on the one hand, and the money-lender and his banker on the other; and unless the State is able to advance funds liberally to the cultivators to keep them in work, a wide-spread distress must ensue in districts as such Pirawa, Chhabra and Nimbahera. Large sums will have to be spent on the construction of tanks and carrying out of agricultural improvements before any approach can be made to the existence of normal economic conditions. Local consumption being under no control whatever, and the consumption of the cultivators, Bohras, large landholders, taking place out of what they retain for that purpose out of the quantity they handle, without in most cases including the quantity so retained in the returns they make of the production, the quantity actually consumed cannot be stated except very roughly. It is estimated to be about maunds 174. This is not fully covered by the difference between the amount of production and that of export as stated before; the discrepancy being due to causes already indicated. Should the action which it may ultimately be decided to take with poppy cultivation and opium trade result in raising the price of the drug required for local consumption, the consumers in the State will be placed under a new form of taxation, and correspondingly their capacity to pay existing taxes would be curtailed, for where the use has been long there would be little option left in the use of opium. It will be very very long if at all that it will be completely withdrawn from infant life. On the whole, compulsion will be exceedingly difficult to enforce, and would be too irritating. In the case of grown-up men actually in work, the sudden withdrawal of opium wholly or in part is likely to paralyze industry, and unless they secure the drug at about its present price they are more likely to go without it than possess the means of purchasing it.

21,229. What is your system of land revenue in regard to Khalsa lands?—The revenue is collected in cash rates.

21,230. Is it a fixed settlement?—20 years settlement introduced last year. Before that in part of the State the revenue was collected in kind; but now it is a cash rate, and it is fixed for 20 years.

21,231. When you say it was taken in kind, was that on grain crops?—Yes, even then there were some cash crops and some grain crops. Opium was a cash crop.

21,232. What was the rate on opium in those days?—From Rs. 26 to Rs. 4 per bigha.

21,233. What sort of poppy cultivation would pay only Rs. 4?—It depended upon the soil and the water supply, and upon the yield of opium. In an area where the production was only about 3 or 4 seers per bigha less was paid; and where it exceeded 10 or 15 seers, more was paid.

21,234. These rates were fixed for the Taluka?—Yes. They were the local rates according to the physical conditions of the area.

21,235. Does the old system still exist in Jagirs or do the Jagirs still have a fixed settlement?—The Jagirs still adhere to the old system and collect in kind on all grain crops, especially food grain crops; and collect cash rates on cotton and opium and Indian corn. Indian corn goes before opium. The first crop on poppy land is Indian corn, and opium is the second crop.

21,236. Do you remember what cash rates were taken on the Indian corn?—About Rs. 6 an acre.

21,237. At that same time poppy fields paid from Rs. 5 to Rs. 8 per acre?—Yes.

21,238. The Indian corn was about Rs. 6 an acre?—Yes.

21,239. Do you know what it is on cotton?—About Rs. 6 an acre, the same as Indian corn.

21,240. That is an immense difference between the rate on opium and the other crops?—Yes, because the price of opium was very high then 5 seers cost very nearly Rs. 50, and 10 seers nearly Rs. 100., now the price of opium has fallen. It has gone down 50 per cent. That makes all the difference.

21,241. Is poppy grown only in irrigated land?—Yes.

21,242. Is it changed about?—Yes, there is a rotation. For instance, if the total area irrigated by a well is 20 bighas it is not necessary that the whole 20 bighas should be placed under poppy cultivation every year. It depends upon the conditions of the water supply. In a very good year, when the rains close with a heavy fall it is possible to put the whole area irrigated by a well under poppy. The rain may be very heavy in August, but if it closes with very light showers, or no showers, in September, that would not help. It must close with a heavy rainfall. The actual cultivation is generally less than the total poppy area, because by rotation the poppy is grown on a larger area than the actual cultivation of any one year.

21,243. In making the fixed assessment now in force, would the whole of the well land be assessed at one rate?—Yes, because in an area where poppy cultivation is the largest the settlement demand is based upon the profits of poppy. All irrigated land is valued according to what it will yield in poppy.

21,244. Do you know what is the general rate used in assessing poppy land; does it vary very much?—Yes, because the produce varies very much.

21,245. You said "any action that may be taken with the opium trade to starve the cultivation of poppy in this State out of its present margin of profit would amount to its actual suppression"; what do you mean by that?—Starve it out of profit; that is to say, a part of the profit has been intercepted by raising the Imperial duty. For instance, when the price of a chest was Rs. 700, and the Imperial duty was Rs. 600, the profit gained by the cultivator was Rs. 100. If the duty was still increased it would be starving the cultivator out of his profit.

21,246. (Mr. Pease.) What do you estimate the weekly expenditure of a consumer of opium at the present prices?—I am not prepared to say anything on that. I have not given much attention to that.

21,247. What is the present retail price of opium?—It varies from Rs. 5 to Rs. 10. Where it is grown very largely, and there is absence of any control, the retail price and the wholesale price does not vary much.

21,248. What do you think is the average consumption of an opium consumer?—I have not given any attention to that subject.

21,249. You say that if the price of opium was increased the consumers would not be able to pay their taxes; if a person takes 8 grains a day it would not come to 1 pie per day?—I have said the total consumption is 174 maunds. At Rs. 200, taking the lowest price, Rs. 5 a seer, that means opium worth Rs. 40,000. The total consumption comes to Rs. 34,000. If the price goes up because the cultivation is under restriction, the price would be twice that. It would mean that people would have to buy the same quantity of opium and pay nearly a lakh of rupees instead of what they pay now. Instead of Rs. 34,000, they would pay 1 lakh. Sixty thousand rupees would be the additional burden placed on them.

21,250. (Mr. Wilson.) I understood you to say that you think the local officials and traders and Bohras have put their figures rather too high?—Yes, because their private interests are so much concerned, and it is quite natural that when a man estimates the sum which he is to receive he is liable to over-estimate. Not having the means of checking those calculations, I could only say what I said.

21,251. Do you think the habit of taking opium every day is a good habit for a young man who is in good health?—As I said before, I have never given any attention to that subject, and I am not prepared to say anything about that.

21,252. But you have a large acquaintance with the people, and you can tell me whether you think the habit is a good habit?—I can only look upon the habit by comparison. I have not compared it with the liquor habit, and cannot say whether it is a better or worse habit than the liquor habit. I have no personal opinion that can be serviceable to you.

21,253. Would you be glad for your son, or any young man in whom you are interested, to begin the habit of taking opium?—It depends on circumstances. If I found he was suffering from anything, and was likely to find relief, under proper advice I would not object to his taking opium.

21,254. I was asking you about young men in perfect health; would you like your son, or any young friend who is in perfect health to commence the habit of taking opium?—I would not wish him to take opium, simply because I would not wish anyone in whom I take interest to be addicted to a habit which he cannot give up at a moment's notice.

21,255. (Mr. Mowbray.) You say that for the last six years the area under poppy cultivation has been under the average; can you give us any reason why poppy cultivation seems to have been falling off during the last six years?—First, owing to the deficient supply of water; secondly, owing to the falling off of the prices; thirdly, the falling off of the prices has so affected the condition of the people, their means of manuring the land, their credit, &c. that even the same supply of water and the same character of soil sometimes produces more or less according to whether it is manured fully or partially. These three things have affected poppy cultivation.

21,256. You think that the falling off in prices, which I understand you attribute to a diminished demand in China, has already affected the condition of your cultivators?—It has already reduced their profits, and a further reduction of profits would simply make their condition worse.

21,257. Do you import opium into Tonk?—There are no imports which are officially recognised as such, but where the frontiers are so mixed up that the agriculturist of one State do business with the cultivators of other States, a certain quantity is exchanged. It all depends upon their export rates. If the neighbouring State levies a large export duty, it is likely that a small

The witness withdrew.

SETH NAND RAM called in and examined (through an Interpreter).

21,267. (Chairman.) I believe you are a Manotidar?—Yes.

21,268. That is an agricultural money-lender or banker, is it not?—Yes.

21,269. You are a resident of Semla, in the Pargana of Pirawa?—Yes.

21,270. What have you to say with regard to the opium question?—Out of my former capital about Rs. 20,000 are in arrears. I at present deal in money lending with a capital of Rs. 9,000. Out of this, Rs. 4,000 are paid to the State on behalf of the cultivators as Manoti, and Rs. 5,000 are advanced to cultivators for seed, manure, and implements. If the poppy growth were forbidden, the recovery of the above sum would be impossible. It was given in hope of opium. Opium alone would enable the cultivators to repay the debt. In case of growing other commodities in place of poppy, they would not be able to pay even taxes to the Raj. How, then, can they pay our debts? Our annual income, exclusive of expenses, amounts to Rs. 2,000. We shall lose this sum annually should poppy cultivation be stopped. Besides this, our great loss, consequent on stoppage of opium, will be the loss of greater portion of our capital; while, on the other hand, we shall have to pay the debts we owe to our bankers. When we suffer loss in our trade, our credit with our sahnkars or bankers will be ruined. In such a case our creditors will try to recover their debts at once. Whether they realise their money from us or not we shall be ruined in a year or two. When the opium trade is gone we cannot take up any other trade, because the bankers lend money to us on the security of opium. When its production is forbidden they will not trust us with their money. There are 29 Bohras, and their invested amounts are as shown below:—

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quantity is smuggled into the State where the duty is less. There is a heavier duty in Marwar State, and from my personal inquiries I find that some quantity is exported; but it does not enter into the official records as imported.

21,258. What is your customs duty on export; is it steady?—No, it varies from Rs. 25 to Rs. 29 a chest of opium.

21,259. Is that a full chest or half a chest?—A full trade chest of 70 seers of opium or 140 lbs.; full consistency.

21,260. Is it 140 lbs?—Yes, 140 lbs. of the fullest consistency.

21,261. It is the same for which the British pass duty is Rs. 600?—Yes.

21,262. Has your export duty been altered at all of recent years?—It has. In 1877 the prices went very high, and just about that time, I think, the Imperial duty was increased, and the native States took advantage to intercept a part of the cultivators' profits by increasing their own export duty. 1877 was the famine year. There was a small rainfall and a great scarcity of water, and the produce being less than the demand the prices went up.

21,263. (Mr. Haridas Voharidas.) Am I right in understanding that you would not have allowed the cultivation of poppy in your territory had it not been for the sake of foreign trade?—Quite so.

21,264. As the cultivation paid, it was really not so much for the benefit of the foreign trade as for your own benefit?—The benefit we derived from foreign trade.

21,265. (Mr. Fanshawe.) Can you tell me how long the foreign export trade to China from your State has been going on?—Ever since the opium trade between India and China began, the Tonk territory has had a share in it.

21,266. Can you say anything more definite in regard to it?—I can go back to 1830. I have been looking into the matter to find out whether there was any mention of the opium trade. Before the advent of the British in India there existed some trade; but from 1834 there is evidence to show that the whole of Central India has shared in that part of the trade, including Tonk.

Rao Bahadur
Vinayek Rao
Ganesh
Samarth.
(Tonk State.)

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Seth
Nand Ram.
(Tonk State.)

	Rs.
1. Seth Sameer Mall Raj Mal of Ajmere	12,000
2. Govind Das Lachman Das of Mathura	4,000
3. Sheo Bukhash Girdhari Lal	10,000
4. Hans Raj Hameer Mal	5,000
5. Bachh Raj Ghameer Mal	10,000
6. Ram Lal Sheo Lal	3,000
7. Har Bishna Ganga Bishna	6,000
8. Uttam Chand Kashi Ram	10,000
9. Ilira Lal Kanwar Lal	2,000
10. Ram Rakh Ram Narain	2,000
11. Narhu Ram Nanak Chand	2,000
12. Kaloo Ram Kanwar Lal	3,000
13. Kaloo Patel	1,000
14. Hans Raj Bakhtawar Mal	2,000
15. Sujan Mal Umed Mal	1,000
16. Ram Chandar Ram Ratan	2,000
17. Onkar Mohan Lal	1,000
18. Ram Lal Panna Lal	1,000
19. Chanth Mal Girdhari Mal	20,000
20. Boolidan	2,000
21. Nand Ram Patwari	4,000
22. Har Lal Lakhman	2,000
23. Chunni Lal	1,000
24. Behroon Brahmin	1,000
25. Amra Ram	1,000
26. Goodar Patel	3,000
27. Baldeo Mani Ram	1,000
28. Dunga Sah	1,000
29. Bhajan Lal	1,000
Total	1,14,000

Besides the above-named persons there are about 25 Bohras whose investment exceeds Rs. 100, but does not exceed 1,000. The loss of their arrears as well as their annual income will be like mine.

H

Seth
Nand Ram.
(Tonk State.)
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21,271. Have you capital of your own, or do you borrow capital for your business from the Sahukars?—I borrow money from the Sahukars.

21,272. Is that the general way in which the Manotidars carry on business?—Some of them have their own capital, and others borrow money from the Sahukars.

21,273. What other agricultural produce is there in Tonk which is exported besides opium?—Cotton is the only thing produced.

21,274. Where does that go to?—It goes from Tonk to Indore. I do not know where it goes afterwards.

21,275. Is cotton dear or cheap now?—Last year it was dear, but it is cheaper this year.

21,276. Has opium become very cheap?—It is just the same as it was last year.

21,277. Has there been less profit lately in the opium trade than there used to be, or is it much about the same?—It has been less during the last two years.

21,278. (Mr. Pease.) Do the Bohras lend money on other crops besides opium?—They only lend their money on opium in my particular district.

21,279. Do the cultivators who do not grow opium borrow money from anyone?—They do borrow, but they get very little.

The witness withdrew.

SETH RATAN LALL called in and examined (through an Interpreter).

Seth
Ratan Lall.
(Tonk State.)

21,288. (Chairman.) I believe you are an agent of Ram Lall Chattr Bhuj?—Yes.

21,289. And you are a Mahajan and a resident of Chhabra?—Yes.

21,290. Is Chhabra the name of a pargana or the name of a town?—It is both the name of a town and of a pargana.

21,291. What have you to tell us?—My master's agency at Chhabra deals in opium since 40 years, and the average dealings are about 40 bags, weighing 120 maunds, valued at Rs. 25,000, at Rs. 575 to Rs. 600 per bag. We purchase at Rs. 200 per maund; we get a net profit of Rs. 75 per bag. This gives a net profit of Rs. 3,000 according to the average of the last five years. We export opium juice (crude opium) to Indore, where it is manufactured into trade opium. Three maunds of crude opium yields 2 maunds and 10 seers of trade opium, and after payment of the Imperial duty fetches the following price:—

	Rs.
One year old opium	1,125
Two years' old opium	1,165
Three years' old opium	1,210
Four years, or sting hard	1,300

Our firm suffered a loss of about Rs. 4,000 in Sambat 1946, or 1890 A.D., but as long as I was the firm's agent there was no loss at all. The profit I have stated already is the average of fluctuating profits. As we deal in actual quantity in hand, and not in time or speculation bargains, we do not lose like the speculators. There is no other trade more secure than the opium. We have no trust in bankers to keep out our money at 6 per cent., and therefore there is no other way but to invest in 4 per cent. securities, thus incurring a loss of Rs. 2,000 annually. The names of the other traders in the pagana, as far as I know, are given below:—

The witness withdrew.

Dr. WILLIAM HUNTLY called in and examined.

Dr. W.
Huntly.

21,297. (Chairman.) I believe you are a medical missionary?—Yes.

21,298. Will you give us your opinion generally upon the opium question?—In a question such as the opium one the value of personal investigation depends greatly on being friendly and in touch with the natives. A close acquaintance with the home and bazar life of the people must be gained. The sources available for information rest among the common people, the opium consumers and their relatives, the sayings extant on the

21,280. (Mr. Wilson.) Is a Manotidar the same as a Bohra?—Yes, the same.

21,281. Is your own name in the list you have given?—Yes.

21,282. Why do you speak of your capital as Rs. 9,000, and then of your invested amount as Rs. 4,000?—The Rs. 4,000 which I have mentioned are paid to the Tonk Durbar on behalf of the cultivators; the Rs. 9,000 includes that and the money lent to the cultivators for seed, &c.

21,283. (Mr. Fanshawe.) Are the 29 Bohras, including your own firm, which you have mentioned, Bohras of the pargana of Pirawa?—Yes.

21,284. Besides those, do the other 25 Bohras which you have mentioned also belong to the same pargana?—Yes.

21,285. (Chairman.) How many parganas are there in Tonk?—Five.

21,286. Are the other four parganas about the same size as Pirawa?—I do not know.

21,287. When a Manotidar advances money to the cultivator, is the crop of that year pledged to him?—Yes. The cultivator must give as much produce as would cover the amount advanced.

Traders.	No. of Bags.	Value.
Prohit Chaman Lall, son of Baldeo	15	Rs. 9,000
Jot Mall Jatan Lall	7	4,200
Ram Ratan, Ram Partap	20	12,000
Poorun Mall, Babeha	10	6,000
Bholoo Bighodia	1	600
Balabuksh, Dhonora	1	600
Jagan Nath Pardhan	1	600
Baij Raj Balot	4	2,400
Goti Lall	2	1,200
Duli Chand Maheshri	1	600
Govind Ram	1	600
Buchi Lall Baija	2	1,200
Govind Ram Motporya	2	1,200
Shankar Halvai	2	1,200
Kalu Ram	2	1,200
Mangi Lall Porwal	1	600
Ram Chandar Jowahir Mal	65	39,000
Total	137	82,200

21,292. What was the reason of the loss of about Rs. 4,000 in Sambat 1946?—When I purchased the opium it was very dear, and when I got to Indore the price fell very suddenly.

21,293. (Mr. Wilson.) What is the ordinary rate of interest that cultivators pay for borrowed money?—24 per cent. sometimes, and sometimes 12 per cent., and sometimes 18 per cent., in accordance with the cultivator's circumstances.

21,294. What does "sting hard" mean?—It means that it is hard enough to break a stone.

21,295. (Chairman.) Do the other traders you have mentioned in the parganas trade in nothing else but in opium?—They trade only in opium.

21,296. (Mr. Fanshawe.) Is it a fact that in the Tonk territory opium is chiefly cultivated in the two parganas of Chhabra and Pirawa?—Opium is also cultivated to a great extent in Nimahera.

The witness withdrew.

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the native. This condemnation of the habit expressed openly in my hearing led me to undertake a special investigation of each case. In my hospital experience in India, with the exception of one Englishman, I have not been consulted by opium-eaters for the cure of the habit, but amongst my ordinary patients I have had many who were addicted to it, and these I was soon able to recognise at a glance. The universal belief of the incurability of the habit, and the sufferings that ensue on an attempt to quit the drug, keep the opium-eater from even thinking of a cure; though, when suggested, each would gladly submit were it not for the agony he knows will follow the process of cure. After a brief experience, the hang of the head, and the look about the eyes and face, made it possible for me in many cases to tell the man, without asking, that he was an opium-eater. That a confirmed opium-eater is recognisable is borne witness to by the native proverb which runs thus, "Afimchi tin manzil se pahchana jata hai."—"The opium-eater is known or can be known three stages off." Diet, constitution, habit, or disease may modify this more or less; yet this was the first clear conclusion forced in on me during my investigation. To each opium-eater were put questions regarding the age, quantity eaten daily, the duration of the habit, the reasons for beginning it, &c. As the opium-eater carries his supply with him, the amount in each case was weighed. The data up to the hundredth case were duly written down. While the hundred were recorded with the view of finding the per-centages, a less number would have sufficed to establish the general results; and in examination of many more since, I have not found subsequent evidence conflict to any material extent with the conclusions then reached. These conclusions appeared as an article some four years ago in the "United Presbyterian Magazine," along with an article on opium smoking as seen in the Nusseerabad opium den. The habit of opium-smoking is, I believe, with the exception of one or two extremists, on all sides condemned, and on it I need not enter. I simply add my condemnation. *The figures of the investigation into the hundred cases of opium-eating are given in an appendix. In my present evidence, for a clearer understanding of the subject, I purpose taking up the points to be considered in the following order:—

- (I.)—The Habit in Infancy.
- (II.)—The Habit in Youth and Manhood.
- (III.)—The Habit in Old Age.
- (IV.)—The Habit as related to certain prevalent diseases.
- (V.)—The Habit as related to Crime.
- (VI.)—The Habit and the Customs of the People.
- (VII.)—The Opium and Alcoholic Habits compared.

Before taking up these points *seriatim*, I would here remark that it seems to me that the present agitation exemplifies the gregarious nature of man. A certain section, in their zeal for reform, has indulged in somewhat incautious and to the reader exaggerated language, and this has provoked a spirit of opposition, and we see one man after another, like sheep leaping in succession through a hole in the hedge, going to the extreme in minimising the evils, and even in seeing no evil in it at all. Reasons condoning a habit ought never to be adduced as proofs of its harmlessness, and while they may influence our attitude towards it, they should not be allowed to bias our judgment. (I.) The Habit in Infancy.—The merest speck is rubbed by the mother on the gums or tongue of the infant to stop its crying or put it to sleep while she does her work. This practice may begin as early as the first month, and is generally continued till the child is over two years. The dose is increased a little as time goes on, and specially so during the teething period. Crying from any cause becomes an indication for exhibiting the drug. The people also know its value in diarrhoea, and very often in cases of stone the pain and irritation are assuaged by the drug. Far above all other reasons, however, the mother begins the practice, not for the child's sake, but to save herself the worry which children give. Now the medical uses of opium in the case of infants is guarded by warnings of their susceptibility and their liability to be poisoned from even a small dose. Deaths from overdose are extremely common, and short of an immediate fatal effect the practice leads to infantile marasmus in a large number of cases. The child becomes stunted and emaciated, the face becomes pinched, the skin withered and dry, the bones protrude, and the whole appearance is that of the decay of age rather

than dimpled childhood. When this becomes advanced the fatal end may come either from inanition, fever, or an attack of diarrhoea. The stoppage of the drug in time is often followed with an astonishingly rapid return to health and plumpness. When diarrhoea attacks an opium-fed child its chances of recovery are less than ordinary. While we can excuse its use in stone cases, those who get no opium, as I have seen, appear healthy in spite of the disease; and my only death in 80 stone cases occurred in a child who had been dosed with the drug for over four years. Opium-fed children generally fare worse when disease comes; and when the opium complication is met with in acute ailments, I am always more anxious and less hopeful of the termination. (II.) The Habit in Youth and Manhood.—When we pass from the habit in childhood to the habit in youth and manhood, we enter on a totally different phase of the question. The drug, as is well known, differs in its action according to the difference in development of the nervous system. Differing in animals as compared with man, its effects will also in man differ in degree in infancy, manhood, and old age, and in different types of men. This point has, I think, been overlooked. It follows, then, that in the embryonic state of the nerve elements in childhood, the habit will be fraught with more immediate risks to life and health. And in old age, on the other hand, with the retrogression of the nervous system, the practice may be adopted with less harmful effects than in youth. If, for example, there is rapid wasting in childhood, consequent on the opium habit, we may expect less rapidity of emaciation in those who begin the habit later in life, and we may also look for a greater toleration of larger doses. My experience bears out this reputed action of the drug, that its influence is more marked in youth than in manhood, and in manhood than in old age. The craving for excipients which distinguishes youth and manhood from old age also leads to the excessive users of the drug being found in their ranks. The earlier the habit is acquired the more likely is a man to crave for larger doses, when toleration of the smaller has been established, and, in a short time, become an excessive consumer of the drug. And this in actual experience is what happens. From this class are furnished the wrecks we hear of, about whose existence doubts have been expressed. Natives themselves use the term "posti" to mean a worthless, lazy, good-for-nothing fellow, the derivation of the word showing that the cause of the worthlessness is the opium habit. In this class, too, we find those who have lost their position or situation, and been reduced to poverty. The beginning of the habit at this period of life is connected with the temporary aid it gives to the sexual powers. From my own investigations about 40 per cent. admitted this as a reason. A native gentleman who had looked into this, without any promptings on my part, stated that 50 per cent. began the habit on this account, and over and over again have natives informed me that sexual excess and the beginning of the opium habit in youth are intimately associated. Temporary stimulation paves the way for sexual debility and impotence, and among other effects these hold a prominent place. In a country where sexual excess due to premature marriage leads to debility, it would not be just to attribute all sexual debility to the use of opium, or to say that impotence and the loss of the sexual appetite must inevitably follow the habit; yet it so often follows the habit that it is confessed to by the opium-eaters themselves, and is noted in the proverbial sayings and rhymes of Marwar. One of the rhymes runs thus: "I should not blame God for having made me a woman, nor ought I to blame Bidhata for having destined such a husband to my lot . . . may the friend die an untimely death who has taught my husband to drink opium"; the whole purport of this and several other songs being confirmatory of this opinion. The consequences of the opium habit are summed up in the old Persian proverb, "Afim khud marz o marzhara dawast,"—"Opium, which is a remedy for many diseases, is itself a disease." This disease may be summed up in the phrase—deterioration, physical, mental, moral. (III.) The Habit in Old Age.—The growing decay of the nervous system brings with it an inability to respond and react as in youth to excipients of all kinds, and this decay in a measure somewhat preserves old age from the full influence of the drug. Hence neither the response nor the consequent reaction is so marked. This is well known in the case of alcohol. A glass of spirits stimulates to intoxication the youth, whereas it only produces a sense of comfort in an old man. In this way we can understand how the

* For these data, see Appendix IX. to this Volume.

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opium habit is credited by the natives with supplying to old age the vital warmth and energy lost by natural decay. Those who are inclined to hold that old age requires some excitant, and who are willing to pay the penalty of the depression which in youth, manhood, and old age characterises opium much more than alcohol, will approve the habit in old age; those who, like myself, believe that the penalties incurred far outweigh the comforts derived from it, will yet condone where they cannot approve. Many old men are met with, consumers for 30 or 40 years, who look as if they had suffered little; in the same way, there are thousands in England who have with seeming impunity drunk alcoholic liquors for a like number of years. In both cases the deduction is the same, namely, that both habits may be continued for many years without loss of life; but they prove nothing more. (IV.) Opium as related to certain prevalent diseases.—Among diseases its reputed prophylactic powers in malaria first call for notice. During the present opium agitation some of those who have spoken in defence of the habit have adopted this line of excuse for it. Now it would be interesting to see the hospital records and prescriptions of those medical men who have taken up this position, and to note how many of them have prescribed the habitual use of opium to those patients who are liable to malarial attacks. Further, if it be good for natives, the presumption is that it would benefit Europeans in like circumstances. I have only been seven years in India, but have talked on this subject with other medical men of much longer Indian experience, and I have never heard or read of any European doctor prescribing the opium habit to either European or native for this purpose. Moreover, in all who have come before me, no native ever urged malaria as the reason for beginning or continuing the opium habit. The habit exists in districts like Marwar and Meywar, where malaria in ordinary years is not very prevalent, and during the last two seasons of excessive rain when malaria was unusually severe in Marwar, the opium-eaters suffered equally with the non-eaters. Even if it were a preventive, of which I have seen absolutely no evidence, the fact that it so enslaves its consumers would render its adoption indefensible so long as we have in quinine a drug which is admitted by all to be the best prophylactic in malaria, and can be discontinued at pleasure without discomfort. The grain of truth underlying all this talk of the beneficial use of opium in malaria is its power of lessening the discomfort felt in the cold stage of the attack. In the case of asthma the habit, after producing a brief amelioration, very often produced in patients who came before me a state of matters much worse than before. Guided and guarded by medical skill, the drug is serviceable in asthma; as used by the natives in asthmatic cases the habit often wrecks the patient. As with alcohol, the rule may be laid down that the presence of the opium habit constitutes a grave complication in many illnesses; this to me is a matter of strong conviction, the result of close observation of every case of disease complicated with the habit which has come before me, and this conviction is corroborated by native testimony and belief. (V.) The Habit as related to Crime.—It will be readily admitted that the brutal assaults and crimes traceable to drink cannot be laid at the door of the opium-eater. Crime by opium-eaters I have seen little of. All that can be said is that the facilities for procuring opium are such that it adapts itself as a vehicle in poisoning and suicide cases, and is largely employed in India for these purposes. The opium and not the opium eater must here bear the blame. (VI.) The Habit as related to the Customs of the People.—It is needless to go into the details of the customs of the Rajputs. Opium is proffered by a host to his guests on occasions; it is used in the settlement of quarrels, and is a seal of reconciliation. It is not a custom among the Rajputs to take opium or smoke the opium pipe after dinner as asserted by Sir William Moore; and social habits which sanction its use are being given up. The above statements are based on reliable native authority. (VII.) The Opium and Alcohol habits compared.—This matter cannot be settled off-hand. We may compare opium in India with alcohol in Britain, or opium in India with alcohol in India, and we would not likely get the same answer in both cases. In any comparison the varying effects of the two habits on the individual, on society, and on the race would require careful deliberation. Opium in moderation would require to be compared, not with alcohol in excess, but with alcohol in moderation, and opium in excess with alcohol in excess, and with the same premises, the conclusion drawn might differ according to the importance placed

by one person on one aspect, and by another on some different aspect of the question. What Britain is, in spite of alcohol, all know; what she would become under opium we might conjecture. Very little is required, in conclusion, to show in what direction the above evidence tells. Some 50 years ago, long before this agitation was thought of, Colonel Tod, in his "Annals of Rajasthan," stigmatised the opium habit among the Rajputs as a "debasement" one. At the present day, as far as my experience goes, the habit is discountenanced. I have never met a single opium-eater who praised it; I have never seen a proverb or song which recommended or approved it; and I have never seen a case in which the habit appeared beneficial. A native authority informed me that as a general rule it might be said that the habit deprived men of one-fourth of their usefulness. This language cannot be styled immoderate, and it gives no support to the habit. As a habit, it is to the healthy man unnecessary, generally injurious, and more or less deteriorating; it leaves no part of a man's nature unaffected; it is unmanly, and in harmony with the effects of the drug on the secretions, its tendency is towards atrophy.

21,299. (Sir W. Roberts.) Do you recognise the difference between the moderate use of alcohol or opium and the excessive use?—Certainly.

21,300. Do your remarks chiefly apply to the excessive use?—No; they apply generally to the use of opium, whether in moderation or in excess. It is a difference of degree. The effects of the opium habit simply vary in degree according to the amount taken and according to the age of the patient.

21,301. And according, I presume, you would agree to the individual tolerance?—Certainly. The idiosyncrasy of the patient has to be taken into account.

21,302. I presume you recognise immense difference in the tolerance?—Yes.

21,303. Have you seen injurious effects from what may be called the moderate use of opium, that is to say, from the use of such a quantity as is well below the tolerance of the individual?—I have certainly found that the effects of moderate doses are not beneficial but rather injurious. The reaction of the opium invariably sets in, as far as my experience goes. I have seen native friends of mine who have taken opium, and I have found that during the period of reaction they were certainly unfit to do their work.

21,304. When they had not the opium?—Yes.

21,305. That is rather a different point. Supposing a moderate opium-eater has his dose regularly night and morning, have you observed any injurious effects on his health?—Yes. The general effects are a tendency towards emaciation. Most of the opium-eaters that I have seen have come to me for some other disease, and I have generally found that the opium habit rendered the treatment of their case to me more difficult than it would otherwise have been.

21,306. Have you had any large acquaintance with opium-eaters who were not patients?—I have met with a number of friends who have become my patients. When they have anything wrong with them they come to me. Of course most of the individuals with whom I come into contact are my patients.

21,307. Your study and knowledge of the opium habit standing by itself (except with regard to patients) would be very limited, would it not?—The patients do not come on account of the opium habit.

21,308. But does a man come to you to treat him for bronchitis or stone in the bladder on account of the opium habit?—They were not patients who came to me on account of opium-eating; they came and consulted me for other diseases. They did not consult me with regard to the opium habit, so that they could not be called patients in that sense. I have only met with those opium-eaters who came as patients on other grounds. Their coming was not connected with their opium habit.

21,309. We have had samples of people here before us this morning, strong, healthy looking men, who told us they had been using opium, some for 10, and some for a longer number of years. Are you able, as a medical man, to say that those persons are suffering from the habit?—I do not see how anyone can say so. My judgment may be flatly contradicted by their own statement. It is a matter of their own statement whether they are suffering or not. I venture to say, and I hold that they are suffering.

21,310. Do not you think that a man knows when he is well?—No, I do not think a man does always know when he is well.

21,311. Unless you can find some organic disease, I presume, the sense of feeling well is the best evidence that a man is well?—A man addicted to the alcohol habit may feel quite well only a few minutes before he has a paralytic attack.

21,312. You can find evidence of that by physical examination?—I do not think we can say that a man is well because he simply feels well.

21,313. Are you justified as a medical man in saying that a man in whom you can find no organic disease whatever is not well simply because he is in the habit of taking opium?—I never said he had organic disease. How are we to know that a man has no organic disease from his own statement?

21,314. I mean from your own examination?—If I find no organic disease, then I would say that that opium-eater is free from organic disease; but I do not think that that implies that the opium has exercised no injurious effects upon him.

21,315. If he continues living on and on in comfort, what sort of evidence have you that the man is not quite well?—I have met a number of opium eaters who did not come to me specially for any disease, but who were friends, and the more I became acquainted with them they told me that they regretted ever beginning opium habit.

21,316. But they continued well?—No, they did not necessarily continue well. They continued fairly well, we will say; but they often complained to me that this or that was the matter with them, and very often they said it was due or brought about by this habit.

21,317. Could you give any suggestion to the Commission explaining how it is that we have had medical witnesses, skilled observers, who have had three times your experience in this country, and who have told us that they cannot tell an opium-eater who does not go to excess from anybody else, and they cannot tell that he is suffering from any disease?—I think I might explain it in this way. We all know that the habit of taking *ganja* and *bang* is also common among the natives. I have also come across many people who are habituated to eating Indian hemp. If I were asked by the Commission whether I knew anything about *ganja* or *bang*, although I have met hundreds of cases, I should say, "I cannot tell you anything about it" authoritatively, although I have seen cases, because "I have not paid the same attention or entered into the matter in so exact a manner as I have with "regard to the opium habit." We are so far removed from the natives that casual observation, as a rule, can give no very reliable opinion concerning any of their habits unless we lay ourselves out to a painstaking investigation of each individual case.

21,318. With regard to giving opium to children, we have been assured by medical observers who are in a position to know, that this habit is extremely rarely a cause of accident, as rarely as the use of opium under medical prescription. We have also been told that it does not interfere with the nutrition of infants, but that they grow up into healthy children. Could you give us any information which would reconcile those statements with your own?—I have read those statements myself, and I do not see how any medical man with a knowledge of the action of opium on the various secretions, beginning with saliva and going down, and with his eyes open, can say that opium has no effect upon children.

21,319. But that is a theoretical objection?—It naturally follows that opium must have some influence upon the secretions.

21,320. But it is a question of fact?—It must be based upon facts concerning the drug.

21,321. We have been told that as many as 80 per cent. of the infants have opium given to them, and yet that those infants grow into healthy children and healthy men?—That may be, but I know that I have come across many deaths in children owing to an overdose of opium, and still more die from the continuance of the habit. Within a radius of half a mile of Jodhpore Hospital I certainly can produce 20 cases.

21,322. Such deaths in England would require an inquest?—Yes, but it is not known in India. Not having inquests the death escapes notice, and the cremation of the child takes place within a few hours of

death; but I think it is generally recognised that a great deal of wasting and marasmus accompanies the giving of this drug to children.

21.323. You are, of course, aware, or you must have learnt from what you have read, that marasmus in children is common enough in England from faulty digestion. How would you distinguish the marasmus produced by the opium habit in infants from the marasmus with which we are familiar in our own country from digestive disorder?—I think you are aware that marasmus in infants in England has generally a constitutional basis of struma, or of some inherited weakness of the system, but here in India we meet with children, otherwise healthy, who from no other reason than the giving of the drug by their mothers, have been reduced to this state which has only been partially described by me.

21,324. You have said, "The stoppage of the drug in time is often followed with astonishingly rapid return to health and plumpness." That is a good diagnostic mark that it is opium marasmus; but in your experience how often has it been the case that the stoppage of the opium habit has restored the child to health?—I am sorry I could not give you the exact number of cases. I can recall to my memory a dozen, or perhaps a score of instances in which acting on my advice the parents stopped the opium, and the child recovered health and plumpness.

21,325. Why do you think the opium habit produced marasmus in these few children, and not in the mass? —I can only speak of those I have seen; I cannot say as to the mass of children. A great many children do die from it who are never brought before any doctor. Of course, poor parents cannot supply their children with all manner of fattening foods, and those children will necessarily be more liable to marasmus than the children of richer people. It is among the common people of the country that these cases of marasmus generally occur, although I have seen cases where the parents were rich.

21,326. Has it ever struck you that there was an initial difference of tolerance in infants, and that these cases of marasmus were due to a congenital lack of tolerance?—While admitting that there may be a difference of tolerance, that would only necessitate the giving of a larger dose to produce the desired effect by the mother; but, on the other hand, lack of tolerance does not, I hold, explain the marasmus.

21,327. With regard to the effect of opium as a remedy for various ailments in malarial districts, I suppose you are aware of the prevalence of the belief in many parts of the country that opium is effective in some way or other against the various ills incident to those malarial districts?—The first I ever heard of that was when reading the opinions of European medical men. I never heard of it from a native.

21,328. Are you aware that even 50 years ago that opinion was prevalent amongst the professional circles in India, and that narcotine, the most abundant constituent of Bengal opium, was provided for the dispensaries?—I have never heard of it from a native. I have only heard of it from European medical men.

21,329. Have you ever heard of its being used, not as a prophylactic in the strict sense, but that persons who have a little fever about them take it to prevent the chills which bring on recurrent febrile attacks; have you met with that opinion in this neighbourhood?—I would like to say that I had, but I am sorry to say that I have not. I may have heard that some natives who take opium increase their dose during the cold season or when a cold is coming on. As a medical man, I have often prescribed opium myself in cases of chills (not, however, of recurrent febrile attacks), but that does not refer, I think, to the habit lasting on from day to day, or for years.

21,330. I suppose your experience has taught you that opium is a very common household remedy in this part of India?—Yes; it is a very common remedy, there is no doubt about that.

21,331. And it is present in almost every house, is it not?—It is considered as a common remedy, but I would not say that it is present in every house. In all the villages you will find opium in some of its forms.

21,332. (Mr. Wilson.) You have said: "To each
" opium-eater we put questions regarding the age,
" quantity eaten daily, duration of the habit, the
" reasons for beginning it," &c. Do you mean to each

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patient who came to you, or do you mean that you made some other investigation?—The questions were put to the patient who was an opium-eater. Later on, in putting the question, I seldom asked the man if he was an opium-eater; I simply asked him: "How many grains of opium do you take?" He then told me the number of grains he took, and frequently he produced the opium from some part of his person. The first thing I did was to weigh it. His age was taken down, the duration of the habit, the reasons for beginning it, and so on.

21,333. Why did you change the form of your question; you said when you get a little further on instead of asking a man if he took opium you asked him how much he took?—There are one or two reasons. One reason was that very often at first the men denied that they took it, more especially if there were one or two others standing around us, as they do stand around in an open dispensary. Another reason was because I was able to recognise that there was a likelihood that the man before me from his appearance was an opium-eater.

21,334. You used the term "marasmus." What is that in plain English?—It means infantile wasting.

21,335. You have referred to a native gentleman who has looked into this matter. I think you got some definite information from him?—I endeavoured to get my information definitely.

21,336. Is he the same gentleman that you have mentioned to me in conversation?—Yes.

21,337. You have also said: "In all who have come before me no native ever urged malaria as the reason for beginning or continuing the opium habit." What do they give as the reason?—There are three or four reasons. Of those whom I examined about 60 per cent. began the habit between the ages of 20 and 40. Sometimes the habit was commenced at a Mela, sometimes at times of fasting, and sometimes because it was supposed to give some aid to sexual powers. Sometimes, also, the habit was begun by taking opium for some little trifling ailment, and then when the ailment passed away the habit was established.

21,338. You say, "The social habits which sanction its use are being given up." Do you think you have that on distinctly reliable authority?—Yes, I think so. I have it on quite reliable native authority.

21,339. Does your information enable you to say within what period it has been abandoned, whether it is now being abandoned, or whether it has been gradually going on for some years?—I think evidence has already been laid before the Commission that there has been a decrease in the consumption of opium in Marwar, generally speaking, within the last decade. Englishmen are not at the social gatherings, &c. as a rule; but so far as I have heard from native gentlemen, what I have stated is the case.

21,340. A great many witnesses, both here and at other places, have told us that persons who are much exposed, such as night-watchmen, camel-drivers, and others, are in the habit of constantly taking opium, and that it is the greatest possible comfort and advantage to them. Do you know anything about that?—I have seldom come across a camel-driver who took opium, though I believe that several of them do, who say they take it for long marches and when exposed to the night air. As a rule, I do not think they take opium, nor do they give it to their camels. In the times of Dacoity, if a man wanted to get away from his pursuers, he could, by giving a piece of opium to his camel, get more work out of it for that day, his aim being to get as far away from his pursuers as possible. The life or health of his camel would be of no consequence. Now-a-days, the habit is changed. They give their camels alum and coarse brown sugar, &c. These things are now more commonly given than opium in the case of horses and camels that have been fatigued by long journeys, and are required to go on further.

21,341. Have you seen the evidence given by Bishop Thoburn in Calcutta, in which some questions were put to him with reference to the abolition of the tobacco monopoly in Persia?—Yes.

21,342. I believe you wish to make a short statement to the Commission on the subject?—The question has reference to the possibility or feasibility of the British Government taxing the Indian ryot in tobacco. Reference was made to the Shah of Persia taxing tobacco and

a revolt following. The fact is that the Shah of Persia did not tax tobacco.

21,343. Do you know that?—As far as I can gather from those who have been in Persia the facts are these. The Shah of Persia received at first a sum of money from a single gentleman to have control of the cultivation, &c. of tobacco in Persia. The whole affair was transferred by the single individual to a huge company, which launched out with full powers to stop all other cultivation of tobacco save by this company. Then the people rose, practically on account of the affairs of the country being handed over to foreigners, it being an English company. The element of revolt was due to the feeling against the foreigners. The Shah had to pay 500,000*l.* to the company.

21,344. (Chairman.) Are you sure it was a monopoly of cultivation or a monopoly of tobacco, like the monopolies that exist in many foreign countries, monopoly of sale?—It was somewhat similar to the monopoly existing in Turkey; I believe it included cultivation. There were huge buildings put up all over Persia to carry on the business of the company.

22,345. The company might themselves intend to cultivate without having the monopoly of cultivation?—There was a monopoly of cultivation; it had to be sanctioned.

22,346. On what authority do you state this?—On the authority of a medical man who was in Persia for a number of years, and who has quite recently come to Rajputana.

21,347. (Mr. Mowbray.) Is it your suggestion that if opium were prohibited it would be safe to put a tax upon tobacco, is that the point?—Perhaps Mr. Wilson will explain. I must refer you to him.

21,348. You have told us, speaking of the opium habit generally, that "it is to the healthy man unnecessary, generally injurious, and more or less deteriorating." I suppose you would admit that there are many habits besides the opium habit which are to healthy men unnecessary, very often injurious, and in many cases deteriorating?—Certainly.

21,349. I presume you would hardly propose to prohibit all these habits by law?—As a medical missionary I do not believe that the people of any country can be reformed by law altogether. I think rather, that the regeneration of any company or class of men should begin from within rather than from without.

21,350. I rather gather from what you have told us with regard to the social habits which sanction the use of opium being given up; that, in your opinion, there is something in that direction being done at the present moment?—I do not associate, so to speak, with the people, during their festivals. I can only take this on native authority. It is somewhat similar to the difference in habit with regard to alcohol among the Scotch people now as compared with 50 years ago. Fifty years ago, after Holy Communion in certain churches, there was often practically a debauch in drinking wine and spirits. That habit has changed. A like change is taking place with the use of opium in connexion with the customs of the people here.

21,351. That is to say, in your opinion, there is in Rajputana an influence working in the direction which you yourself wish it to work?—Certainly; it seems to me that the habit is being discontinued.

21,352. As a practical man, with your experience of the habits, customs, and feelings of the people here, are you prepared to advise this Commission to recommend a policy of prohibition by law?—I should prefer to say that I would recommend to the Commission a policy of discouraging the use of opium. If the policy of non-prohibition be based upon the alleged beneficial action of the drug, I would say that the Commission, in recommending such a policy, were committing a moral wrong. The policy I should like to see would be in the direction of discouraging the use of the drug; showing that the habit is discountenanced, and thus helping the people to free themselves from the habit; that is different from prohibition at once by law.

21,353. (Mr. Fanshawe.) You have stated that in this country the opium-eater fills the gap which is occupied by the drunkard at home; are you there referring to the excessive opium-eater?—I am referring to the feeling that seemed to me to be held with regard to the drug in the case of those who have come before me.

21,354. The drunkard at home is the excessive consumer of wine or alcohol; do you mean in the same way the excessive opium-eater?—Yes, certainly.

21,355. You have referred to Sir William Moore, and you say that it is not a custom among Rajputs to take opium after dinner. You are aware that Sir William Moore was speaking of the Thakurs, the Rajput gentlemen, as he calls them?—The Thakurs do not take it after dinner as we take wines or liquors.

21,356. You say not as a habit?—Not as a social habit.

21,357. I suppose in Sir William Moore's own experience there may have been occasions on which he had known this done?—My own experience is that it is given on the occasion of first meeting, together with spices, set on silver plates. It is also given on some other occasions; but it is not taken as a social thing after meals.

21,358. Your information has been that it is not taken as a habit after dinner by any class of Rajputs?—That is so.

21,359. And further, that it is not taken, as wine would be taken at home, after dinner?—No.

21,360. With regard to the social habits; you have stated that the social habits which sanction the use of opium are being given up; what social habits do you mean?—I mean so far as opium is connected with the social habits, that those habits are altered, in that there is not the same necessity for the presence of opium as part of the social function. I do not mean that all the habits are being abandoned, but so far as relates to the opium part of them.

21,361. You mean, I think, not that certain social habits are being given up, but rather that the use of opium on various occasions which has been common in the past is now less common?—Yes. A number of the habits are changed.

21,362. Can you instance any other habits which are being given up?—Alterations have been made in the "holi" festival at Jodhpore. In that case the "mela" has been abandoned, and the opium goes with it.

21,363. In the table of the cases which you have given you have not mentioned the occupation of your patients?—No. In the register of cases we generally put down the caste, whether Hindu or Mussalman. This was kept in the hospital register. I might have put down the occupation, but at the time I did not think it was necessary.

21,364. Were these cases mainly obtained in Nusseerabad?—Yes.

21,365. The proportion of young men who have taken to this habit, from what you have called sexual reasons, is unusually large according to other evidence we have had. Do you think it has anything to do with the class of men to be found at a cantonment like Nusseerabad?—I should say it would refer to the regular inhabitants, taking them as a whole. It was only by accident that I received that statement from a native gentleman as to the percentage being higher than I myself had put it.

21,366. You have made a reference to Tod's Rajasthan, and to his strong views in regard to the opium habit. I think it right to put this before you. It is stated in a book* that has been sent to us that Sir Henry Lawrence, who was agent for the Governor-General in Rajputana for some time, wrote that, in his opinion, there was little, if any, truth in the statement made in Tod's Rajasthan?—I was not aware of that.

21,367. (Lord Brassey.) Looking to the peculiar difficulties which attach to any interference by a foreign Government, such as the government of India by England, with the personal habits and social customs of the people, do you not think that the general arguments which you have recognised in your replies to Mr. Mowbray in favour of accomplishing moral reforms by social and religious agency, have a peculiarly marked application to the case which is before this Commission. If you think that is true generally, is it not particularly true when the interference sought for is interference which must be exercised, as in the case of this Government, by a foreign Government?—I think, certainly, that any reform should be a matter of very careful consideration, and, as far as possible, it is a thing that must be brought about gradually.

* Note by Mr. Fanshawe.—This statement will be found at page 42 of "A Vindication of England's Policy with regard to the Opium Trade," by C. R. Haines; but I have been unable to verify the quotation from Sir H. Lawrence's letter.

21,368. Especially where the Government is constituted as is the government of India by Englishmen, and the case involves interference with personal habits and ancient customs?—It would be more desirable if it were so brought about—if the natives themselves moved first in the matter of legislation—I certainly perfectly agree with you there.

21,369. From what you have said, I gather that you regard the use of stimulants generally, unless when medically prescribed, as of doubtful advantage?—Yes, I certainly do, unless under medical supervision.

21,370. You have made it evident that in your view, whatever Great Britain is in the world, is not because, but in spite of alcohol?—Yes.

21,371. Do you not hold that the remarks which you would apply to the use of alcohol in England apply in so far as alcohol is used at all, even more strongly in the case of India; and is it not the case that alcohol when used in India is used with even a less degree of impunity than in England?—There seems to be a tendency amongst those who take alcohol to be very liable to run into excess.

21,372. That being so, do you think it would be desirable to put the utmost restriction in the case of alcohol as in the case of opium?—Yes; so far as it is possible or feasible.

21,373. In short the arguments that prevail with you in regard to opium apply equally to alcohol?—Yes, generally; but in the habitual moderate consumer of alcohol, there is no experience of the period of re-action which characterises every case of even the moderate use of opium.

21,374. (Chairman.) Do you think it is at all probable that opium smoking has the effect of prolonging life in the case of consumption?—30 or 40 years ago in England there was a feeling that alcohol was valuable in the case of consumptives in prolonging life. That was the opinion held at that time as far as my teaching has gone. My teacher was Professor Gairdner of the Glasgow University, and he taught us that it is of no use.

21,375. When opium is drawn into the lungs of the opium-smoker, do you think the opinion held by the Chinese of the benefit of such smoking in cases of consumption may be right?—I do not think so.

21,376. You say, "all that can be said is that the facilities of procuring opium are such that it adapts itself as a vehicle in poisoning and suicide cases, and is largely employed in India for these purposes." As regards poisoning, that is new to me. Is it not a fact that opium, having a strong taste and smell, is not a good drug for the purpose of poisoning. If a man died from it the cause would be at once apparent, would it not?—Opium is taken along with other pungent condiments used by the natives. The odour might be easily concealed. Moreover, every case of death is not noticed. There is no registration of deaths before disposal of the body, and many deaths escape investigation. There is not the dread of an inquest following as there is at home.

21,377. Is that the result of your experience, or is it merely a theory; it is a new thing to me?—It is a matter of experience in a number of cases that have come under my observation. I happened to visit Tonk Goal three or four years ago, and there were five or six women there who were all concerned with the deaths of their husbands, and opium had been used either by them or by their paramours. Opium had been the vehicle in those cases.*

* The following letter was subsequently addressed by the witness to Sir James Lyall:—
"In my evidence at Ajmere you raised the question of opium being used as a poisoning agent, and held the taste, &c. was against it being thus used. At the time I thought you had missed my point, which was to lay no stress on the poisoning, but to free the opium-eater from the blame of it. From my wording of the sentence, you will see that I was careful not to write Rajputana but India. I was simply accepting what many hold all over India (see Mitra of Cashmere, in "Indian Medical Record," February 1894). While I have seen poisoning by opium in Rajputana, I agree with your contention that the taste should be, and likely is, against it being extensively used. In Rajputana the root opium for poisoning purposes. Opium is said to be used more in the case of children, and in poisoning an opium-eater by the administering of an excessive dose. If I had been discussing suicide and homicide comparatively I would not have placed them together, but my wish to be concise, and my purpose, as I say above, being otherwise, I wrote it as it was read. You will see that the sentence begins, "All that can be said," I wish to write to you to say that your contention was a just one, and your question coming in at the end of the questioning did not perhaps at the time receive the consideration it should have done by me. You may use this note before the Commission should you think fit."

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W. 21,378. How could a person get a man to take opium without his knowing it?—I have never tried it. It is left to the poisoner to find out the best means to conceal the poison which is given. I have not given any attention to that part of the subject.

21,379. Do you know whether the opinion you have given as to the bad effects of the opium habit is shared, so far as you know, by the other gentlemen who are working in Rajputana as missionaries, or whether there is a difference of opinion?—They might differ in detail, but, as far as the medical men I have met with are concerned, I think their opinion generally accords with what I have said. They discountenance the habit generally.

21,380. (Mr. Pease.) With reference to what passed between you and Mr. Fanshawe, I believe there are

The witness withdrew.

The Rev. C. H. PLOMER called in and examined.

v. C. H. 21,382. (Mr. Wilson.) I believe you are connected with the Methodist Episcopal Mission, Ajmere?—Yes.

21,383. What have you to say with regard to the opium habit?—I am a native of India, and have lived all my life in this country. I have laboured as a missionary in the Central Provinces and the Punjab, and came to Ajmere last year. Wherever I have been I have seen the evil effects of the opium habit. It is almost invariable, especially amongst the poorer classes, for those who begin with small doses to go on increasing the quantity of opium consumed. The effects on the system of taking even a small quantity is such that the consumer is unable to endure fatigue without increasing the quantity taken. The habit often originates in opium being taken for fever or for bowel complaints, but the continuance of its use deprives the patient of the relief which he at first obtained from it. Poor men who have acquired this habit are compelled to spend on opium money that ought to be spent on food. I have conversed on this subject with many in this neighbourhood and in the Punjab, especially amongst the poor. They own the evil of the habit, and would be pleased to see the stoppage of the traffic, except for medicinal use.

21,384. You say, "The consumer is unable to endure fatigue without increasing the quantity taken." We have had a great deal of evidence of exactly the contrary character, namely, that those who have to undergo considerable fatigue take it for the express purpose of enabling them to do so. Can you in any way explain, or reconcile, or add anything to that?—Both from observation and investigation I have found that they must of necessity take opium in order to cope with the task before them. I have seen them myself as they have been pursuing their own avocations resort to opium.

21,385. Would it be right to put it in this way, that a man who has been in the habit of taking regularly four grains a day, and then has to undergo some special fatigue, will increase the quantity to enable him to do his work; is that what you mean?—Yes.

21,386. Do you say that the habit of taking opium in the Central Provinces is looked upon with favour or with disfavour by the people?—It is looked upon with disfavour, most certainly.

21,387. Would you say that it was looked upon as disgraceful?—They do not put it exactly in that form. Those who are habituated to the use of opium very gladly admit the fact that they would rather have it entirely discontinued.

21,388. Would the same reply apply to the Punjab?—Yes, and to these provinces as well.

21,389. (Mr. Moubray.) Your experience of these provinces, about which you speak so confidently, is a year?—Yes, just a year.

21,390. How long have you been in the Punjab?—Seven years.

21,391. Where?—Lahore.

21,392. Have you been in the city of Lahore all the time?—I did not confine my labours solely to the city; I went to the adjacent villages.

21,393. How long were you in the Central Provinces?—Two and a half years.

certain occasions when it is obligatory to take opium such as betrothals, shaving, and parting of the beard and other various occasions. Is it not a fact that these are obligations rather in the less enlightened districts of Rajputana?—At some of the lesser ceremonies, as far as I have been informed, opium is not taken so much as it was in the past in the larger towns. In the outlying villages the villagers retain the older customs more rigidly than the people in the towns.

21,381. Do you think that with the spread of education and enlightenment these customs are passing away, and that the obligation is not felt to the same extent as it was in the past?—Those people whom I have met who are educated do not recognise these obligations.

21,394. (Mr. Fanshawe.) In what districts of the Central Provinces have you been?—I have been in the Nimar district.

21,395. Was all your time spent there?—I spent some part of my time in the Hoshangabad district.

21,396. Dr. Rice, who was in the Central Provinces for 30 years or so, told us that the poorer classes in that province were in the habit of taking opium very often to enable them to do their daily work, which otherwise, on account of rheumatism and pains, they would be unable to do; have you any experience in the Central Provinces of that sort of use of opium?—That experience obtains almost through every province that I have been in.

21,397. Your own experience would agree with that?—Yes, quite so.

21,398. Have you any idea how opium could be supplied for that kind of use if it were generally prohibited except for medical purposes?—The opium consumers would of necessity have to meet with difficulties, as we might all admit; but the habit which has already grown upon them would naturally have to be fought against from the beginning.

21,399. This is a use among the poorer classes to enable rheumatic men, or men suffering from pain, to do their daily work, without which they practically would have to starve?—They would of necessity have to resort to that agent who might receive sanction from Government to be a drug seller.

21,400. And that would mean that a very large number of drug sellers would have to be provided in each district, would it not?—Not of necessity. They would certainly have to resort to large towns, or towns where such agencies would be appointed by Government.

21,401. That would be a practical prohibition to the people in the districts against obtaining the drug?—That is so.

21,402. (Lord Brassey.) Do you think that the same restriction which you recommend in the case of opium is desirable with reference to alcohol, except for medical use?—I would say that similar restrictions might easily be introduced.

21,403. (Chairman.) You say that you have conversed with many people in this neighbourhood, and that they would be pleased to see the stoppage of the traffic, except for medicinal use. What do you mean by the traffic; do you mean the cultivation; would that imply that cultivation should also be stopped?—Yes, to a great extent, most certainly. They all believe that certain restrictions should be placed upon that. Certain individuals might be given special licenses from Government to devote part of their land to the cultivation of poppy, whereby all these medical stores might be supplied with opium solely for medicinal purposes.

21,404. You are aware that by far the greater part of the opium cultivation in Rajputana and Central India is for supplying opium for export trade beyond the sea. Do you suppose that that would be stopped?—That would of necessity follow.

21,405. Do you mean to say that you are able to state from your one year's experience in the town of Ajmere that popular opinion is in favour of stopping this large trade of opium cultivation?—I think so.

21,406. Will it not be financially a great loss to a large number of people all over the country?—That is universally admitted.

21,407. Yet you think the feeling against the habit is so strong that, notwithstanding the financial loss, they would be glad to see it stopped?—Yes, for the good of the people.

21,408. That is your idea of the popular feeling?—Yes.

21,409. That is a curious state of feeling. It is not often you get people so disinterested?—Those alone are interested in it who are to-day reaping the benefit of the cultivation—and the Government, of course.

21,410. Who are the people you have conversed with?—I have conversed with some influential natives of India in every province where I have been.

The witness withdrew.

Brigade Surgeon Lieutenant-Colonel T. FRENCH-MULLEN called in and examined.

21,413. (Sir W. Roberts.) I believe you are Officiating Medical Officer, Western States of Rajputana, having headquarters at Jodhpore?—Yes.

21,413a. What opportunities have you had of observing the effect of the opium habit in India?—I have actually lived in this province close on 20 years (all furlough, &c., excluded), and in that time have not seen as much damage done by opium as a month's residence in such towns of England and Ireland as I have happened to stay in has shown me done by alcohol.

21,414. Have you observed whether habitual opium-eaters necessarily increase their dose?—Habitual opium-eaters do not necessarily or even usually increase their daily allowance after the first year or two, and amongst them a man who takes opium in quantity to injure him mentally or physically is looked down on and talked about as would a European who drank to excess be amongst his fellows nowadays. A member of a caste or subdivision of a caste within which the taking of opium is prohibited is, of course, condemned for taking, no matter how small a quantity, habitually as would a teetotaler for taking alcohol. I have never known a death caused by opium save in cases of suicide or misadventure.

21,415. Have you known any connexion between crime and opium?—I know of no crimes due to the taking of opium.

21,416. What has been your experience generally of opium users?—Most of the opium users I know or have known were at all events up to the average in mind and body of their respective castes and classes, so long as they kept to opium only. When they took spirits, or more especially English spirits also, they, in my experience, took both to excess and quickly broke down, and if they did not soon drop the excess died early. The deaths of this kind which I have known of were deaths from alcohol helped by opium, and not from opium helped by alcohol.

21,417. What knowledge have you of the belief of the natives that opium is useful in malarial fever?—I know it is a general belief amongst natives of this province that those who eat opium are less subject to malarial fever than their non-using neighbours. I cannot vouch for the truth of this belief from my own experience, but I certainly do not wish to declare it un- or ill-founded. I know that opium will often avert a fever seizure, and that it is taken to shorten such. I know that from my own personal experience of many years.

21,418. For what other purposes is opium used, is it used as a household remedy?—Opium is largely used in bowel troubles of all kinds, in rheumatic pains and neuralgias of all kinds, asthma, chronic cough, some forms of dyspepsia, and so on. I do not think it is much used as an aphrodisiac, but I have known it employed, it was said successfully, to enable the sexual act to be prolonged. It is, I think, the most widely used household medicine in this province.

21,419. What experience have you had of the opium habit in gaols?—Throughout the 20 years referred to above, I have, as a part of my duties, held executive and medical charge of gaols with a daily average popu-

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21,411. With what class of people have you conversed in this neighbourhood?—I have conversed with cultivators, those to whom licenses have been given for the cultivation of poppy. I have also conversed with some of the influential classes.

21,412. (Mr. Wilson.) Did I understand you to say, in reply to a question that was put to you, that there is a class of persons suffering from certain pains, and so forth, to whom the use of opium is a practical necessity to enable them to do their daily work, as mentioned by Dr. Rice?—Taking opium for any malady or for any pain is a habit obtaining everywhere. At the same time opium is also resorted to by opium consumers to stimulate them to fulfil their everyday work. Opium is also taken to alleviate pain. That is understood everywhere, simply because there is no other medical aid at hand.

21,420. You mean independent disease, and not disease produced by opium?—Yes. In a large number of cases the opium had been taken owing to disease of some kind or other. In not 1 per cent. of these cases was it necessary, on account of bowel troubles, &c. to give for a short time some opium, and then, of course, it was given in disguised form. I do not think there is so much difficulty in breaking off the opium habit as there is in the case of alcohol; not much more perhaps than there is in the case of tobacco. It depends upon when you catch the opium-user. Many come and ask for assistance to help them to break the habit.

21,421. (Mr. Wilson.) You have referred to the question of malarial fever. I do not quite understand whether you yourself have faith in opium as a prophylactic?—No; save, as I have said, used in this limited sense; if a man came to me within three hours of the time he expected his fever attack, I would not consider that I had time enough to stop that attack by giving him quinine alone, and from experience in my own person, I would give him laudanum with the quinine in solution.

21,422. Have you ever known cases in which opium-eaters desiring to free themselves from the habit have sought medical advice?—Yes, hundreds. These cases were chiefly boys and young men who were not entitled by the custom of their castes to take opium at all at this age.

21,423. Do they succeed under medical advice?—It is not very difficult when they put themselves under a medical man. The individuals want assistance, not to the same extent as a confirmed drunkard, but they do need home help to aid them.

21,424. You have hardly known persons to apply to medical men in order to break off the practice of smoking tobacco?—I have known men suffer very much from tobacco, and found it extremely difficult to persuade them to lessen the quantity habitually consumed. I have often been consulted for irregular heart action, and sometimes for failing sight, caused by heavy smoking, and impossible of cure until the smoking was stopped or materially lessened.

21,425. Have you known them have recourse to medical assistance in order to get rid of it?—No; but often to get rid of evils resulting from it they sought to.

21,426. So that from that point of view it is distinctly more difficult to get rid of the opium habit than the tobacco habit?—That I would not say. As a rule a man does not try to give up the tobacco habit unless he is forced to do so owing to trouble with his heart, or something of the sort.

21,427. You have said that there is not much more difficulty in breaking off the opium habit than there is in the case of tobacco?—Not much more.

The Rev. C. H. PLOMER.

2 Feb. 1894

Brigade Surgeon Lieutenant-Colonel T. FRENCH-MULLEN.

Brigade
Surgeon
Lieut.-Colonel
T. French-
Mullen.

2 Feb. 1894.

21,428. But you have not known people seek advice with reference to tobacco?—I have known people seek advice for the effects of heavy tobacco smoking.

21,429. But not to give them assistance in breaking it off?—They did not know what the cause of the trouble was.

21,430. (Sir W. Roberts.) I presume the difficulty of giving up the opium habit varies very much according to the quantity which a person has got into the habit of taking. A person in the habit of taking 20 or

30 grains twice a day would find the breaking off of the habit very much more serious than a person who only took three or four grains twice a day?—Certainly.

21,431. Have you been able to verify that by your experience?—Certainly; but the difficulty would not be so very much greater as the difference in quantity would lead you to believe.

21,432. But there is a certain relation?—Yes, certainly—marked.

The witness withdrew.

Surgeon-Captain W. H. NELSON, M.B., called in and examined.

Surgeon-
Captain W. H.
Nelson, M.B.

21,433. (Sir W. Roberts.) I believe you are in medical charge of the Erinpura irregular force?—Yes.

21,434. And you have been in the service for 11 years, of which 10 have been in Rajputana?—Yes.

21,435. You have also had medical practice in the force and amongst the inhabitants of the surrounding district?—Yes.

21,436. To a certain degree you have been in civil practice?—There is no other medical officer within many miles, so that I get practice in the district. I get both surgical and medical cases.

21,437. Have you dispensaries under your charge?—There are no dispensaries there.

21,438. Will you tell us what your experience has been?—Opium is not grown in the district, but imported; amal and amal-pani are consumed; chandu and madak are not used; the price is from Re. 1 for five to Re. 1 for seven or eight tolas according to the quality.

21,439. What are the men composing the force you are in charge of?—In the cavalry, Sikhs and Mahomedans. In the infantry, Rajputs, Minas, Bhils, Mhairs, Surgaras, Gujars, other Hindus, Mahomedans. With the exception of the Mahomedans, all are occasional eaters; 5 per cent. of Sikhs habitual eaters; women and children of Sikhs occasional eaters. Opium is given to women and children of others as medicine only.

21,440-1. What have you to say in regard to the bazaars in the town?—Mahajans, Brahmins, Rajputs, Mahomedans, Minas, Bhils, Kumbars, Ganchis, Gousis, Chamars are, with the exception of Gousis, either occasional or habitual eaters, and amongst them some consumers of enormous amounts.

21,442. What about the country districts?—Rajputs, Minas, Bhils, Rabaris, all occasional, and many large, eaters.

21,443. Have you found the taking of opium very common?—The taking of opium, either occasionally or habitually, is thus almost universal. By occasional eaters it is taken with the object of increasing physical energy and powers of endurance. To guard against results likely to ensue from exposure, e.g., colds, fever: dose usually about one grain. By habitual eaters it is taken with different objects. The habit is acquired at different ages, and the dose varies with the object from one grain two or three times a day to 60 grains, and probably more. By some it is taken as a brain stimulant between the ages of 35 and 40, e.g., by Mahajans; by others it is taken to earlier as an exhilarant, and in these cases the dose is apt eventually to become enormous; by others the habit has been gradually acquired, the drug having, in the first instance, been taken as a medicine for the relief of pain, &c., &c. However acquired the habit is persisted in. As a medicine, it is taken by all for coughs, colds, diarrhoea, rheumatism; by the habitual eater as a preventive and curer of fever; as assisting powers of digestion. It is used as an aphrodisiac. It is used for purposes of conviviality at certain festivals, such as the Holi and Dewali. I have been brought into contact with occasional and habitual eaters. My attention was first drawn to the subject 10 years ago on a stone case, where the patient was in the habit of consuming some 30 grains a day.

21,444. What conclusion have you come to with regard to opium-eating?—I have come to the following

conclusions: That in occasional eaters physical energy and powers of endurance are increased for the time being; that taken with this object, it is of the greatest use; that there are no after ill-effects, such as depression, derangement of appetite, &c., &c.; that no craving for a repetition of the dose is experienced; that in habitual eaters the moderate consumption of the drug is a distinct aid to the brain, stimulating its powers, e.g., the case of the Mahajans; that even in cases where the drug is taken in what might be considered excessive doses—up to even 60 grains—so long as the drug is indulged in there appears to be no deterioration of the mental powers—the physical energies, the working powers, if anything, are increased; the digestive functions are not disturbed, the appetite remains fairly good; disease is not more frequent, fevers distinctly less frequent and severe; that the habit does not in any way interfere with medical or surgical treatment; leads to no disreputable habits, laziness, dirt, or crime; that life does not appear to be shortened. It is an extremely difficult matter to pick out the habitual consumer from his fellows—non-consumers—and I have never come across a man debauched by opium as pictured in medical books. I have never seen any harm, and I have seen good resulting from the habitual use of opium, and am prepared with examples. The results arising from the withdrawal of the drug are too well known to be entered into here. Any attempt to stop the importation of the drug would give rise to general discontent, and would be met by smuggling.

21,445. With regard to habitual eaters, you say that it is taken with different objects: by some it is taken as a brain stimulant between the ages of 35 and 40, and by others it is taken to earlier as an exhilarant. Do you mean for its restorative effect, or as an aphrodisiac?—I do not mean that it is taken for either. I mean that it is taken in the same way as wine is taken and as smoking is taken to in youth by young men who take to it as an experience and so fall into the habit.

21,446. I presume you have been a good deal in touch with opium-eaters?—Yes; I have had a tremendous number of Sikhs and Rajputs in the regiment. My attention was more particularly directed to it when men came in from the outside districts for operations. I found to my astonishment that they took a good deal of opium. I imagined that it would do them harm; and therefore I paid rather more than ordinary attention to these men. I remember the case of one man who took 30 grains a day. I operated upon him for stone, and there were no ill results of any sort whatever. His recovery was as quick as in any ordinary case.

21,447. Is it your experience, broadly, that in cases of operation the fact that a patient is an opium-eater has no influence upon the course of his recovery?—No influence whatever. The opium-eater is in as favourable a condition for operation as the ordinary man.

21,448. Of course you recognise, as a surgeon, that there is an immense difference in individual tolerance?—Yes, presumably; as there is for any other thing, tobacco or alcohol.

21,449. You also recognise, I suppose, that sometimes an opium-eater will exceed his tolerance, and become an opium sot?—I have never come across those cases. I do not know where to draw the line of excess.

21,450. Supposing an opium-eater shows signs of distinct somnolence, that would be a sign that he did exceed his tolerance?—Yes; but I have never seen a man in that condition.

21,451. Have you seen much of the use of the drug in infants?—No. Infants, as a rule, do not come under my notice.

21,452. (Mr. Wilson.) What is about the strength of the Erinpura irregular force?—About 180 cavalry, and 600 infantry.

21,453. Which of the various races that you have mentioned take the most opium?—I should say Rajputs and Bhils; I refer to the infantry portion. Amongst the cavalry the Mahomedans are supposed not to touch it, but the Sikhs all take it occasionally.

21,454. Have you any idea whether the Mahomedans have any religious objection to it?—It is laid down in the "Koran" that they are not to touch anything in the shape of opium, or tobacco, or alcohol. Anything in the shape of a narcotic is forbidden.

21,455. There has been a great deal of discussion about that. Your experience amongst these men is that they regard it as forbidden?—Yes. But on the other hand nearly all the Mahomedans in the bazaar take opium. They are the lower caste—if you can talk of a lower caste of Musalman.

21,456. We have had a good deal of discussion about the use of opium as a preventive of malarial fever; has that come under your notice in any way?—I have never given it with that object, but I have noticed that those men who take opium habitually are not so liable to fever, and they have come under my observation for that complaint far more rarely than those who are non-opium-eaters.

21,457. You think habitual consumers are less liable to fever?—Yes, they are distinctly less liable to fever.

The witness withdrew.

Adjourned to to-morrow.

21,458. Can you in any way account for the fact that the habit has not spread. You say that only 5 per cent. of the Sikhs are habitual opium-eaters?—Occasional opium-eaters take a little with the object of warding off fever; they also take opium on cold mornings, and when they are subjected to wet and exposure. You will find the occasional opium-eater under those circumstances will take his little dose of opium, perhaps it will be once a month. There is no tendency for a habit to be formed when thus taken and for these objects.

21,459. You know that this is a habit amongst them, but you have not yourself prescribed it for that purpose?—No.

21,460. You prescribe other things?—I prescribe other things to ward off fever. As a matter of fact men never come to me with that object; they come after they are ill. Occasionally when there is an epidemic about medicine is given as a preventive. As a rule the men come to me after they are seedy.

21,461. (Mr. Fanshawe.) From what part of the country are your Mahomedans in the cavalry recruited?—Some are Punjabis. The majority of the men in the cavalry are Sikhs. The Mahomedans in the cavalry are few compared with the Sikhs.

21,462. Where did you learn that the Mahomedans are prohibited from taking opium?—I learnt it from my hospital assistant. He simply stated as a fact that the Mahomedans in the cavalry denied that they touch opium, and gave the injunctions laid down in the Koran as the reason. I know as a fact that nearly all the Mahomedans in the bazaar are opium eaters.

Surgeon-
Captain W. H.
Nelson, M.B.

2 Feb. 1894.

At the Daulat Bagh, Ajmere.

SIXTY-THIRD DAY.

Saturday, 3rd February 1894.

PRESENT:

The RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.

Mr. ARTHUR PEASE.
Mr. HARIDAS VEHARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

The Rev. C. W. DE SOUZA called in and examined.

The Rev. C.W.
de Souza.

8 Feb. 1894.

21,463. (Mr. Wilson.) You are a missionary of the Methodist Episcopal Mission?—Yes.

21,464. You have been stationed at Roorkee for 10 years, and have been at Ajmere for about a year?—Yes.

21,465.—What have you to tell us with regard to the use of opium?—In my work as a missionary I have met both opium eaters as well as smokers; in no case was the habit defended, but in every case it was apologised for, and was admitted to be disgraceful by all users as well as non-users. I have no objection to its use as a medicine under proper restrictions, but the habitual use is certainly injurious, especially among the poorer classes. I have never heard of its being used for fever, either as a prophylactic or a remedy. I have visited some of the places a week ago where it is smoked in Ajmere. I have been to five such places in company with others, and found unmistakable evidence of the drug being sold and smoked in these dens. Since the arrival of the Commission in India, I have conversed with natives of all classes on the subject of opium consumption, and almost every one I have spoken to declared the habit to be injurious and disgraceful. In one or two instances when I questioned a regular opium eater as to what would be the effect of all sale and traffic in opium being stopped, he would invariably answer, "I will die immediately;" but when questioned further as to what would happen if he were sent to jail, where his allowance of opium would have to stop, he would remain silent.

21,466. I suppose you are quite conversant with the languages or dialects spoken here?—Pretty fairly.

21,467. You have no difficulty in conversing with these people?—I can make myself understood, and I understand them partly.

21,468. We have heard a great deal of evidence to the effect that opium eating is not regarded in any way as disgraceful—are you distinctly of the contrary opinion?—Yes, so far as I know and have heard it from others.

21,469. Do your remarks refer to opium eating chiefly or to smoking?—To both.

21,470. Do you think the people draw any distinction between the two practices as to its propriety or disgraceful character?—Perhaps smoking is regarded as more disgraceful.

21,471. (Mr. Mowbray.) Where is Roorkee?—In the North-western Provinces in the zilla of Saharanpur.

21,472. Your experience of Rajputana is limited to the year you have been at Ajmere?—No, I was here before I went to Roorkee.

21,473. How long?—Two years.

21,474. In what position?—Ministering.

21,475. Was that your first place as a minister?—Yes.

21,476. You have been 13 years altogether a missionary?—Yes.

21,477.—Two years at Ajmere, 10 years at Roorkee, and now for another year at Ajmere?—Yes. The two years were not spent in Ajmere itself, but in Rajputana.

21,478. What part of Rajputana?—At a railway station a little lower down, Bandakui.

21,479. Where is that?—Between Delhi and Ajmere.

21,480.—With reference to the smoking places you have been to, is it not contrary to law that opium should be sold for the purpose of being smoked on the premises?—I believe it is.

21,481. You say you have unmistakable evidence, have you drawn the attention of the authorities to what you consider to be unmistakable evidence?—Not yet.

21,482. You cannot say whether any action has been taken?—None that I know of.

21,483. (Mr. Haridas Viharidas.) You know that human nature is inclined to take some stimulant, and, therefore, if opium is prohibited, except for medical purposes, will not the Hindus and Mahomedans take to drink?—As far as I know some of them are given to alcohol already, even opium eaters.

21,484. But if opium is prohibited?—They may take to alcohol.

21,485. Do you consider the habit of taking alcohol more injurious than the habit of taking opium?—I consider it injurious; I am not in a position to say whether it is more or less injurious.

21,486. (Mr. Fanshawe.) Are there other missionaries in Ajmere of the Methodist Episcopal Mission who have had many years' experience in Rajputana?—There is another gentleman who has had, perhaps, about three or four years' experience.

21,487. Is there anyone with longer experience?—No.

21,488. Is the opium habit, even in moderation, regarded as disgraceful among Rajputs?—In some cases it is. The term "afimchi" is applied with a feeling of disgrace.

21,489. Is the opium habit in moderation generally regarded as disgraceful among Rajputs?—I cannot say.

21,490. Do you think your experience entitles you to express a general opinion on the part of the people of Rajputana?—As far as it goes; as far as I have met people I am able to give something of a testimony.

21,491. (Mr. Pease.) Are there any of the adherents of your church in the practice of taking opium?—I know of no definite case yet; that is, no case that I have questioned personally.

21,492. Have you any rules in this connection as affecting church membership?—Certainly.

21,493. What is the rule?—No opium eater can be admitted into membership of the church.

21,494. (Mr. Fanshawe.) Is there much malaria at Roorkee?—There is.

21,495. Much?—Not very much—as much as prevails in most parts of the North-west.

21,496. My knowledge of Saharanpur and Roorkee is that they are healthy, is not that so?—Perhaps the stations themselves are, the places where the Europeans reside, but the villages are unhealthy.

21,497. Your experience in connection with the use of opium in fever has been necessarily rather small?—Yes.

Witness withdrew.

Mrs. LOUISE DRYMAN

called in and examined.

21,506. (Mr. Pease.) What have you to tell us with regard to the opium habit?—I am a zenana missionary of the United Presbyterian Mission, Ajmere, where I have been working for 26 years. Especially during the last six or seven years I have observed the evils of the opium habit; women complain to me of their husbands, brothers, and fathers, who are losing their money, and getting thin, and "drying up," through taking opium. They also say that it injures the moral character, and makes men inattentive to their duty. The great majority of the men, and a smaller proportion of women, take opium; women take it always for alleviating pain; men from custom and other reasons. It is very common to give opium to children, and deaths frequently occur through an accidental overdose. A number of zenana ladies, whom I have recently questioned on the subject, call it "poison" and "destructive," and express their great desire that Government should remove it entirely, except for medicine. One woman, an opium eater, said to me, write to the Queen of England, and ask her to give us a medicine which will cure us of the habit.

21,507. Can you explain how it is, working here for 26 years, you did not observe the evils of opium, especially until the last six or seven years?—I did not know that such a thing existed, and the first time I heard about it was when a cook put salt into fruit instead of sugar. In that way I learnt the men were taking opium. I then heard it was a bad thing, but before that I did not know what opium was. This was some 25 years ago; up to that time I had heard of several cases, but I paid no attention to the matter. I thought the people were getting thin on account of the climate.

21,508. Have you seen many cases in which persons have evidently suffered in health from taking opium?—Certainly among the men. I had a cook who ruined his health through it, and his wife died in our mission compound.

21,509. Deaths frequently occur from an accidental overdose. Have you known many cases of that kind?—I heard Dr. Grant, a lady doctor, who went to Kotah. When she was in Ajmere once, she came back from her dispensary and said, "I regret so much, I wanted to save the dear little child, and he died. He was about a year or fifteen months old. I did my best to save him; the mother gave him an overdose of opium." Miss Grant was two or three hours trying to save the child. I heard other ladies speaking about it, and I know a woman who helped Miss Grant (who afterwards became Mrs. Bonnor), and she said that Mrs. Bonnor told her that women found many ways of giving opium to their children in Kotah, and

21,498. In the parts of India where malarial conditions exist?—Yes.

21,499. Mr. Plomer, who gave evidence yesterday, has lived all his life in this country, and he said the habit of opium taking often originates in cases of fever—your views are different?—Yes, my opinion is based on my experience of the people that I know.

21,500. (Mr. Wilson.) Are you a native of India yourself?—I was born in India.

21,501. Have you obtained your evidence from impressions made upon you in places where you have lived, or have you since obtained information more generally over the whole of Rajputana? Does your evidence apply to the whole of Rajputana or more particularly to Ajmere?—To those parts of Rajputana which have come under my notice. My work lies very largely in the district, and I come in contact with the masses of poor people—villagers and others—outside of Ajmere to a very great extent.

21,502. How far do your travels extend from Ajmere?—A radius of about 100 miles.

21,503. (Mr. Mowbray.) How do you travel 100 miles out from Ajmere?—By rail in some cases.

21,504. There are only three sets of rails?—I go out for instance in the direction of Jodhpur, and further on sometimes to Bikanir, and then out where the railway does not go.

21,505. How many times have you been to Bikanir within the last year?—Once to Bikanir itself, and about three times in that direction.

The Rev. C.W.
de Souza.

3 Feb. 1894.

Mrs. Louise
Dryman.

that Mrs. Bonnor did her best in trying to prove to the women that it harmed the little ones.

21,510. There have not been many cases come under your notice besides those which you have heard of from friends?—No, because I have nothing to do with medical work.

21,511. Do you think there is much opium taken by the ladies themselves in the zenanas?—I tried to find out the percentage, but I could not exactly. Some people say 20 out of 100, and others say 10 or 15.

21,512. Of the ladies?—Of the women generally speaking, but there are a great many more men who take opium.

21,513. Do you think the strong feeling which they express, calling it poison and other things, arises from what they have seen of the influence of opium on the ladies or upon the other members of the household?—I think it was especially on account of their having their husbands and brothers taking it. Of course it takes a great deal of money away from the family, and the women are often sufferers.

21,514. (Mr. Wilson.) Have you anything else to say generally upon this question?—I should like to mention that I talked the matter over with 50 zenana women carefully, and I found 45 who all called it poison, harmful, hurting the human body, and wishing that the Government would take it away. These women had no idea of the conflict which is now going on. They never leave the house, and I only wished that I had had another lady with me to hear them. Five women spoke about opium as very beneficial in great pain, and also in certain diseases. Three out of these five said it was very good, and the two others said it was good if taken moderately in certain diseases.

21,515. As far as your experience goes, and your opportunities of intercourse with these people, you think the great majority of them regard the practice of taking opium as an evil habit?—Most certainly.

21,515a. (Mr. Mowbray.) Could you tell me how many of these 45 zenana women were themselves opium consumers?—Out of the 45, some might take some opium on the sly, but they did not speak to me as consumers of it.

21,516. Were those the five who rather approved of the use of opium?—No, but the five out of the 50 who told me so.

21,517. The 45 who disapproved were none of them opium consumers?—I did not think so, I did not ask everyone that question, as they did not like it to be put.

Mrs. Louise Dryman.

3 Feb. 1894.

21,518. (Mr. Fanshawe.) Is your 26 years' experience limited to Ajmere itself?—Yes.

21,519. How many families are you in the habit of visiting. Is it some hundreds of zenanas?—Where I teach or superintend the work it is about 60, but there are a great many other houses where I visit.

21,520. You habitually visit some 60 families, and you occasionally visit many others?—Yes, I know a great many women.

21,521. Are you in the habit of visiting the families of Mahajans or Banias?—Yes.

21,522. Were any of these opinions which you have mentioned the opinions of Mahajan or Bania ladies?—The Mahajans are not very much against it because their husbands are engaged in the business, and they are afraid to speak against it, but if I did question them they would say that it is no good.

21,523. That is a general answer. Can you tell me whether any of the 45 ladies were Mahajan or Bania ladies?—There were certainly a few. I think there were two Mahomedan women out of the five in question addicted to it who regretted very much having learnt to take it.

21,524. Would those be Banias?—No.

21,525. Were any of the 45 Banias or Mahajans?—Yes, I know two were Babus' wives, wealthy women. There might have been one Bania or Mahajan woman.

21,526. I am asking whether out of the whole 45 ladies who expressed their views to you, there were any Bania or Mahajan ladies?—Yes, certainly.

21,527. How many?—I could not say.

21,528. Was it a large proportion?—I really could not say. They belonged to all classes and to what is called good castes.

21,529. Among the families which you are in the habit of visiting, are there many belonging to Thakurs or Rajput gentlemen?—Not many, but some.

21,530. One of the great objects of this Commission is to distinguish between moderate and excessive use. Were the opinions generally expressed to you against the excessive use or the moderate use?—It was also expressed against the moderate use, because they all said, when I asked about the quantity, that they took a dhal or little pill, and the dose went on increasing; because the consumers suffer great pain if they do not increase it. That is what all the women said to me.

21,531. As far as you know, it was a general opinion against the use of opium generally?—Certainly it was.

21,532. (Chairman.) You have spoken of the strong views expressed by the ladies of the zenanas where you have been visiting in reference to the evils of opium. Does your zenana experience encourage in you the hope that where the women of the families you visit have decided views they are able to exercise an appreciable, valuable moral influence in securing an improvement in their morals or habits in any way?—They cannot exercise it as the men want opium. They all mourn over it; they all grieve that their husbands and brothers take it, because they lose a great deal of money thereby. They also get so careless about their clothes, so untidy, and inattentive to their duties.

21,533. That is the evil which these women deplore?—Yes.

21,534. Do you think the fact that they do deplore the evil, and feel strongly about it, would bring about a moral influence to be exerted by them over the male members of their families?—I think it is absolutely impossible, because the men will have it.

The witness withdrew.

Lieut.-Colonel H. B. Abbott recalled and further examined.

Lieut.-Col. H. B. Abbott.

21,544. (Chairman.) I believe you have a document that you desire to place before the Commission?—Yes. I request permission to hand in a kharita* (with translation), addressed by His Highness the Maharawal of Banswara to the address of the Secretary of the Royal Commission, received after my summary had been drawn up, expressing His Highness's views regarding prohibition and forwarding a claim for Rs. 1,69,000 annual loss to the State and subjects of Banswara. I have not had the opportunity of examining the figures and can therefore make no

* See Appendix V. to this volume.

21,535. You think these women, however strongly they may feel on these subjects, are not able to produce social reforms by their moral and personal influence?—I do not think so, because I have heard many women saying that the men must have it; they suffer so much, and they would rather sell their clothes or their jewels than go without it.

21,536. Since I have been in this country I have been repeatedly told that in so far as alcohol is used it does an even greater harm than opium; there seems to be less ability to resist the temptation to excess in the case of alcohol where people use it. Have you heard anything in your zenana experience in that sense? Have you heard any allusion to the evils resulting from over-indulgence in alcohol?—I have heard that opium is worse than alcohol.

21,537. (Sir William Roberts.) You have been working here for 26 years, and you say that you have observed the evils of the opium habit, especially during the last six or seven years. Do you mean to suggest by that that there has been an increase of the use of opium of late years?—I was signing a petition against opium in regard to China, and I went heartily into it. I explained to one of my servants, a Mahomedan woman, that somebody would come to sign the petition. I said to her, "If he is willing to sign, let him sign." She got inquisitive, and asked more particularly about the petition. I said, "It is about opium—a great evil—something that people take in China." The woman knew far more than I did, and she said, "We have got such dens in Ajmere." I told her that she did not understand what I meant, but she maintained that there were opium dens in Ajmere. I did not believe her, and I determined to go and see for myself, and I found in it three opium dens. That was six or seven years ago. I took a native Christian and his wife with me. There were three of us. We went to see the dens, and the men were all lying on the ground. There is no noise in an opium den. It is a very sad sight indeed— young and old lying helpless. The woman was quite right, and since that time I have read a great deal in the papers about it.

21,538. Your attention was called to the subject?—Yes, through my servant. I thought she had made a mistake, but it was true enough I am sorry to say.

21,539. You are talking about opium-smoking? There were three dens.

21,540. Had your attention been called to opium eating before that?—Yes, I knew many men did take it, but I never knew anything so evil as this chandu, because I saw two or three men who looked so sad and who entreated me to write to the Queen of England, and they asked me for a medicine which would take the habit away.

21,541. In the first 20 years of your zenana experience, the opium habit did not intrude itself on your attention?—Not very much, but I certainly saw cases. I did not know it was smoked until six or seven years ago.

21,542. I am speaking of the habit of eating and drinking opium?—I knew it was taken.

21,543. It had not intruded itself on your attention?—I heard several times of children dying from the effects of it. A friend of mine, an English gentleman, lost his baby. The ayah gave his child an overdose. A great many native children are given it. I have heard that, and I have seen many water men and khansamas and servants taking it, but I had no idea it was so hurtful.

21,545. (Mr. Wilson.) With reference to your statements in regard to the Meywar statistics, I should be glad to know whether they are compiled from the statements that have come from the States?—They are compiled from the figures sent by the States.

21,546. In your first statement you have given the value to the money-lending classes at Rs. 1,65,000; in whose evidence does that statement appear?—In the evidence of Nathuji. He stated that there were

500 chests at Rs. 330 per chest, bringing the amount up to Rs. 1,65,000.

500 chests at Rs. 330 per chest, bringing the amount up to Rs. 1,65,000.

21,547. That is what you call the rural merchant who advances the money; in the one case you call him a money-lender and in the other a merchant?—I have said, "the money-lending classes." The small traders are those who deal directly with the cultivators, in contra-distinction to the large merchants who carry on the trade in opium.

21,548. You speak of the money-lending classes as supporting the cultivators?—Yes.

21,549. We have generally regarded the cultivators as supporting the money-lenders; I suppose you mean that it is mutual?—I think the cultivators look to the money-lenders as supporters; they could not get on without them.

21,550. With regard to the figures Rs. 6,98,735 as the value of opium to the State, where does that item occur?—In the Meywar statement.

21,551. May I ask if this is your compilation?—Yes.

21,552. Are we relying on you, or are you quoting from the statements that you have received?—I am quoting their statements entirely.

21,553. From the information furnished to you which is comprised in these papers?—Yes, that is so throughout.

21,554. What is the meaning of the phrase "alienated lands"?—It means land which does not give revenue to the State. It is alienated for some reason or other. Some lands are given in charity, some are given on religious grounds, some are given for service, some belong to members of the ruling family. The revenue of all these lands goes to the holders, and not to the State; they are alienated from the general revenue of the State.

21,555. We have had gentlemen who are called Jagirdars, Talukdars, and other designations; are they the holders of these alienated lands?—They are one class of holders.

21,556. Their estates are included in these alienated lands?—Yes.

21,557. With regard to the Meywar statistics, do I understand that the statements are a summary of information furnished to you, as for instance, when you say, "it is considered necessary"?—I take it from their statements.

21,558. It is rather a summarising of the evidence?—Yes.

21,559. Not so much your own opinion?—It is based entirely on information received from the States. I did not express my opinion on these.

21,560. Your own views are given in your general statement?—My personal views are given at the end.

21,561. I see that you are described as being "on special duty"?—Yes.

21,562. Is that special duty the preparation of evidence for this Commission?—Collecting evidence, compiling it, and putting it into shape.

21,563. Will you tell us in what way it has been obtained?—Questions were framed and sent to the States as a sort of guide for collecting evidence. They collected evidence in ways that I am not acquainted with, because I cannot say what occurred on the spot. I have heard that they mostly formed local committees, and called up persons who were best acquainted with the different parts of the subject, and put questions to them, and their answers were compiled into statements. Those statements are the statements that have been compiled here, and have been read before the Commission.

21,564. I have no doubt you are aware that in several instances the phraseology of different witnesses is absolutely the same?—Very likely.

21,565. Could you explain how that is likely to have occurred?—Probably they said much the same thing. I was not on the spot to see, but I think that is a reasonable explanation.

* The questions issued by Lieut.-Col. Abbott with the connected correspondence will be found in Appendix IV. to this volume.

21,566. You were asked before whether you put in a list of questions that have been submitted to some of these people, and you have handed in a paper with a manuscript list of the questions. I have understood that the list circulated was in print?—Yes.

21,567. May I ask why we did not have the copy in print?—The questions were printed on the same paper as a note, which forms part of the demi-official correspondence which I have been directed not to present, as it would be contrary to the standing orders. That is the reason why I had to present it in manuscript.

21,568. (Chairman.) In the papers you have laid before us I observe that you put in a memorandum, which is practically a covering letter, giving us a synopsis of all particulars sent in by the different States, and then with each separate statement there is a notice of the view taken by the Political Officer of the figures submitted by the Governments of these different States. Will you kindly tell me what is the position of this Political Officer, is he an officer of the Civil Service?—Yes, of the Civil and Military Services.

21,569. Is there a Political Officer for each State?—Not for each State. Sometimes for a group of States and sometimes for a single State.

21,570. It appears to me that the Political Officer whoever he is, being an official of the Government, seems, on the whole, to have endeavoured, according to his lights, to take an independent view of the statistics, and to have made remarks not necessarily on one side. I observe in regard to the Meywar statistics it is stated that "the Resident is of opinion that the figures for compensation as detailed above are approximately correct and near the mark." In the case of Dungarpore statistics there are no remarks. In regard to the Pertabgarh statistics "the Political Officer is of opinion that the loss as estimated for wages of labourers is rather complicated, and does not seem to be clearly expressed." In reference to the Tonk statistics, "the Political Officer is of opinion that the estimate of compensation is made with great care, and is reasonable, and is as accurate as at present can be ascertained," and he seems to be advising the Commission when he says: "The claims for loss to cultivators and traders are, however, stated to be exaggerated." As to the Jhallawar statistics, "the Political Officer considers that it would be difficult to over-estimate the injury to Jhallawar." In reference to the Kotah statistics, "the Political Officer is of opinion that the immediate and non-recurring loss to States' subjects is perhaps an over-gloomy estimate." In regard to the Bundi statistics, "the Political Officer considers the Durbar's estimates of the loss, direct and indirect, both to itself and its subjects as accurate as it is possible to make them under existing circumstances"; suggesting that we must take whatever is said to us with some considerable reserve. As to the Shahpura statistics, it is stated: "the claim for compensation under the various heads put in by the chiefship has been examined by the Political Officer, and he considers that so far as it refers to direct loss it is in accordance with the best information at present available." That is, he assumes, that all the indirect losses are hypothesis. In the case of the Kishengurh and Jeypore statistics there are no remarks. In the case of the Karauli and Dholpur it is expressly stated that the Political Officer has not stated his opinion. With reference to the Bikanir statistics, "the Political Officer considers the compensation claimed for the States and on account of internal trade as fair, but that for the foreign trade decidedly under the mark, that the loss altogether would be a very serious one, and unless full compensation was given both the States and its inhabitants would suffer very severely." As to Jaisalmer, "the Political Officer considers the estimate for compensation to be reasonable." As to Marwar, "the Political Officer is of opinion that the loss in revenue shown by the Durbar is not only reasonable, but is, if any thing, estimated below what it might actually lose under the circumstances contemplated." With regard to Sirohi, "the Political Officer is of opinion that the Durbar has estimated its loss at quite an outside figure"?—I may say with regard to Marwar that if the item "prospective loss in the customs revenue" the word "prospective" should be omitted.

21,571. May I take it from you that it was your wish, when you put in these figures, that we should take due note of the remarks of the Political Officers, which, in a considerable number of cases, suggest that if this

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were to be dealt with as a matter of business, you would have to keep a pretty sharp look-out, lest you might be subject to overcharge?—Yes, it is like sending in a claim "errors excepted."

21,572. (Mr. Wilson.) Would you have any objection to state the names of the Political Officers?—None. I will hand in the list. It is as follows:—

Meywar, Lieut.-Col. Wyllie; Pratapgarh, Capt. Pinhey; Tonk, Pundi, Shahpura, Lieut.-Col. Thornton; Jhallawar, Mr. G. Irwin; Kotah, Capt. Herbert; Jaipur and Kishengarh, Col. Peacock; Kerauli and Dholpur, Lieut.-Col. Martelli; Marwar, Jaisalmer and Sirohi, Lieut.-Col. Abbott; Bikanir, Mr. C. Bayley.

The witness withdrew.

(Lord Brassey here vacated the chair, which was taken by Mr. Mowbray.)

Thakur Sawai
Singhji.
(Kishengarh
State.)

THAKUR SAWAI SINGHJI called in and examined (through an interpreter).

21,576. (Mr. Mowbray.) You are one of the leading nobles and first class Tazimi Sardars of the Kishengarh State?—Yes.

21,577. What have you to tell us with regard to the cultivation and use of opium in your State?—If the cultivation of the poppy were stopped barley would take its place. The revenue rate on poppy is Rs. 16 8a. per acre, whereas the equivalent of the Raj or Jagirdar's share of barley is about Rs. 10 or Rs. 11 per acre. There would thus be a loss of revenue of about six rupees per acre. We Jagirdars charge no customs duties. There will be a diminution in the collection of the cess on oil-presses to Jagirdars owing to the disappearance of the poppy seed, which is at present procurable for expressing oil for domestic use. In my caste, more than half the men above 40 years of age and about one-fourth of those below 40 are habitual consumers. As to other castes, there are about one-fourth or one-fifth of them who take opium. About 40 per cent. of Rajput women use opium, and commence using it either when they become widows or have some ailment. Opium is given to children below three years of age as a rule, as it keeps them in good health and softens the severity of small-pox. About 15 per cent. of the consumers use it to excess, but they are not of worst type. Opium is taken twice a day, and an average moderate dose is 15 or 16 grains. The following are the special occasions and purposes for which it is taken:—betrothals, marriages, festive occasions, ber banana or making up of disputes and differences, birth of a male child, holi, dassera, diwali and other festivals, harvest time and half-yearly assessment of revenue demand, mourning ceremonies, H. H.'s condolence visit in recognition of a successor to a deceased, when going on an expedition, in battle or in fatigue, in grief as a sustainer and for cold and other diseases, as a substitute for drinking which is sometimes given up on religious principles, and sometimes on account of its pernicious effects. Opium is absolutely necessary in ceremonies connected with betrothal, reconciliation of enemies, and recognition of succession and before starting on an expedition. The use of opium in moderation produces exhilaration, acts as a tonic, increases energy and power of endurance, and is beneficial. If opium could not be procured except as medicine, it would cause great hardship to consumers.

The witness withdrew.

RAO BAHADUR SYAM SUNDAR LALL, B.A., called in and examined.

21,589. (Mr. Mowbray.) You are a member of the State Council of Kishengarh, and you appear before us to represent the views of the Durbar of Kishengarh with regard to the opium question?—Yes.

21,590. We shall be glad to hear what you have to say upon the subject?—Judging from the enquiries made from the representatives of the various castes and communities, and from the census of opium consumers of some selected Tahsils, it would appear that the habitual use of opium is more prevalent among Rajputs than others, and that the general average proportion of consumers to the total population of this State may be fairly put down at 20 per cent. From an examination my appended tabular statement of the Rajput, Khas Chauki Irregular Infantry, at Kishengarh, it would appear that:—58 per cent. are below 30 years of age, 25 per cent. are between 30 and 40, and 17 per cent. are above 40. Of these 15 per cent. are consumers

21,573. (Mr. Fanshawe.) With reference to the remark as to money-lenders supporting cultivators, is not the initial necessity for a loan in this country on the part of the cultivator?—Yes.

21,574. In the conditions in which agriculture is carried on in this country, unless the cultivator, generally speaking, could get a loan he could not cultivate?—In most cases.

21,575. You are not yourself prepared to express any general opinion as to the weight to be given to these claims on the part of the money-lenders?—I would rather not say more than I have said in my summary. It is a matter that requires deep investigation.

Excessive consumers would die in great numbers, and some would take to other intoxicants like liquor, ganja, charas, or arsenic, dhatura, and other poisons. Certain ceremonies would be affected, while above all great general discontent would be caused, as the use of opium is so general in all castes, and is a household remedy both for the people and their cattle. I myself found opium useful in curing me of my piles when I was 30 years of age, and of another severe ailment nine years ago. I am now quite healthy and strong.

21,578. Are you a Jagirdar?—Yes.

21,579. Is the revenue rate on poppy the same on Khalsa land as on Jagir land?—The same rate prevails.

21,580. (Mr. Fanshawe.) Will you tell us what cess is charged on oil-presses by Jagirdars?—Each oil-presser has to pay two chattries of oil and half an anna each time he presses.

21,581. Has the use of opium among the Rajputs in Kishengarh State been increasing or decreasing of late so far as you know?—It has increased lately.

21,582. (Mr. Pease.) Is it considered a bad habit for young men to take opium?—We do not approve of a young man taking opium.

21,583. What is the effect of opium upon the 15 per cent. of consumers who use it to excess?—They grow lazy.

21,584. You state that the average moderate dose is 15 or 16 grains—is that the result of enquiry or your own general impression; and is it pure opium?—They take 15 or 16 grains of pure opium. I came to this conclusion after enquiry.

21,585. Is the dose taken twice a day?—Moderate consumers take 15 or 16 grains of opium twice a day.

21,586. Do you consider 32 grains a day a moderate quantity to take?—Excessive consumers are those who take 40 grains a day—three or four mashaas.

21,587. (Mr. Mowbray.) Are you a consumer of opium yourself at the present time?—I am an habitual consumer, I take a grain at a time.

21,588. Is that twice a day?—Yes, altogether two grains a day.

The witness withdrew.

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of whom 7 per cent. are below 30 years of age, 41 per cent. are between 30 and 40 years, and 52 per cent. are above 40 years of age. Of the Musalman soldiers 28 per cent. are consumers, and are all above 40. The above results would also bear out the general average of 20 per cent., as in the said Chauki there is a preponderance of young men below 30 years, among whom only one out of 60 is an opium eater. Excess is decidedly injurious, but is fortunately very rare, being found in only about 5 per cent. of the consumers. Opium smoking is both injurious and disreputable; but there are hardly any opium smokers in Kishengarh. The habitual use of opium as a luxury is also harmful; it is, however, limited in extent, and confined to a few young men among Rajputs and some other well-to-do classes—all other consumers using it as a necessity, and with benefit too, whether it be for the sustenance of energy in the decline of life, for the suppression or

Mapa duties on total quantity of poppy seeds, and Rs. 900 is the moiety of the cess levied on the oil-presses in Kishengarh.

21,598. You estimate the cost of revision of revenue and customs rates at Rs. 1,000?—Yes.

21,599. That is a non-recurring figure?—Yes.

21,600. What do you estimate the expense of prohibitive measures?—Rs. 3,600.

21,601. What do you consider comes under the head of prohibitive measures?—The cost of an establishment to prevent anybody growing poppy, and to see that opium is not smuggled into the State.

21,602. Neither grown in it nor smuggled into it from outside?—That is so.

21,603. What do you estimate the loss to cultivators at?—The loss to cultivators would be Rs. 35,208, and to field labourers Rs. 3,163.

21,604. You state that the loss to oil-presses would be Rs. 6,000, are those the people engaged in the trade apart from the State?—They are the oil manufacturers.

21,605. Apart from the profit which the State derives from the taxation of the industry?—Yes.

21,606. You have estimated the loss to traders at Rs. 131,200, that is a recurring loss, and you estimate the opium stock which would remain unsaleable at Rs. 80,000, so that the total amount would be Rs. 211,203.

21,607. Is there much opium grown in Kishengarh?—Not much.

21,608. Where does the large item for compensation to export traders come from?—Our traders deal in opium; it is not all home produce. They have shops all over the country, and they are engaged in the opium trade. The principal firms are at Kishengarh, and their branches are at Rajputana, Bombay, and Malwa.

21,609. The grand total of loss would amount to Rs. 351,103?—Yes.

21,610. (Mr. Fanshawe.) You state in the memorandum that you have lately had a census of habitual opium eaters of the Sarwar Pargana, what kind of census was that?—It was a census to ascertain the ratio of opium eaters to the whole population, and it was found to be 75 per thousand.

21,611. Do you think you can ascertain the real truth by such a census?—Yes, approximately of course. It was a census to get a rough idea of the proportion.

21,612. Thakur Sawai Singhji told us that in his opinion two daily doses of 15 grains each would be a moderate dose, do you think he meant that, speaking generally, men of his class may take that quantity of opium without doing harm to themselves?—I should think 10 grains would be a moderate dose.

21,613. Twice a day, 10 grains would be a moderate dose among the Rajputs?—Yes.

21,614. You mean by "moderate" a dose such as would be commonly taken among Rajputs?—Yes.

21,615. (Mr. Haridas Voharidas.) Do all the other castes take the same quantity?—No, lesser quantities.

21,616. What do they take?—I have made enquiries, and find they take six or seven grains at a time.

21,617. You are not willing to adopt prohibitive measures either with regard to the growth of poppy or the consumption of opium?—No.

21,618. If the Government offered you compensation for your losses, would you then adopt prohibition?—No.

21,619. You do not wish to take compensation?—We have not set forth the losses with the view of taking compensation.

21,620. No compensation would satisfy you or induce you to prohibit the growth of poppy and manufacture of opium?—No.

21,621. (Mr. Wilson.) You have referred to the Khas Chauki Irregular Infantry; what do you mean by Khas Chauki?—It is a special body-guard.

21,622. What is their total strength?—Three hundred and thirty-two.

21,623. Altogether 53 men of that body-guard take opium?—Yes.

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prevention of bodily ailments, or for warding off the effects of exposure and for enduring hard work. I have known several instances of the habitual use of opium giving permanent relief from epileptic fits. It is a universal practice in this part of the country to give minute doses of opium to children of all classes and castes up to three years of age. There are many, particularly among the labouring classes, who use it only during the cold weather for the sake of their health and give it up for the rest of the year. The labouring classes regard opium as a great help in their work, and would be rendered less capable of doing hard work or resisting exposure without it. Among them, the harder the nature of their work, the greater and more frequent the resort to opium; e.g., Dhoobis, Regars, Chamars, use it more than Malis, Gujars, Khatiks, or Masons. Opium consumers are generally quiet and inoffensive, whilst it is proverbial that liquor is the mother of quarrels and crime. The inoffensiveness of the abuse of opium is also borne out by the fact that of all the criminals admitted into the Kishengarh Jail during the last few years, only six per cent. were opium eaters, the yearly averages ranging between 5.3 and 6.7 per cent. In one respect, opium may be said to increase crime, and that is in cases of suicide among females, in which opium comes very handy. Suicides are, however, very rare. Liquor is prohibited by both the Hindu and Mohamedan religions and is in disrepute. It is, moreover, more expensive, and consequently less accessible to the poorer classes, than opium; whilst excessive indulgence in it is more harmful and fatal than excessive opium eating. Accordingly, in many instances, people give up liquor and take to opium as a substitute on physical, economic, or religious grounds. Ablutions, fasts, and general disregard of the rules of hygiene in the exercise of piety and devotion, are the characteristic features of the present orthodox Hindu religion, and these generally lead the more devout, and those in religious orders, to the use of opium to ward off the effects of exposure and privation. There are many social and political ceremonies in which the use or treat of opium is either customary or essential; e.g., betrothal. This ceremony has come to be called the *amal ka dastur* or opium ceremony, from the fact that the ceremony is not held to be complete unless the bridegroom or his father or guardian has partaken of the opium offered by the bride's father. In fact, opium taking is as essential a part of betrothal as the *phera* or seven perambulations round the sacred fire are for the marriage ceremony. Adoption, succession, mourning, reconciliation of enemies, festivities and festivals. Opium is a household remedy, and is also largely used in the treatment of cattle diseases. It is very commonly given to horses, bullocks, when they are fatigued or making forced marches. The prohibition of the cultivation and trade of opium would mean serious pecuniary loss to the cultivating and manufacturing classes, as well as to the Durbar and Jagirdars (as has been dealt with in detail in the accompanying memorandum). The prohibition of its use would cause great hardship to infants and consumers, and would lead to the use of either liquor or arsenic, dhatura, and such other poisons. Such prohibitive measures would be very difficult to enforce, and involve unduly heavy expenditure. It is, moreover, calculated to give rise to general agitation and grave discontent. Under such circumstances the Durbar would not consider it either expedient or necessary to adopt prohibitive measures.

21,591. Your general conclusion is that the Durbar does not consider it either expedient or necessary to take prohibitive measures?—Yes.

21,592. You wish to hand in a memorandum showing the various heads under which loss will accrue, and also a tabular statement giving the number of opium eaters in the Raj Khas Chauki Irregular Infantry at Kishengarh?—Yes.

21,593. You estimate the loss to the State by diminution of land revenue as Rs. 671 on the Khalsa land and Rs. 455 on the Jagir land?—Yes.

21,594. What would be the loss in customs duties?—Rs. 5,826.

21,595. What would be the loss in excise?—Rs. 1,800.

21,596. You say, "Fees for licences for wholesale and retail vendors of opium," how long has that regulation been in force that licences must be obtained before a person can sell opium?—Nearly two years.

21,597. There is another item of Rs. 3,780 loss from other taxes, how is that made up?—Rs. 2,880 represents

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21,624. Are the remainder of the men, those who do not take opium, any the worse for not taking it?—They are not any the worse.

21,625. Are the men who take it any the better?—These men, I find on enquiry, have taken to opium as a necessity.

21,626. They are chiefly elderly men?—Yes, there are very few young men who take opium, only one out of 60 among the men under 30 years of age.

21,627. You have no wish to see the number increased?—No, in fact, about 25 or 30 years ago His Highness's father issued an order that the men of the Khas Chauki were not to commence taking opium without permission. The permission was generally given to men after the age of 40, or, in case of some ailment, it was given earlier. Since that time there have been fewer opium eaters in the Khas Chauki than formerly. The restriction is not in force now.

The witness withdrew.

PUNDIT JEYSHUNKER NURSI RAM, called and examined (through an interpreter).

21,634. (Mr. Mowbray.) You are a Motamid of H.H. the Maharawal of Dungarpur?—Yes.

21,635. What is a Motamid?—Chief officer.

21,636. You have been deputed to come here and give information with regard to opium in your State?—Yes.

21,637. We shall be glad to hear what you have to tell us?—The land for poppy cultivation is 2,285 acres, 28 gunthas, and 9 annas, equal to 4,000 bighas (khalsa 1,714 acres, 11 gunthas, 9 annas, and jagir 571 acres, 17 gunthas). The land in which $1\frac{1}{2}$ sai (24 seers) of wheat is sown is equal to a bigha. $1\frac{1}{2}$ bighas go to an acre. Expenses for cultivation of opium and wheat per acre are as under:

Item.	Opium.	Wheat.
(1.) Cultivator's own labour, bullocks, manure, watch, &c.	Rs. A. P. 17 14 0	Rs. A. P. 5 11 2
(2.) Hired labour	13 4 9	2 7 2
(3.) Payment to money lenders on account of interest and seeds.	4 2 0	1 9 2
(4.) Carpenter, &c., menials	0 11 3	0 8 4
(5.) Land revenue	12 0 0	3 6 7
Total	48 0 0	13 10 5

Produce per Year per Acre.	Opium.
Opium juice, 10½ seers, at Rs. 4 per seer, equal to dry cakes, 7 seers, at Rs. 6 per seer.	Rs. A. P. 42 0 0
Poppy seeds, 2 mds. 32 seers, at Rs. 2 per maund	5 9 7
Leaves	0 6 5
Total	48 0 0

Produce per Year per Acre.	Wheat.
Wheat 8 mds. 16 seers, at Rs. 1 Sa. 8p. per maund	Rs. A. P. 12 15 2
Fodder or bran	0 11 3
Total	13 10 5

In accordance with this calculation the opium produced in the area of 2,285 acres 28 gunthas 9 annas is as shown below:—

Details of the above are as under—	Rs. A. P.
Share of the State at Rs. 12 per acre on 1,714a. 11g. 9a.	20,568 0 0
Share of jagirdar on 571a. 17g.	6,860 0 0

21,628. You do not think it is good for young men?—No.

21,629. That is your individual opinion, and also the opinion of the Durbar?—Yes.

21,630. Do you think it is a good thing to give doses of opium to children?—The practice is universal. I think it need not be given unless it be occasionally given in cold weather. It does good in the cold weather.

21,631. You say the labouring classes are less capable of doing hard work without opium?—Yes.

21,632. Do you think those who do not take it suffer?—Not if they have no hard work to do. If they have to do very hard work they require something of this sort, whether it be opium or some other stimulant.

21,633. Do you mean regularly or occasionally under special circumstances?—Occasionally, under special circumstances, whenever they have to undergo any great strain.

	Rs. A. P.	Rs. A. P.
Export duty on 193 mds. the yearly average export for the last 10 years at Rs. 12 13a. 6p. per md.	2,485 8 0	
Opium in stock, mds. 1,207 8. 12., if exported	16,081 0 6	
Poppy seeds mds. 2,284 2. 0., at Rs. 0 4a. 9p. per md.	685 0 0	
Oil 352½ mds. at Rs. 0 6a. 6p. per md.	141 0 0	
Total	19,392 8 6	
Other taxes levied by State, viz. :—		
Talode on opium juice, 450 mds., at Rs. 0 12a. 6p. per md.	337 8 0	
Brokerage on opium juice, 600 mds., at Rs. 1 per md.	600 0 0	
Vasua on opium, 113 mds., at Rs. 1 8a. per md.	169 8 0	
Lagat on village	1,608 4 0	
Total	2,715 4 0	
Loss suffered by jagirdars as detailed below:—		
Talode on opium juice, 150 mds., at Rs. 0 12a. per md.	112 8 0	
Vasua, and escort of opium, 80 mds., at Rs. 1 8a.	120 0 0	
Total	232 8 0	
Share of cultivators at Rs. 17 14a. per acre, on 2,285a. 28g. 9a.	40,857 2 0	
Share of labour on the area, at Rs. 13 4a. 8p. per acre.	30,392 13 9	
Share of money lender on the area, at Rs. 4 2a.	9,428 10 0	
The value of opium to trader is	78,240 0 0	
Total	158,918 8 9	
Grand Total	2,08,284 0 0*	

Account of produce and export of opium is as under:—

Produce.	Juice.	Opium.	Average.
Total produce for 10 years at the rate of 400 mds. of opium and 800 mds. of juice per annum, 303 chests in stock on 1st January 1884, each containing 1 md. 28 srs. 4 chs.	M. S. C. 6,000 0 0	M. S. C. 4,000 0 0	M. S. C. 600 0 0
	767 32 8	511 35 0	—
Total	6,766 32 8	4,511 35 0	—
Export—			
782 chests sent to the opium scale at Ahmedabad within the last 10 years, each weighing 1 md. 28 srs. 4 chs. (yearly average, 78½ chests).	2,001 17 4	1,334 11 8	200 0 0
Exported to Malwa and Meywar within the last 10 years.	892 26 15	595 4 10	80 0 0
Total	2,894 4 8	1,929 16 2	280 0 0

* Omitting fractions of a Rupee.

	Juice.	Opium.	Average.
Opium consumed for 10 years at the rate of 193 mds. 2 srs. 12 chs. per year.	M. S. C. 1,996 2 0	M. S. C. 1,330 23 0	M. S. C. 200 0 0
Opium in stock found in the houses of merchants on 31st December 1883—			
Dry cakes	1,242 14 3	829 22 12	—
Opium juice, 656 mds. 13 srs. 15 chs.	668 18 15	437 26 0	—
Total	1,900 33 2	1,267 8 12	—
Grand Total	6,790 39 5	4,527 12 14	—

N.B.—The whole population is about 200,000, of which the consumers, numbering 30,000, at average rate of 15 per cent., take every day $3\frac{1}{2}$ rattis (7 grains Troy) opium, will require 1,05,000 rattis, which are equal to 35,000 wals = 1,166 tolas 20 wals = 14 seers 46 tolas 20 wals, being the daily consumption of opium.

If the poppy cultivation is prohibited, His Highness the Maharawalji is of opinion that there will be endless troubles, and it will create general discontent. There is no such other like thing in this country as can be produced in its stead. If wheat is sown at a loss a special loss will be incurred after deducting the wheat produced, as noted below:—

	Rs. A. P.	Rs. A. P.
Cultivators of 2,285a. 28g. 9a. at Rs. 12. 2a. 10p. per acre.	27,833 4 11½	
Labour, Rs. 10 13a. 7p., carpenters, Rs. 0 11a. 3p., and Money-lender at Rs. 4. 2a.	26,404 9 2½	
Loss incurred by the State as under—		
Share in cultivation of 1,714a. 11g. 9a. at Rs. 8. 9a. 5p. per acre.	14,729 0 0	14,729 0 0
Export duty on 193 maunds, the yearly average of opium exported in last 10 years, at Rs. 12 13a. 6p. per md.	2,485 8 0	
1,207 mds. 8 srs. 12 chs. opium in stock if exported.	16,081 0 6	
Poppy seeds, 2,284 mds. 2 srs., at Rs. 0 4a. 9p. per md.	685 0 0	
Oil, 352½ maunds, at Rs. 0 6a. 6p. per md.	141 0 0	
Other taxes levied by State as under—		
Talode on opium juice, 450 maunds, at Rs. 0 12a. per md.	337 8 0	
Brokerage on 600 maunds at Rs. 1 per md.	600 0 0	
Vasua on opium, 113 maunds, at Rs. 1 8a. per md.	169 8 0	
Lagat on village	1,608 4 0	
	2,715 4 0	
If poppy cultivation is prohibited, the people will feel very uneasy, because the country is hilly and dangerous. For the peaceful arrangement of the country an expense will be entailed	12,000 0 0	
Loss suffered by jagirdars as detailed below—		
Share in cultivation of 571a. 17g. at Rs. 8 9a. 5p. per acre.	4,908 11 8½	
Talode on opium juice, 150 maunds, at Rs. 0 12a. per md.	112 8 0	
Vasua, and escort of opium, 80 maunds, at Rs. 1 8a.	120 0 0	
	5,139 3 8½	
Loss suffered by merchants as detailed below—		
Loss of interest at Rs. 0 8a. on Rs. 250, price of one maund opium juice made into cakes, &c., on Rs. 1,00,000, price of 400 maunds of opium for three years.	18,000 0 0	
Loss of profit on 400 maunds of opium at Rs. 7 per md.	3,000 0 0	
Porterage in manufacturing 400 maunds opium at Rs. 5 8a. per md.	2,200 0 0	
Storage for three years for 400 maunds of opium at Rs. 1 8a.	600 0 0	
Cost of 800 baskets to contain 400 maunds opium at Rs. 0 4a. per each.	200 0 0	
Charity on opium juice, 600 maunds, at Rs. 0 4a. 6p.	168 8 0	
Escort on 193 maunds opium exported at Rs. 0 1a.	11 0 0	
Price of opium in stock Rs. 1,267 8a. 12p. at Rs. 300 per md.	3,80,165 10 0	
Total	4,04,245 2 0	
Grand Total	5,21,985 0 0	

The witness withdrew.

Out of this sum Rs. 3,80,165 represent a non-recurring charge to the State. Besides the above, there are several other losses to be incurred which cannot now be estimated.

21,638. (Mr. Fanshawe.) What kind of taxes are the "Talode" and "Vasua"?—Talode is a tax levied to cover the expenses of employing village accountants, a sort of Patwari cess; Vasua is a tax levied for keeping a guard in the village.

21,639. A police guard?—It is a tax levied for guarding the opium when taking it from one village to another. It is a special tax imposed on villages in which opium is cultivated.

21,640. Then why do you include the Vasua among the losses which the State would incur if poppy cultivation is stopped?—The guard would lose their avocation.

21,641. You say "if poppy cultivation is prohibited, the people will feel very uneasy because the country is hilly and dangerous"; what do you mean by that?—Their only support is the poppy cultivation, and if this is prohibited they will have no occupation, and they will fall back upon their old occupation of robbery and disturbance.

21,642. You refer particularly to the Bhils?—Yes.

21,643. (Mr. Haridas Voharidas.) Am I right in understanding from "lagat" that the Raja, instead of going to every village and using kasumbha, does not go there, but charges it on account of the lagat?—Yes.

21,644. You say there will be a disturbance among the Bhil tribe, would you adopt prohibition if Government offered the State compensation, not only according to the present estimate, but for any other claims hereafter to be brought forward?—Even if compensation be paid in full the State and the people would not agree to stop the cultivation of poppy.

21,645. Your estimate of losses has not been made with a view to accepting compensation?—No.

21,646. (Mr. Wilson.) You have included the escort of opium as one of the losses—if there is no opium trade how would there be that loss?—A man has to accompany the trader carrying opium. He has to guard the opium against dacoits and robbers, and he is paid for it. Vasua is the charge for a village guard, the escort charge is separate.

21,647. If there was no opium there would be no guard and, therefore, no loss?—They would lose their avocation.

21,648. You mean they would have to be pensioned off?—Yes.

21,649. You state that there are several other losses which cannot be estimated at present, what are they?—I have not included the losses which would be suffered by retail dealers and by persons who go from village to village selling these articles of necessity and taking opium instead, which they sell to the traders.

21,650. You also charge Rs. 200 for 800 baskets to hold the opium; would the baskets have to be purchased if there was no opium?—The basket manufacturers would lose that amount; they will not be able to sell so many baskets.

21,651. (Mr. Mowbray.) What do you consider is the value of a chest of opium sent to the scales at Ahmedabad?—Rs. 511 14a.

21,652. Is that what the exporting merchant of Dungarpur realises for it at Ahmedabad?—The traders pay Rs. 511 14a. at Dungarpur, and the person who takes the chest to Ahmedabad gets his profit there.

Pundit
Jeyshunker
Nursi Ram.
(Dungarpur
State.)
3 Feb. 1894.

Umacharan
Mukhyopad-
hya.
(Dholpur
State.)

3 Feb. 1894.

UMACHARAN MUKHYOPADHYA called in examined.

21,653. (Mr. Mowbray.) You are settlement officer of Dholpur?—Yes.

21,654. Are you deputed here to represent the Dholpur State before this Commission?—Yes.

21,655. We shall be glad to hear what you have to tell us with regard to the question before this Commission?—The nature of my official work has brought me specially during the last five years in contact with all classes of people in this State, from the peasantry and the labouring community to the gentry; Hindus and Muhammadans. I have also been for sometime chief judge of the State, and as such have come across the litigant and criminal sections of the population. As household officer of His Highness the Maharaj Rana, I have for years known also the priestly and personal servant classes. My experience of the eastern parts of Rajputana extends over the last 17 years. I may be allowed to remark in the beginning that opium has been for ages an established institution in the country. It has come to be looked upon as the chief factor in some social customs and usages throughout Rajputana. For instance, it is customary among the Rajputs at the betrothal ceremony technically called Amal ka Beohar, that the bridegroom should eat or drink opium offered by the bride's party. The whole company afterwards drinks the drug by turn out of the palm of the host. The extent to which opium has got itself wound up with the daily avocations of the people as a tradition will be realised from the fact that among the Thakurs and other high castes it is invariably seen that before beginning a letter, a prayer is expressed on top of it, asking the addressee to take on the writer's account, double the quantity of his daily allowance. The words are, if addressed to a superior, "Manohar ki amal mave se duna levasi or arogi." I candidly believe that before the appointment of the Royal Commission the attention of the natives had never been directed to the use of opium, whether for good or for bad as a general question, except its preparations chandu and madak, which have been both regarded always with disrespect. In my humble opinion, apart from a financial view of the question, it would be highly impolitic to prohibit by legislation the production and use of opium for other than medical purposes in Rajputana. There exists no justification for such enactment, nor is it called for by the present conditions of the communities using the drug. No evils on a large scale affecting society or the Government have been traced to the use of opium. Besides, any such prohibition is sure to create discontent and disaffection very largely, and may also be regarded as a prelude to further interference with social customs and individual diet. I will now deal with figures for this State. The area under poppy growth for five years i.e., 1882-1893 for Dholpur is 407 acres and for Sir Muttra (an alienated piece of Dholpur regarding revenue matters) 934 acres, total of both being 1,341 acres. I leave out the decimals. The variations from year to year are very striking. The year 1890 shows 317 acres for Dholpur, the figure for the preceding year being only 16 acres. So with Sir Muttra the areas for 1890 and 1891 being 419 acres and 38 acres respectively. All these figures are arrived at by survey as recorded at land settlement. The total yield of Dholpur including Sir Muttra for these five years is put down at 360 maunds, five seers, two chittaks British weight. The average yield per acre is 10 seers, 11 chittaks. The average yearly income from excise to the State calculating on the aforesaid five years is Rs. 1,180 3a. 3p. Customs and transit duty average, Rs. 730 0a. 9p. and land revenue average, Rs. 1,206 2a. 10p. The total revenue derived from opium annually by the State is Rs. 3,116 6a. 10p. to which is to be added the revenue realised by Sir Muttra, viz., Rs. 4,185 9a. 7p., the two together amounting to Rs. 7,302 0a. 5p. This represents in round figures the amount of compensation the Government would have to pay to this State yearly if the cultivation of poppy was by law stopped. Of course, accurate figures will be supplied through the proper channel, and the question further gone into in details regarding the actual loss in the land revenue from suppression of opium cultivation, being the difference in assessment rates of poppy and other crops which will take its place, if prohibition is finally decided upon by the Government of India. The five years mentioned above give an average consumption of only 3 maunds, 12 seers, and 3 chittaks

per annum for Dholpur, the male population of which being 158,047 souls gives an average of about 12 grains per head yearly. I have excluded women, as there is no consumption among them to speak of. Sir Muttra is left out, as I have no figures at hand to deal with. In Dholpur the parganas of Bari and Baseri grow poppy now. Rajakhara has given it up owing perhaps to the uncertainty of the profits. All the opium grown in this State is generally bought up by Karauli traders, and along with the quantity grown in Karauli for export finds its way to the Malwa Opium Agency paying transit duty at the Dholpur Customs House. The quantity thus exported during the last five years amounted to 1,322 maunds, 20 seers or an average of 264 maunds, 20 seers per year. Opium is eaten or drunk as a rule, and rarely smoked in this State. I need not enter into the details of how the preparations called chandu and madak are made and smoked. The processes are, I believe, much the same throughout India. No license is given to sell opium for smoking purposes, as the selling of chandu and madak has years since been made penal in this State unlike British territories. Sometimes opium is dissolved in water and drunk as well as the decoction is used of poppy heads the crude opium of which has not been extracted. The tender leaves of the plant are sometimes eaten as vegetable, and the seeds called post-dana are made into a kind of sweet pastry and eaten. The dry stem is used as fuel. Opium eaters come from all classes of the people, high and low, excepting the peasantry in Dholpur; pre-eminently Gujars, Minas, Brahmins (who, unlike the general usage in Bengal, till the soil in Rajputana) Golapurabs, Lodhas, Kachhis, &c. In fact they use no stimulant habitually, barring tobacco. Immoderate consumers of opium in any shape are rare in this State. It is often the custom among Kayasths and other castes as well to give small doses of opium daily to infants until they are six or seven years old, in order, it is alleged, to prevent them catching cold. Among Hindus, I guess, 10 per cent. of the adult male population use opium, and among Thakurs, i.e., Rajputs 20 per cent. The percentage among Musalmans may be slightly higher; young men between 20 and 25 also contracting the habit. Men above 40 years old think it beneficial to take the drug habitually, saying that it dries up the bad humours of the body and prolongs life. It is also said by the consumers to act as a general stimulant to the brain and the muscles. I have often seen kahar classes take opium before beginning a journey with a paliki and passenger on their shoulders. As to crime there is no record in this State to show that it has been attributed solely to opium, not even petty thefts have come to my knowledge. Opium is not considered to affect the morals of the consumer. Those that use chandu and madak show signs of deterioration in the physique. I am strongly of opinion that opium has done no harm whatsoever to the population of Dholpur. The habit is not easy to shake off, and any prohibition of the growth of poppy would be a most difficult task. If opium was prohibited, alcohol would take its place or perhaps the hemp-drugs. As it is, Rajputs are addicted both to opium and alcohol; their women using the latter only. Opium is offered to a visitor as a cigarette or cheroot is in an English family. Hence this drug is looked upon as an article of general consumption.

21,656. There seems to be a very remarkable variation in the area under poppy from year to year, how do you explain that?—I think it is owing to the uncertainty of the profits to the traders that they do not advance money. I have mentioned that Rajakhara has given the cultivation up, perhaps owing to the uncertainty of the profits.

21,657. Do you mean uncertainty of yield?—I mean there is no profit to the traders in the long run.

21,658. What do you attribute that to?—To the fall in price of opium. Traders are not always certain as to the prices they will get, so that they will not advance money to the cultivators as regularly as they otherwise would.

21,659. The cultivators cannot grow without the advances?—They do not care to cultivate without advances.

21,660. You say that there will be a loss of land revenue; is there a special rate on poppy land, or

what?—The rate which prevails in Dholpur differs according to the constitution of the land. The highest rate is Rs. 12 per acre. This includes either poppy cultivation or sugar cane.

21,661. In the particular district you have mentioned, where the cultivation is not now carried on, has the land revenue been reduced?—No.

21,662. Why do you estimate that there would be a great reduction on the land revenue in other parts if in one particular part where it is voluntarily given up, no reduction is made?—The State demand on land where they grow poppy is Rs. 12 on an average per acre. Poppy generally brings in something more than Rs. 12 to the zamindars, the intermediate class of people between the State and the cultivators.

21,663. You say you believe that before the appointment of the Royal Commission the attention of the natives had never been directed to the use of opium whether for good or for bad. We have been told several times by witnesses that they never heard people in Rajputana speak in favour of opium. Do you think that until this question came up it did not occur to them to speak of it either favourably or unfavourably, that they regarded it as a matter of course?—Yes.

21,664. (Mr. Fanshawe.) You state that the selling of chandu and madak has been made penal for some years past, have you been successful do you think in preventing the use entirely in Dholpur?—Yes, excepting in one or two families where they use it, we have succeeded.

21,665. At any rate, you think the use of it has been largely restricted?—Yes.

21,666. Have you a fixed land revenue settlement?—Yes, we have had one for 12 years.

21,667. What is your revenue demand on poppy land?—The State demand of revenue is regulated according to the class of soil.

21,668. What is the State revenue on the class of soil which you call poppy land?—Rs. 12 an acre.

21,669. What did you mean by saying that the zamindar would lose?—The zamindar is an intermediate man between the State and the cultivators, he collects the rent and is paid 5 per cent. theoretically for the collection.

21,670. The zamindars in your State are not landholders?—No, except the chief one.

21,671. They are a special class who collect rent?—Yes.

21,672. What are they paid?—Theoretically 5 per cent.

21,673. You say you have not reduced the revenue demand in the places where poppy cultivation has stopped; I do not understand how you arrive at the loss?—If poppy cultivation were stopped the zamindars would lose their percentage.

21,674. You mean the money that the State pays for collecting?—No. It is not strictly 5 per cent., the zamindars collect the rent from the cultivators and the cultivators pay Rs. 20 to the zamindars. We have calculated at that rate.

The witness withdrew.

MUNSHI BHOLA NATH KAMDAR called in and examined.

21,698. (Mr. Mowbray.) You are chief revenue and administrative officer of Shahpura?—Yes.

21,699. You have a statement to submit to us with reference to the cultivation of poppy in your State?—Yes. The annual statements submitted to the agency will clearly show that the cultivation of poppy during the last five years only was very limited and much less than what has been in the previous years. The reasons assigned for it are as follows. The irregular fall of rain in 1889 which was very unfavourable to the poppy crop which being damaged yielded but a poor produce. In 1890 and 1891 there were drought and famine. The insufficiency of water in wells and the urgent want of fodder for cattle forced the cultivators to sow barley in the irrigated area of poppy cultivation. In 1892 the excessive loss in the preceding two years of cattle, and the want of the advances resulting from the failure of poppy crop during the last three years made the cultivators incapable of cultivating the whole of the poppy

21,675. The rates charged by the zamindars would have to be reduced if poppy cultivation were stopped?—Yes.

21,676. Therefore they could not pay the Rs. 12 revenue to the State?—That is so.

21,677. The State consequently would have to reduce the demand?—Yes, to Rs. 7 or 8.

21,678. Have you any number of Rajputs in Dholpur?—Yes, a large number.

21,679. (Mr. Haridas Veharidas.) Is Dholpur an independent State?—Yes.

21,680. And, therefore, the British laws are not enforceable in that State?—No.

21,681. You say "if the cultivation is stopped by law"; you mean an imperative order?—Yes.

21,682. You mean that unless the British Government issued an imperial order you are not inclined to stop poppy cultivation?—No.

21,683. You are not prepared to accept compensation for the loss unless the British Government issue compulsory orders?—No.

21,684. (Mr. Pease.) Do you draw any distinction between the injury done by eating and drinking opium?—It is the same.

21,685. Or between taking opium in these different preparations?—There is no difference, they all have the same effect.

21,686. You have a strong feeling against the smoking of opium?—Yes.

21,687. That is the feeling throughout the State?—Yes.

21,688. (Mr. Mowbray.) Have you actually imprisoned people for selling madak or chandu?—We have not imprisoned them, but they have been fined.

21,689. Are there many cases?—No. There used to be five or six years ago. There were five or six cases for selling madak or chandu to smoke on the premises.

21,690. (Sir William Roberts.) When the practice of smoking chandu was more prevalent, was it confined to the lower classes?—No, some high-class Musalmans used to smoke chandu, and also the Jats, and some Brahmins.

21,691. Did they smoke it in the same way as the Chinamen?—Yes, they have a sort of pipe. They put a flame into the pipe and smoke from it.

21,692. Is there a difference between madak and chandu smoking?—Yes.

21,693. In your remarks just now you referred to chandu smoking?—Yes.

21,694. Have you any personal knowledge of the injurious results from chandu smoking?—There is a clerk in my office who smokes chandu at home. He is very lazy, and altogether looks very haggard.

21,695. Is that the only case you have noticed?—I have noticed three or four cases.

21,696. It makes them lazy?—Yes.

21,697. Much more than eating opium?—Yes, much more.

Umacharan
Mukhyopad-
hya.
(Dholpur
State.)

3 Feb. 1894.

Munshi Bhola
Nath
Kamdar.
(Shahpura
State.)

* These returns are summarised in the statement prepared by Lieut.-Col. Abbott, 222 Appendix VI. to this Volume.

Munshi Bholu
Nath
Kamdar.
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area in alienated lands was under estimated, for the land holders tried to show as little as possible. The out turn of opium of the above area was:—opium juice, 128 mds. 36½ seers; seed, 3,816 mds.; poppy heads, 414 mds. Taking an average for the past six years as shown in Appendix B.* The average out-turn thus taken is very low, for the last two years of famine and scarcity of water are taken into account. If the cultivation of poppy in the above areas were prohibited, the irrigated crops of sugar-cane, wheat and barley can be sown in its place, sugar-cane is the most productive crop as shown in Appendix C.* but as neither the soil in the pargana of Phulia is suitable nor water is sufficient, the cultivation of sugar-cane is impossible, and consequently wheat and barley crops would most likely be substituted for poppy. The diminution in the revenue demand, consequent on the substitution of wheat and barley crops is estimated to be Rs. 33,064 the poppy crop in pargana Phulia is charged at an average rate of Rs. 10 6a. 8p. per acre, excluding 6a. for patwari cess, while partition system is in use for wheat and barley crops. The value of the Raj share of the latter produce is nearly equal to the assessment for poppy in favorable years but when the latter crops are damaged in any way as is often the case, or the price is too low, the Raj suffers a loss; while no damage to the poppy crop or falling of the value of opium can have effect upon the revenue demands. It is also to be considered that when wheat and barley take the place of poppy crop there is no doubt that the value of the former must fall and also effect the value of jowar, bajra and other food grains on which the rent is charged in kind and not in cash. Consequently the Raj loss under this head will not be limited to the area under poppy but would also extend to the total revenue collected in kind. The details of the direct loss in revenue is therefore given in Appendix D.* The rate of assessment on poppy crop in the pargana Phulia in Shahpura is not so high as elsewhere, because under the custom of the pargana the cultivators are bound to have only ¼ of the irrigated land in each holding under poppy cultivation. As partition system is in use, the stopping of poppy cultivation would not necessitate a revision of revenue rates. In consequence of the above there would likely be no loss or expenditure under this head. The difference in profit on the cultivation of poppy and the crops of wheat and barley which would be substituted is Rs. 45 11a. 4p. and Rs. 46 3a. 4p. respectively per acre of poppy yielding opium and Rs. 32 11a. 4p. and Rs. 33 3a. 4p. respectively per acre of the crop yielding poppy heads as shown in Appendix E.* If poppy cultivation is stopped there would of course be a loss of credit to cultivators as well as to Bohras as, for opium was the best security for money advances. The revival of the credit seems impossible for the present and nothing can be said about it until the cultivators and the bankers attain a satisfactory state and the affairs are brought to a more settled condition.

21,700. You also hand in some appendices, which will appear in our appendix F?—Yes.

21,701. Will you tell us why there is a more perfect security to Bohras for advances on the poppy crop than on other crops?—Poppy is the only thing the value of which is collected in cash. It is given to the Bohra and the Bohra delivers it to the traders who pay cash at once.

21,702. (Mr. Fanshawe.) Have you a fixed land revenue settlement in Shahpura?—No.

21,703. What is the cash rate for the poppy crop?—The cash rate of land revenue of the poppy crop is Rs. 10 6a. per acre.

21,704. You regard wheat and barley as the crops which would be substituted for poppy, if poppy cultivation were prohibited?—Yes.

21,705. Do you charge cash land revenue rates for wheat and barley?—No.

21,706. What are rates in kind?—Yes.

21,707. What money value would you give to these rates in kind on wheat and barley?—About Rs. 10 per acre.

21,708. In estimating your losses therefore if poppy cultivation were prohibited you take the difference between Rs. 10 and Rs. 10 6a.?—Rs. 10 6a. for the land revenue, and 10 annas more for the patwari cess.

21,709. The difference is between Rs. 10 per acre and Rs. 10 6a. for the land revenue?—Yes.

* See footnote on preceding page.

21,710. What do you mean by the patwari cess; is there a higher cess on poppy cultivation?—No.

21,711. Then will you kindly explain?—It is a cess levied at about 5 or 7 pies per rupee. Crops which are not charged in cash but in kind have to pay grain in quantities. As to the crops on which cash is charged about 7 pies per rupee is charged for the patwari cess.

21,712. Why is the patwari cess reduced if poppy cultivation is given up?—In wheat and barley we get only Rs. 10 per acre, and the patwari cess is only 5 annas. On poppy we get Rs. 11 per acre and then the patwari cess is 6 annas; there is only one anna difference per acre.

21,713. Is the patwari a State servant or is he paid by the village?—He is paid by the village.

21,714. Why would the State have to make up the difference to the patwari?—As a rule it is charged at six pies per rupee, or if in kind a rupee worth of grain—six pies per rupee worth of grain.

21,715. But you say the patwari is paid by the village?—He is paid by the Raj.

21,716. You say you would suffer a loss so far in the wages of the patwari?—Yes.

21,717. (Mr. Mowbray.) I believe you also come here too make a representation on behalf of the Raja Dheraj?—Yes.

21,718. Does this representation express the view of His Highness the Raja himself which he wishes you to lay before the Royal Commission?—Yes. The statement is as follows:—Regarding the proposal for the prohibition of the cultivation and consumption of and trade in opium, Raja Dheraj thinks that it is an interference in the internal administration of the chiefship opposed to the sense of the "sannad" granted to the chiefship, and it is contrary to the usage which has uninterruptedly been followed since the chiefship was formed. 2. In the opinion of the Raja Dheraj no such wide spread or important evils have ever resulted from the cultivation and use of and trade in opium as to call for the strong measures proposed. 3. The prohibition would cause general discontent in every class of people for the following reasons. (a.) Poppy is the crop which affords employment to the cultivator and all members of his family as well as to field labourers and yields the most valuable produce. If it is stopped the field labourers and family members of a cultivator will have a less employment and consequently the earnings of the family would be less. (b.) The valuable produce of poppy crop liquidates the heavy debts of cultivators and is a security for all sorts of advances. If it disappears the cultivators will be reduced to poverty and must suffer a great deal in every respect for want of advances. (c.) To Bohras and traders opium is the only thing of merchandise on which a large amount of capital is invested without any risk of unfavourable market, for its quantity grows better, and its value increases for a certain length of time and is therefore sold only when the price is high and sufficient to pay the costs and the interest on the capital. (d.) To ordinary consumers is an indispensable article of requirement without which they are quite unable to do any work. (e.) To the middle-aged it restores full strength when they are tired, to the weak and old it is the only available drug which strengthens and enables them to work hard. If they are deprived of their occasional or usual doses of opium the impairment of capability for hard work would reduce them to a still poorer state. (f.) Among the rich and the noble it is used as an auspicious thing on all religious and social meetings. As it is generally used by both sexes of all classes of people in all ages and its moderate use is generally known to be beneficial, there is no doubt that the prohibition would create a general loss and grievous discontent. 4. Consequently it would be impossible to enforce any such prohibition by any reasonable means within the power of the chiefship. 5. The prohibition of the cultivation of and trade in opium would also cause a heavy loss to the chiefship by the decrease of land and customs revenue for the imposition of of increased transit duties on other articles would not be advisable for Shahpura where the trade is so dull and would consequently injure the existing trade. If the export trade in opium is stopped the loss of revenue would interfere with the administration of the chiefship. 6. The Raja Dheraj is however willing to adopt such rules for controlling the sale and consumption of opium by inhabitants of the chiefship as may be found

desirable and effective in British territories. 7. A memo showing total compensation due to Raj, and its subjects is herewith enclosed for favour of consideration.

21,719. (Mr. Haridas Voharidas.) Shahpura is an independent State?—It is a chiefship.

21,720. It has full powers of jurisdiction?—Yes.

21,721. Life and death?—In consultation with the British Government.

21,722. British laws are not in force?—No.

21,723. You have your own laws?—Yes.

21,724. If the British Government were to prohibit the growth and consumption of opium except for medical purposes, would the order be legally applicable to your State?—No, I think not.

21,725. (Mr. Pease.) What grounds have you for thinking that 50 per cent. of the males in your State take opium?—They are numbered in some of the villages.

21,726. With regard to females we were told that in Dholpur none of them took opium; do 25 per cent. take it in your State?—Yes.

21,727. Some of the opium I suppose is consumed by young men; do you approve of young men taking it?—Yes, some of them. My opinion is that when a man has to work hard and is tired the practice of taking opium is good.

21,728. Is it a good thing for a young man in health to take opium?—Not in large quantities; if it is taken in moderate quantities it is not harmful.

21,729. Do some of your people injure themselves by taking opium?—Some of them.

The witness withdrew.

SAH BADRI LALL called in and examined (through an interpreter).

21,737. (Mr. Mowbray.) You are customs officer of Shahpura?—Yes.

21,738. Have you any statement to lay before the commission?—Yes. If the production and export of opium be prohibited the loss to the chiefship will consist of—(a.) Customs import, export, and transit duties on juice, head, and seed. (b.) Local "mapa" and tulai charges on juice, head, and seed. The cultivators after collecting the produce make it over to their Bohras. Mapa duty is then charged at a rate of Rs. 2 per cent. of the value, at the same time Rs. 1 per cent. is charged on account of tulai. Both of the duties are levied by the Raj in Khalsa and by the jagirdars in alienated villages. Their rates differ in almost all villages the average of these is taken into account. The Bohras then import the articles to Shahpura for delivery to the traders. An import duty is then levied by the Raj at the rate of Rs. 3 2a. per cent. of the value. The juice is then manufactured into opium and exported to Bombay. An export duty including Bhom is then charged at Rs. 3 per cent. of the value. Nearly half of the poppy seed is pressed to make oil and the other half is exported to Ajmere or Beawar and is charged at the said rate of export duty. Besides some opium juice is imported to Shahpura from the neighbouring Meywar, Kishengarh, and Harauti villages by the traders who reside in Shahpura. Taking an average for the last six years the amount of income derived under these heads is Rs. 4713 as detailed in the annexed statement. The prohibition of trade in opium would require a revision of the customs tariff for reducing duties on other articles of trade with a view of encouraging the traders to adopt trade in other articles. No duty can be raised in Shahpura for the existing trade is so dull and the country is greatly suffering for the want of improvement in trade owing to its being situated far away from the railway lines and high roads and to the heavy taxation of duties in the surrounding Meywar districts. Consequently the state will probably have to abolish or reduce duty on grain and reduce the duty on oil (oil seeds) and other articles. Thus the amount of Rs. 7,000 derived from duties on grain will be reduced to 4,000, and the amount of Rs. 2000 will be remitted on other articles. The total loss therefore would come to Rs. 5,000. As there is no loss therefore would be no loss of revenue to the chiefship in the prohibition of the consumption of opium. The out-standing advances among the culti-

21,730. Have you made any allowance in your statement for those who have injured themselves by taking opium? You have given a statement of the loss to consumers; would there not be a benefit to consumers if they could not get opium?—To those who take it in moderation it would be a benefit.

21,731. Where have you made any allowance for the Rs. 7,500 which the opium consumers would save by not spending their money upon it?—They would be able to earn a great deal more than they would spend.

21,732. You have said that a certain sum is spent in opium; if the opium is not consumed that amount will be so much in their pockets?—It will not be in their pockets, because they must try to get some other medicine or other things to revive their strength, they will take other intoxicants.

21,733. You have said that some take it who ought not to take it, and that some take it to excess; so far they would be benefited?—Yes.

21,734. (Mr. Mowbray.) What is the amount you export to Bombay?—A hundred and twenty-eight maunds is the whole produce of the pergunnah; some is imported from neighbouring villages, about 50 maunds. Twenty-five maunds is the average consumption, and about a hundred and thirty maunds is exported to Bombay.

21,735. The export duty is Rs. 3 per cent. of the value?—Yes.

21,736. Which you estimate at Rs. 773 per annum?—Yes.

vators amount to Rs. 20,000, of which there is no doubt that Rs. 3,000 will remain irrecoverable, for the advances of cash money made to cultivators for their expenses and for the payment of land rents are always paid by opium and cotton crops. The cultivators generally keep the produce of grain for their use or if given to Bohras is returned to them for their daily use. Out of the out-turn of cotton too, the cultivators keep some portion for their personal use. But opium juice is a substance which is not used unless it is manufactured, nor is required by cultivators in large quantities, the Bohras have a certainty of recovering their money advanced to cultivators. If this cultivation of opium is stopped he will have to stop all advances in cash and consequently will lose an interest at 3 per cent. per month on a capital of Rs. 7,500 which he annually invests in the advances. On the promise of giving opium juice, the Bohras draw money from bankers without interest and support their cultivators and thus carry on their trade. If the cultivation is stopped the credit of the Bohras and of the cultivators will be lost. The Bohras will have no opportunity of investing their own capital, nor will be able to draw money from the bankers. The recovery of existing advances will not be in cash, Bohras will have to accept cattle, furniture, &c., or instalments. The value of Bharna will not be collected just to the amount for which it be accepted. The interest for the amount of instalments would be stopped. Consequently he will have a loss of about Rs. 4,000 under this head.

21,739. What is the amount of opium exported from the Shahpura State into the British territory?—One hundred and thirty or one hundred and thirty-five maunds.

21,740. What is the export duty charged by the Shahpura State?—Three per cent. on the value of the opium.

21,741. How much do you estimate that would come to in the year?—Rs. 4,713 is the average for six years.

21,742. Is that the duty when it is exported into Bombay, or is it all the duties which are charged by the Shahpura State at various places and on different occasions?—It is the total charge for the Shahpura territory.

21,743. I want to know the amount which the three per cent. ad valorem duty on opium exported to Bombay comes to?—It is the total export duty on opium and

Munshi Bholu
Nath
Kamdar.
(Shahpura
State.)

3 Feb. 1894.

Sah Badri
Lall.
(Shahpura
State.)

Sah Badri
Lall.
(Shahpura
State.)

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Mr. R. M.
Dane.

poppy seed exported from Shahpura to British territory.

21,744. You have said that the average amount exported is about 130 or 135 maunds; what is the

average value of that on which the 3 per cent. is taken?—Rs. 1,170.

21,745. On opium alone?—Opium alone; poppy seed is an addition to that.

The witness withdrew.

Mr. R. M. DANE called in and examined.

21,746. (Mr. Mowbray.) I understand you wish to hand in a list of witnesses who have attended here for the purpose of being examined and who have sent in abstracts of their evidence which have been supplied to members of the Commission?—Yes. The names only of those witnesses who, as far as can be ascertained, actually attended and furnished abstracts have been included in the list. They are not here at the present

moment because when the examination of the witnesses from each State was concluded all the witnesses belonging to that State went away.

21,747. I understand you wish to have their names, addresses and descriptions inserted on the minutes of evidence?—Yes. I do not ask that their abstracts may be brought into the appendix, because I do not think it is necessary.

LIST OF WITNESSES from Native States in Rajputana who came to Ajmere to give evidence and furnished abstracts of the evidence they were prepared to give, but who were not examined.

Meywar.

1. Mehta Takhat Singh, Mahajan, revenue official.
2. Partabji, Brahmin Kamdar.
3. Partha Patel Kumbi, cultivator.

Partabgarh.

1. Magan Lal, Mahajan, Sadr revenue officer.
2. Oonkar Pema, Kurmi, cultivator.
3. Issar, Borah, manotidar.
4. Futtch Mahomed, labourer.

Jhalawar.

1. Pyari Lal, Mahajan, manotidar.
2. Ruj Mul, Mahajan, manotidar.
3. Sewa, labourer.
4. Dewa, carpenter.
5. Gulab Singh, Sondia, jagirdar.

Kotah.

1. Mor Singh, Rajput, jagirdar.
2. Pandit Uma Shankar, Brahmin superintendent of Customs.
3. Ram Chandra, Kayasth Patel.
4. Oonkar Mina, cultivator.

Bundi.

1. Shah Kesari Lal, Brahmin, Customs superintendent.
2. Ganpat Lal, trader.
3. Sukh Lal, Mahajan.

Udaer.

1. Govind Baksh, money lender and drug contractor.
2. Jawahir Lal, Kayasth revenue official.
3. Zabar Khan Lambardar.

Bikanir.

1. Thakar Pani Singh, Rajput Puttadar of Brichawas.

Sirohi.

1. Sobha Chund, Mahajan.
2. Ada Barad Laldanji, Charan jagirdar.
3. Ada Barad Ramdanji, Charan jagirdar.

Tonk.

1. Sahibzada Oobeid Ullah Khan, C.S.I., Minister.*

Marwar.

1. Bhumia Daya Bahadur Singh, Rajput.

* Not examined owing to ill-health.

The witness withdrew.

CAPTAIN P. J. MELVILL called in and examined.

Captain P.
J. Melvill.

21,748. (Mr. Mowbray.) You are Collector of excise, customs and opium for Ajmere-Merwara and Assistant Commissioner of Ajmere?—Yes.

21,749. And in that capacity you hand in a memorandum which is in the hands of the Commission and will appear in the appendix?—Yes.

21,750. Will you explain the item with regard to Ploughing, Rs. 5?—The reason of it is this. The cultivators are very poor, and a considerable section of them not having ploughs of their own are obliged to hire them. If they have ploughs of their own and use their own oxen, they have to give them extra food during the time, the work being fairly hard. That is the reason why it is put in. It makes no difference in the calculations because it is on both sides for cereals, cotton and opium.

21,751. Is that the reason why you have put in that item for the expense of ploughing, but not for the other forms of labour?—Yes. You will see at the end that I have put in other forms of labour, because they supply the labour themselves.

21,752. (Mr. Fanshawe.) You have left out the cost of water for irrigation because they would irrigate

themselves?—Yes, it is entirely well land. Then I may say that the cultivators in Malwa live at an average distance of 50 miles from the nearest market town, and it is a matter of enormous importance to them to have a crop which is portable. Fifty miles would take them about three days.

21,753. (Mr. Pease.) Were you present when a statement was made with regard to some chandu smoking places in Ajmere?—I was not.

21,754. Can you give any information on the subject?—Some little time ago we found that there were two illicit chandu shops, but they have been closed. It is exceedingly difficult to detect cases of this kind, because under the law as it at present stands the possession of five tolas of opium or preparations of opium is allowed, and so long as a man has not more than five tolas it is impossible to convict unless you can prove a sale. No doubt it is smoked to a certain limited extent.

21,755. (Mr. Fanshawe.) The witness stated that there was unmistakable evidence of its having been sold?—I shall only be too delighted if he will furnish me with the evidence; I cannot say more.

The witness withdrew.

RAO KESRI SINGH called in and examined.

Rao Kesri
Singh.

3 Feb. 1894.

21,756. (Mr. Mowbray.) You belong to Bhinae?—Yes, I am uncle to the present Raj, and I hold the village of Bhinae.

21,757. Where is Bhinae?—It is an estate in Ajmere.

21,758. What is the area under poppy in the Bhinae Estate?—The average area is about 16 acres.

21,759. In what form do the members of your caste consume opium?—Rajputs mostly eat it. Some make an infusion of it and drink it. "Post," an infusion made from poppy heads, is used by Rajputs of the poorer classes.

21,760. Do men, women, and children alike take it?—Many Rajput men eat opium. Amongst the women, only widows and old men use it as a rule. It is always given to children till they are about three years old, and then it is discontinued.

21,761. What proportion of the caste take it?—Amongst the men, about 50 per cent.

21,762. What proportion, if any, of the persons whom you have mentioned above as taking opium, take it to excess?—Amongst the men, about 7 per cent. Women very rarely take it to excess.

21,763. How often is it taken a day, and how much at a time?—It is generally taken twice a day, and about 1½ mashas at a time.

21,764. What are the special occasions on which it is taken, and is it considered absolutely necessary to

take it at these times?—Ceremonies connected with births, adoptions, betrothals, marriages, and deaths, religious festivals, and social gatherings. On these occasions it is considered absolutely necessary to take opium.

21,765. What are its usual effects on those who take it in moderation?—Its effects are beneficial. A man who takes it in moderation preserves his health.

21,766. What would be the result on the habits and customs and physical condition of your caste, if opium could not be procured except as medicine?—If the possession and sale of opium were prohibited, the health of consumers would suffer, and amongst Rajputs generally there would be the greatest discontent.

21,767. Do you yourself take opium?—Yes, I have taken it for the last 18 months, and have derived great benefit from it. I take half a ratti of opium twice a day. I have not increased the amount since I commenced taking it.

21,768. What is your age?—Forty-two.

21,769. You say that 7 per cent. amongst the men take opium in excess; will you explain what you mean by that?—Those who take five or seven mashas at a time are excessive eaters.

21,770. Does the opium eating in their case cause harm to their health?—In some cases it does injury to their health; in others the consumers keep their health well.

The witness withdrew.

SUBADAR DALLA called in and examined (through an interpreter).

Subadar
Dalla.

21,771. (Mr. Mowbray.) You are from Merat, your age is 52, you reside in Chittar, Merwara, and you are a pensioned Subadar of the Merwara battalion?—Yes.

21,772. Are you a cultivator of poppy?—Yes.

21,773. If the cultivation of the poppy crop were prohibited what crops would most likely take its place irrigated or unirrigated?—As a rule in Merwara, poppy is cultivated either on land which is too moist for the cultivation of maize, or on land on which the proprietor has raised a cotton crop. In the former case, cotton is usually sown in the Kharif, and poppy in the Rabi; cotton is not picked till it is too late to sow wheat, barley and other grains, and the only crop which it is possible to sow for the Rabi is poppy. In the latter case, either cotton would not be sown, or no Rabi crop would be obtained. If the cultivation of the poppy were prohibited the results would be (1) that the owners of land not suited for maize and other Kharif crops would be able to raise one crop only (the Rabi) in the year, and the payment of the Government revenue demand would therefore press more hardly on them than at present; and (2) that the owners of other land would be deterred from sowing cotton which is a profitable crop. The prohibition of the cultivation of poppy would create great dissatisfaction amongst the cultivators in Merwara.

21,774. In what form do the members of your caste consume opium?—They mostly eat it, but a few make an infusion of it and drink it. Many people make an infusion of poppy heads, which they drink.

21,775. Do men, women, and children alike take it?—Women very seldom take it, and it is only given to them and to children as a medicine.

21,776. What proportion of the caste take it?—About 30 per cent. of the men take it.

21,777. What proportion if any, of the persons whom you have mentioned above as taking opium, take it to excess?—There are very few who take opium to excess. Perhaps one per cent. of consumers.

21,778. How often is it taken in a day, and how much at a time?—As a rule it is taken twice a day,

and in amounts ranging from one to three ratis. I myself take two ratis twice a day.

21,779. What are the special occasions and purposes for which it is taken, and is it considered absolutely necessary to take it at these times?—Whenever any number of the caste assembles, opium is always eaten. On such occasions as visits of condolence on the death of a person, opium must be eaten.

21,780. What is the effect of the consumption of opium on those who take it in moderation?—Its effects are beneficial, and it enables a man to do more work and endure greater fatigue.

21,781. What would be the result on the habits and customs and physical condition of your caste if opium could not be procured except as medicine?—The result would be that the health of consumers would suffer, and men would probably drink more liquor than they now do, and take to using drugs, such as ganja.

21,782. Have you anything more to say on this subject?—I first ate opium during the Afghan war. At that time about one-third of the regiment ate it, and we found it of the greatest use in enabling us to support the cold and great fatigue. After returning from Afghanistan I gave up eating opium, and did not take it again till about three years ago when my health began to fail. I then took to eating opium again, and have found it of great benefit. If the cultivation and sale of opium is prohibited there will be great dissatisfaction among the people. I have never increased the amount of opium which I take, since I began eating it.

21,783. (Mr. Pease.) What age were you when you returned from the Afghan war?—About 40.

21,784. What quantity did you take in the Afghan war?—Four grains twice a day.

21,785. Did you find any difficulty in giving it up?—When I gave it up I felt very uneasy, and had to drink liquor for some time. I suffered from diarrhoea. At last I gave it up.

21,786. Did you find your health after you had given it up as good as it was before?—Yes.

The witness withdrew.

Seth Sobhag Mull.

3 Feb. 1894.

SETH SOBHAG MULL called in and examined (through an Interpreter).

21,787. (Mr. Mowbray.) I understand you are a merchant of Ajmere?—Yes.

21,788. Do you deal in other things besides opium?—In grain, cotton, silver and gold; I am a banker.

21,789. What would be your loss as an opium merchant, if the production and export of opium was stopped?—Poppy is not cultivated in the Ajmere district. About 5,000 pailas, are brought here annually from Kotah, and about 20 maunds of an opium named "nikhalia" from Jawad and Nimbahera. As opium is sold here at an average profit of Rs. 2 per paila, the loss to the merchants of Ajmere would be about Rs. 10,000 per annum. I import opium from Kotah, and sell it to the license-holders in Ajmere at a profit of Re. 1 or Re. 1 8a. per paila. I have a shop at Kotah, and opium is purchased there and forwarded to customers and my shops at other places, Re. 1 per paila, being charged on account of commission and other expenses. I make advances to cultivators, and instead of paying interest they sell me their opium at Re. 1 per paila, less than the market rate. At Indore, in Malwa, I have a third shop which deals in opium only. Malwa owes its prosperity to opium, and if the cultivation of poppy were prohibited there, I would suffer very heavy loss. The details of this loss can be supplied by my principal agent at Indore, if enquiries are made there. They are briefly:—(a.) I deal with the cultivators of opium and make a profit of Rs. 8 on every 5 seers of opium on account of interest, discount, &c. (b.) I make a profit without any risk. The cultivators, to whom advances are made, sell me their opium at Re. 1 less than the market rate for 5 seers. (c.) My customers for whom I procure opium with my own money, pay me Rs. 5 on every 5 seers of opium on account of interest and discount. (d.) I make a profit of Rs. 15 per chest exported by me to Shanghai and Hong Kong.

21,790. Could you to any extent compensate yourself by other business; if so, how and to what extent?—In the Ajmere district, where no opium is produced, a loss of only Rs. 10,000 per annum would be caused, and we could compensate ourselves for this by trading in grain, cotton, gold, silver, cloth, &c. But many other trades depend on opium. In connexion with the opium trade, we deal in hundis for large amounts, and obtain good interest on the money so utilized. As a tank supplies water to wells by percolation, so opium supports other trades. The prohibition of the cultivation of poppy would therefore injure all other trades.

The witness withdrew.

Adjourned to Tuesday next, at Indore.

At the Residency, Indore.

SIXTY-FOURTH DAY.

Tuesday, 6th February 1894.

[Section A.]

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir WILLIAM ROBERTS, M.D., F.R.S.
The Hon. Sir LACHMESWAR SINGH, Bahadur,
K.C.I.E., Maharaja of Dharbhanga.

Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWITT, C.I.E., Secretary.

Mr. R. J. CROSTHWAITE, C.S.I. called in and examined.

21,805. (Chairman.) Your position is that of Agent to the Governor-General for Central India?—Yes, I am now in the thirty-first year of my service in India. For the first 15 years I was in the North-Western Provinces

We could not compensate ourselves for the loss which would be caused by the prohibition of the cultivation of poppy by any other business. Suppose the money now invested in opium were invested in grain and cotton; these articles cannot be kept for more than a year or two, and if they are not sold within that period the trader suffers heavy loss or is absolutely ruined. On the other hand, as opium gets older it increases in value. For these reasons we could not compensate ourselves for the loss which would be caused by the suppression of the opium trade by trading in grain or cotton. Only very small profits can be made on cloth, spices, metals, &c., a person who invests his own money in these articles can make a profit, but only a small one. Further, the opium trade gives employment to thousands of people, and if the cultivation of poppy were prohibited we could not compensate ourselves for our loss by any other business.

21,791. You say that in the Ajmere district no opium is produced, but opium is produced, I believe, in Merwara?—Yes.

21,792. (Mr. Haridas Viharidas.) Do you take opium?—No.

21,793. The custom exists in your caste?—Yes.

21,794. Do many of them eat opium?—A few only.

21,795. As a habit or occasionally?—Occasionally.

21,796. What is your caste?—Oswal, and I am a Jain by religion.

21,797. Do the people take it after 40 years of age?—In case of disease.

21,798. Do they take it as a habit in that case?—Yes.

21,799. What would be the dose generally?—Half a ratti twice a day.

21,800. Do you call that a moderate dose?—A moderate dose.

21,801. (Mr. Pease.) You state that as opium gets older it increases in value; for how many years?—20 or 25 years.

21,802. Why does it increase in value?—It is more beneficial for eating.

21,803. Is it a matter of flavour?—It causes a difference in the taste.

21,804. Does it become stronger with age?—It is not injurious as far as heat is concerned.

ment of India in the Legislative Department. I have been agent to the Governor-General in Central India since the 1st of January 1891.

21,806. Will you state briefly the position of the States in Central India with reference to the suzerainty of the British Government?—There are numerous States in Central India, some of which are independent, subject to the suzerainty of the British Government, and some have less independence, the authority of the chief being restricted in various particulars. There is also a large number of petty Chiefs who, though they have not the status of a ruling Chief, yet administer the affairs of the local area included in their tenures, subject to a varying amount of control on the part of the British Government or of a superior State. These tenures are usually known as "estates."

21,807. How are these different States and Estates circumstanced with reference to the production of opium?—In about 46 States and Estates, situate for the most part in Malwa, the productions of opium may be said to exceed the demand for local consumption, and from these opium is exported. From some of these 46 the export is considerable, and the Chiefs realise a large amount of revenue from opium. In others the export of, and revenue derived from, opium is not so considerable. There are also States and Estates in which the production of opium is equal to, or less than, the local consumption, and from which there is practically no export. In all the opium-producing tracts the amount derived from the drug forms an important item in the revenue of the Chief. Speaking generally it would not be possible to abandon this source of revenue without involving the States in financial difficulties, as it would not be practicable to raise the necessary amount of revenue by other forms of taxation. The large tracts of country comprised in Bundelkhand and Baghelkhand do not produce enough opium for local consumption. The States in these tracts, as a rule, raise a small amount of revenue by selling the monopoly of the sale of opium, and in some cases by imposing an import duty.

21,808. Can you tell us anything with reference to the history of poppy cultivation?—It is not possible to state when the cultivation of the poppy first commenced; but it must have been in very ancient times, as there appear to be no traditions about it. It is said not to be mentioned in medical works before A.D. 1400. In Sir John Malcolm's time, about 1819, the cultivation was generally carried on. There is a family at Ujjain still called Jahazwala, because their ancestor exported opium in his own ship from Broach, probably about 1800.

21,809. Will you describe to us the steps which the Government of India has from time to time taken in order to secure a control over the production of opium in Malwa?—About 1818, the Government of India first endeavoured to control the production of opium in Malwa, with the object of preventing the Malwa opium from interfering with the Bengal monopoly. Malwa opium was taken to Din, Daman, and Karachi, and shipped to China, and so competed with the Bengal opium. Agreements were concluded with several States by which the Darbars, in consideration of the payment of compensation by the British Government, were to sell their surplus opium to the British Government, and were to limit the area under poppy cultivation. The first agreement was entered into in the year 1826. Gwalior and several other States had, however, refused to conclude agreements of this nature, and the result was that large quantities of Malwa opium were exported to China without passing through British India. In those States, with which agreements had been concluded, there was general discontent, and smuggling was carried out on an extensive scale. The result was that the British Government decided about 1829 to terminate the agreements, and in 1830 the pass system was adopted, the rate per chest being fixed low (Rs. 175), so as to draw the opium to Bombay, and five years later this rate was lowered by Rs. 50. Afterwards, on the subjugation of Sind in 1843, it was possible to close the route to the other ports, and the rate of pass duty was steadily raised until it was fixed at Rs. 700 in October 1861. The result of the high pass duty has had the effect of decreasing, or at least preventing the increase of, poppy cultivation. The profits of the cultivator are reduced to a minimum, and the export trade has been injured.

21,810. Have there been any applications on the part of those interested in the trade for a reduction of the

pass duty?—In consequence of the injury caused by the high duty to persons interested in the opium trade, the Government of India has been asked to reduce the duty. In 1882 the merchants submitted a memorial, which was supported by the Maharaja Holkar of Indore; in 1883 the merchants of Malwa, and 1890 the leading merchants of Indore submitted a memorial. In June, 1882, the duty had been reduced from Rs. 700 to Rs. 650, and the first two memorials were unsuccessful. In July, 1890, the duty was reduced to Rs. 600. If the price of opium continues to fall, a further reduction of the duties imposed by the British or the Native Governments will be necessary in order to allow of the export of the drug.

21,811. Turning our attention to the treaties with the Rajput States, do you consider there is any ground for saying that they have been of an unduly burdensome character in relation to poppy cultivation?—My attention has been called to a statement made by Mr. St. George Tucker in 1829, to the effect that the Government of India contracted burdensome treaties with the Rajput States, to introduce and extend the cultivation of the poppy. This statement must be erroneous as regards the Central India States, as the treaties or agreements concluded with the Malwa States had for their objects the restriction of the free export of opium from Malwa. The third article of the agreement of 1826 with the Maharaja Holkar provided that the Maharaja's Government should confine the cultivation of poppy in his territories within an extent calculated to yield a quantity not exceeding 6,000 maunds of dry opium. Of this the British Government agreed to buy 5,000 maunds, leaving 1,000 maunds for consumption in Indore territory. The fact that the smuggling of opium assumed such alarming proportions shows that more opium was produced in the States than was required by the British Government. I am not aware that the Native States have ever been pressed to increase the cultivation of poppy. I can find no records in my office to show that they have. It would be useless to use pressure, as no one would cultivate at a loss, and if the cultivation were profitable it would be extended without any pressure. The rent of land is fixed with regard to the quality of the soil, and the tenant of first-class land paying a high rent will of course grow the most profitable crop he can. We have now no agreements with Native States by which they engage to manage their opium cultivation so as to safeguard the British revenue. The cultivation of the poppy is left to the option of the cultivator, who is guided by the market. If the price of opium were high and the cultivation paid well, a State might seek to extend cultivation by spending money on irrigation works, but, as far as I am aware, no direct pressure is, or could be, put on the cultivators. In some cases a tax is levied on the crude opium produced in each field, but in other respects the cultivator can deal with the crop as he does with any other crop, selling it or storing it as he thinks best. Except where the cultivator is well off, he takes advances from a banker or zamindar just as cultivators do generally in India with respect to all crops. The best and most prosperous class of the peasantry cultivate the poppy, and the possession of a poppy field is considered desirable as showing that the cultivator has a good position in the village. The poppy requires good irrigated land, and, as a rule, two crops are raised in the year. Indian corn is generally the first crop, and is grown in the rainy season. It would be difficult to induce the cultivators to give up a system of cultivation which they have followed for generations, especially as there is no crop which matures in so short a time as opium, and which can be so profitably grown after another crop in the same year.

21,812. What has been the result of your inquiries and personal observations with regard to the consumption of opium in Central India?—The result of my inquiries regarding the consumption of opium in Central India is that it is very general. All castes and religions, except perhaps the Bohras, can eat opium. The Jains, whose religion forbids all intoxicants, may eat it. Children are, as a rule, given opium until they are about three years of age, when it is discontinued. The rule is that men do not begin to eat opium until they are over forty. The general opinion of the people is that opium-eating in moderation is beneficial and conducive to health, especially in the case of young children and elderly people. I have heard it said that the moderate use of opium is not good, inasmuch as the daily dose is likely to be increased, but I think

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this is a mistake. The moderate consumption of opium is general, and excessive consumption exceptional, which could not be the case if moderate consumption invariably or even generally led to excessive consumption. I have had to take opium myself in England as a medicine for some time. I did not feel the slightest tendency to increase the dose, nor any disinclination to stop taking opium. Certainly the people do not regard the moderate use of opium as in any way disgraceful. The practice of giving opium to young children prevails even among the upper classes, and amongst the Rajputs, except perhaps in Bundelkhand and Baghelkhand, it is considered a necessary act of courtesy to offer a guest opium, as in Europe he would be offered a glass of wine or a cup of tea. On the other hand, in some parts of Malwa opium-smoking is considered bad, and in some States is prohibited by the Chief. Many persons are of opinion that opium-smoking in the preparation called *chandu* is injurious to health, and I am informed that this is the reason of the prohibition. The fact that opium-smoking is prohibited, while opium-eating is not, goes to show that opium-eating is not believed to be injurious. If opium-eating were distinctly injurious, and the excessive consumption of opium at all common, I should certainly have known, during my residence in India, of cases either among my own servants or among public officials in which a person had become incapacitated by reason of eating opium. I cannot recollect one case, and I believe that, having regard to the climate, the constitution of the people, and the nature of their diet, opium is a valuable drug, preserving them from and curing them of various ailments. If the moderate use of opium led to the excessive use, and so to the ruin of the consumer's health, it is difficult to understand how the population could have increased. It appears from the last census that the increase in the population of 20 opium-producing States amounted to over 500,000, an increase of nearly 9 per cent. Moreover, considering the number of years during which the custom of eating opium has obtained, there would be a general deterioration of the village communities, and the evils of opium-eating would have attracted the attention of the chiefs just as the evils of smoking opium have.

21,813. How do you compare alcohol and opium? Which do you think is the more injurious of the two?—As a rule, people who eat opium abstain from alcohol. The Sikhs are, I believe, an exception. I have no doubt that alcohol is more injurious in every way than opium-eating. I have had considerable experience of the criminal administration as a magistrate in the North-Western Provinces, and as Judicial Commissioner in British Burma and in the Central Provinces. I know that drink leads to crime, but I know of no case in which opium-eating excited a man to commit a crime. From my inspections of jails in the Central Provinces I should say that among criminals opium-eaters are in the minority.

21,814. What have you to say as to the practicability of limiting the sale of opium to medical use?—I do not think that the suggestion, that the cultivation of the poppy and the production of opium should be prohibited, except to the extent required for medical use, is practicable. It would be impossible to ascertain the quantity required for medical use. Opium is the most valuable medicine the people have, and it would be cruel to deprive them of it. There are no chemists, and a supply would have to be kept in every village. The result would be that opium consumption would continue as at present. This proposed partial prohibition of opium would be unpopular, both with the chiefs and people. We have no right to demand the consent of independent chiefs to such a prohibition. They have the right to decide whether their subjects may use opium otherwise than as a medicine. They have also the right to regulate the cultivation of the land in their territories. If by the payment of compensation we induced the principal Chiefs to agree to the prohibition of opium, except to the extent required for medical use, it would still be necessary to arrange for a like prohibition with the numerous petty Chiefs who have a right to manage the cultivation of their tenures without interference from the superior Chiefs. If such an arrangement were made it would be almost impossible to secure that it was properly carried out. The amount of supervision and interference which would be required for that purpose would cause great friction, and, from a political point of view, would be dangerous. It is probable that the

Chiefs would be unable to restrict the production of opium without using their armies to enforce their orders. An attempt to stop the poppy cultivation would involve the risk of throwing the opium-producing country into a state of civil war.

21,815. What about the loss of revenue to the States, the petty Chiefs, jagirdars, and cultivators?—The prohibition of the exports of opium from the Native States through British India would involve a great loss of revenue to the States, the petty Chiefs, and jagirdars, and of profits to the cultivators. It would also ruin a number of merchants. Such a prohibition would, in my opinion, be opposed to the spirit of our treaties of friendship with the States, and would be regarded as an unjustifiable act of oppression. If the States agreed to the arrangement in consideration of the payment of compensation, the prohibition would still be most unpopular. To distribute compensation between the ruling States, subordinate Chiefs, jagirdars, and other landholders, the tenants and the merchants, would be a matter of great difficulty.

21,816. Do you think there is any grave risk of extensive smuggling if the policy of prohibition were attempted to be enforced?—The amount of compensation which would have to be paid for the loss caused by the prohibition of the export of opium cannot be well ascertained. Colonel Robertson will give the amount which, it is calculated, will cover the loss; but the States would, of course, expect that the compensation should be liberal. I have no doubt that, if the export of opium were prohibited, smuggling would become prevalent. The smugglers would have the sympathy of the people generally, and it would be extremely difficult to put a stop to the illicit import of the drug into British India. The expense of the preventive force would be very great, as the frontier to be guarded would be about 2,385 miles in extent. In many parts the border lands are covered with thick jungles, and it is easy to smuggle opium.

21,817. We may gather from your evidence that, in your view, opium is a necessary article of consumption, and in many cases beneficial, and that prohibition would be decidedly unpopular and not called for by any considerations of a moral nature or otherwise?—I do not say that I consider opium necessary and beneficial to health; I am not prepared to say that, but I say that the cultivation is popular and consumption general, and that the people regard the consumption of opium as necessary. I may say that if opium had been like drinking I must have seen cases where men had been ruined by it. I have seen cases where men have been ruined by drink and have committed crime. With regard to the opinion of the people in this part of the country, I have no doubt that they regard it as necessary and beneficial to health; not all, but a large proportion.

21,818. Is there a party in these States, a certain number of persons, favourable to prohibition?—I am not aware of it. In making my inquiries I have spoken to the people that I have thought would be most competent to inform me. I have spoken to Chiefs of States, to their sirdars and officials, and the subhas of districts in Gwalior, and asked them privately their real opinion. In that way I have formed my view as to the opinions of these people. I am of opinion that it would be dangerous to interfere with the cultivation of the poppy in, or the export of opium from, the Native States. There are so many States which have a right to regulate the cultivation of land within their territories that it would be extremely difficult to enforce any limitation of cultivation. The cultivation is popular and the consumption of opium is general, and is, as a rule, regarded as necessary and beneficial to health. As a medicine the drug is most useful, and largely increased. To interfere with the consumption of opium would, I think, be as unpopular as to interfere with the use of tobacco in England, and would give rise to discontent and suspicion, which might result in most dangerous consequences.

21,819. (Mr. Wilson.) You have referred in your evidence to numerous States. I see that in Colonel Robertson's paper there are certain lists mentioned. Do you know whether these lists include all that you have been referring to?—Colonel Robertson will be able to tell you. His list, I should think, would include them; it may not include all the States which are called

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the Native states attempt to put down what they believe to be injurious?—They forbid opium-smoking. I asked several of them, and they said that if a man smokes opium, he becomes yellow and dries up and is perfectly useless. They did not condemn it on moral grounds; they merely said it destroys the man, and on that ground they felt bound to prohibit the smoking of opium. In the same way I say that if the eating of opium made a man turn yellow, dried him up and made him useless, the Chiefs would probably stop it, just as they stopped opium-smoking.

21,830. You do not go so far as to say that the rulers of these Native States practically stop that which they regard as injurious in reference to other matters?—I could not make a general statement of that kind.

21,831. As one example, is not hook-swinging still common in some of these districts?—I never heard of a case in Central India.

21,832. So far as Central India is concerned, you think it does not exist?—I have not heard of a case since I have been here. It might happen in an out-of-the-way place without my hearing of it. But I think I should have known of it.

21,833. I wish to ask you a general question as to the extent of the control that we profess to exercise over the proceedings of these Native rulers. You say it would not be right to do this and that; but as a matter of fact do we not to a considerable extent interfere with their individual liberty to put down what we consider abuses?—It is rather difficult to answer a question of that kind. The general rule that guides our interference with Native States is this. We have the chief power in India, and we are the main support which these States have at their back. We are therefore bound to see that the ruler of the State does not commit atrocious crimes or acts of gross oppression over his subjects. That would be the rule of our interference.

21,834. To take a case that has been raised before in this connection, what did we do in reference to the practice of suttee?—I should have to read up the history of it to give a satisfactory answer on that point. My recollection is that we did nothing beyond giving advice and pointing out to the chiefs that we considered that suttee was an objectionable practice, and that it was desirable that it should be discontinued. I do not think we did more than that. In the case of Indore we made a treaty stating that the British Government has no concern in the internal administration of the State or with the Maharaja's subjects and servants, over whom he is absolute. Of course, if the Maharaja were to commit atrocities or anything of that kind we should be obliged to interfere; otherwise, ordinarily, we do not interfere at all. He is responsible for the administration.

21,835. (Chairman.) In short, it comes to this, that if his rule is of such a character that you can call it gross misrule, you do interfere?—Yes.

21,836. And from time to time the British Government has stepped in and has appointed a council of regency, or a resident or an officer of its own who has taken charge of the Government for the time being. That has been where the misrule has been of such a character as to be described as gross. It is a question of degree?—Government would have to intervene and take the State out of the hands of the ruler if he were utterly incompetent.

21,837. (Mr. Wilson.) In the case of the smaller States, what you call Estates, we exercise a great deal more influence and persuasion?—We do not treat them with the same amount of political difference that we do the bigger States. With regard to criminal jurisdiction many of them are in a manner subordinate to the British Government. The evidence is often enquired into by the political agent. The guaranteed Thakur tries petty cases.

21,838. You say that there is a varying amount of control on the part of the British Government?—Yes.

21,839. Without entering into minute details I suppose that covers the ground?—I suppose it would, you might take it in that way. As regards the internal part, the cultivation and management of a petty Chief's estates, we do not interfere more than we do in the case of an important State. We are not bound by treaty in the same way as we are with the big chiefs. It must be recalled, however, that these guaranteed estates are nearly all part and parcel of the big State which covers them all by the treaty. The

21,820. You have stated that the rate of pass duty was steadily raised until it reached Rs. 700. Was any objection made, do you know, to that steady increase of the pass duty?—I have not seen any objection previous to that which I have mentioned. The price of opium was then high.

21,821. You state that if the price of opium continues to fall, a further reduction will be necessary to allow the export of the drug. Are you contemplating that the price of opium is likely to continue to fall?—I think there is a possibility of it, but it is impossible to say, owing to the present state of Indian coinage and numerous complications.

21,822. Would you consider that the British Government was in any way bound to reduce the duty by treaty or on moral considerations?—That is a complicated question. There are two parties taxing the drug, the one the Native State and the other the British Government. If the price of opium falls below a certain point it will be necessary to reduce the duty, or the trade of the country and the revenues of the State will be affected injuriously. It would then have to be considered which duty should go and in what proportion the reduction should be made.

21,823. You have said that Mr. Tucker's statement must be erroneous as regards the States of Central India. I have not his statement at hand; can you tell me if it appeared to include the States of Central India?—I think he said that burdensome treaties had been contracted with the Rajput States. There are Rajput States in Central India and there are Rajput States in Rajputana. I suppose what he referred to were the Rajput States with which these agreements were made, some of which were situated in Central India and some in the agency known as the Rajputana agency.

21,824. You have referred to the third article of the agreement of 1826 providing that cultivation should be confined to a certain extent. I do not quite understand whether that restriction still exists?—That restriction went with the agreement. The agreement was put a stop to about 1829 or the beginning of 1830.

21,825. You say that we have no agreement with the Native States by which they engage to manage their cultivation so as to safeguard the revenue. Although we have no agreement, have we no understanding of any kind?—No understanding of any sort I think. The British revenue from opium depends on the export duty. It is protected by the British territory encircling the Native territory. We levy a duty on opium that goes towards the seaboard.

21,826. You say that possession of a poppy field shows that the cultivator has a good position in the village. I do not understand why that should be. Why might not a poor man have a small poppy field as well as a wealthy cultivator a big field?—We usually find that the best land goes to the best and most prosperous cultivators.

21,827. I suppose that is another way of saying that the best land makes the richest man?—You generally find that the house with the most expensive rent goes to the person who has the most money. In the same way if you have land of high value the probabilities are that it will not be let to the man who has got nothing.

21,828. You have stated that the people do not regard the moderate use of opium as in any way disgraceful. I understand your evidence to be rather of a general character. You do not make that statement with reference to any particular district, but as a result of your impression of the district over which you have supervision?—I refer to Central India and other parts of India where I have been. I have given the general result of what I know on the subject, especially with regard to the enquiries which I have made since the Royal Commission was announced. My attention was not directed much to opium in former times. I used to ask about it when I inspected the jails. Sometimes the men were suffering from the want of opium. In British jails opium is stopped directly the prisoner enters. He then becomes ill, and they give him opium again until he gets well. In the Native jails the practice is to ask a man whether he takes opium, and if he says yes, they say "you require it for your health," and they give it to him.

21,829. You say that the fact that opium is not prohibited, goes to show that it is not injurious. You would not go so far as to say that the rulers of all

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guaranteed estates are very peculiar. We have guaranteed their tenures and in that way to protect them against the Suzerain States. For example, take the state of Indore, because it is one with which we have treaties. Under Indore there is the petty Chief who has perhaps a small estate with an income of R. 25,000. We maintain him in his rights intact, and his jurisdiction in criminal and civil matters is a mere matter of custom which is very often extremely difficult to determine. But with regard to the interior economy of his state he is left perfectly free, and he is included under the Sovereign State in which the estate is situated.

21,840. You have referred to the profits of the cultivator and to cultivation being popular?—Yes.

21,841. Of course you are speaking to us about a great extent of country and a variety of conditions of life. Do I understand that it is your general opinion that on the whole the cultivation is everywhere profitable?—In Central India I think it is, certainly. They like their poppy crop just as a man likes to have an orchard round his cottage at home. They like to have poppy flowers and they like to have the opium.

21,842. You think that it is at present profitable?—It is certainly profitable or they would not grow it.

21,843. Has there not been a considerable falling off in price?—Yes, in price and in profit. The profit is getting very low, but in spite of that they are cultivating it. Last year and the year before the general report I had was that poppy cultivation was being discontinued, that it was decreasing, and that there were complaints that it did not pay, that the people were being ruined, and so on. This year I have not heard those complaints. They say that they have a plentiful supply of water. There have been two good rainy seasons, and the wells are full so that they can cultivate the poppy. They told me in places where I was travelling this year that they were sowing opium to a considerable extent, having plenty of water.

21,844. I suppose there is no inducement in any of these states in the way of advances from the State, as in the case of the Bengal Monopoly advances?—No, I do not think that there are any advances of money directly. The money is advanced by the village money lender or the opium merchants.

21,845. (Mr. Moubray.) With regard to the question of our interference with native states I rather gathered from you that it was what I may call an executive interference in the case of maladministration rather than an interference in the direction of legislation in those states?—We do not at all interfere with legislation.

21,846. I presume that if such a prohibition as has been proposed were carried out in British India and extended to the native states it would have to be done by legislation in those states?—It would have to be done entirely by the native chiefs themselves. We could not prohibit opium cultivation in a native state any more than we could prohibit it in France.

21,847. To stop it would require legislation rather than executive action on the part of the native state, would it not?—They would simply issue an order saying that opium was not to be cultivated, and afterwards they would have to enforce it, which would be an extremely difficult thing to do.

21,848. Are there any factories in Central India—cotton or paper factories or anything of that kind?—There is a large cotton mill here which belongs to the Maharaja Holkar.

21,849. Has any suggestion ever been made to the Government of his Highness that the recent factory legislation of the Indian Government should be extended to his State?—Yes, I suggested that myself, and he said that it was absolutely unnecessary, that the people were quite happy.

21,850. Is that the only instance in which you suggested the extension of the recent factory legislation?—There was a small State that said they would try to make something like a Factory Act for themselves, and I think the headman of the State drew up a kind of Act modelled on the Indian Factory Act.

21,851. I suppose the factory question is a very infinitesimal one in Central India, that the number of factories is very small?—Yes. In Baghelkhand a big factory has been started employing a great number of

hands and conferring a great benefit on the people. I have been over it myself. It is an immense benefit to the husband, the wife, and the children, all earning money. They are able to take it easy, and there is no pressure upon them to work as there is in European countries. They can always take a holiday, whenever they like.

21,852. With regard to another measure of the Indian Government, the Age of Consent Bill, has any attempt been made to induce the natives to carry out similar legislation?—No, that is beyond the scope of our interference. I do not think we should have a right to ask them to do anything with regard to the marriage laws and things of that kind.

21,853. You think that such a suggestion would be beyond the scope of your authority?—Of course it would be possible to suggest anything, but our ordinary practice would not go so far as that.

21,854. I suppose you would consider the cultivation and consumption of opium to be a matter concerning a common domestic habit and more difficult to deal with?—It is entirely within their jurisdiction. You could not touch it without infringing on their rights.

21,855. I suppose as a matter of argument a distinction can be drawn between prohibiting cultivation in the States, and prohibiting the import through our territory?—Of course we have a perfect right to do as we like in our own territory, but it would be really an extremely unjust and unfair thing to do. With regard to people like the Maharaja of Gwalior and the Maharaja Holkar we fought them in battle and had great difficulties. Then we made treaties which we called treaties of lasting friendship. We were always to be bound by the most friendly relations. It seems to me that if they had known that we were going to reserve the right to stop one of their articles of produce and destroy a portion of their revenue they would rather not have had the treaty, but would have fought it out. I think that with a fair gentlemanly construction of the agreement that we should be friends. It would not be fair to turn round and say, "We are going to put on such an import duty as will prevent your exporting one of your principal articles of commerce."

21,856. I suppose one might go a step farther and say that though, as you have told us, there is no agreement or even understanding, with regard to any assistance on the part of the native Chiefs, so to manage the opium traffic as to safeguard the British revenue, still as a matter of fact our pass duty is levied with comparative ease, owing to our being in cordial relations with the native Chiefs and their regarding us as treating them fairly?—As regards the levying of the pass duty, I do not think that the cordiality of the relations with the native chiefs would affect it very much. The opium simply comes into the scales and goes off by railway. We have the things in our own hands. Where it would affect our cordial relations with the Chiefs would be as regards smuggling. It is so easy to smuggle opium, and the devices are so ingenious, that if you had the native states against you I doubt if you could possibly prevent it.

21,857. (Mr. Fanshawe.) I understand you to say that the prohibition in an independent native State of the growth of the poppy or the opium trade is not a question in which interference would be justifiable, regard being had to treaty rights and obligations and the policy of the Government?—We should have no right whatever to do it.

21,858. Has there been any precedent, so far as you know, which might be relied on as a justification for such an act of interference as the prohibition of the growth of the poppy and the use of opium except for medical purposes would be?—No, there is no precedent for any interference of that kind. I suppose the salt case would come as near as anything, and we concluded that matter by treaty, paying a very high compensation. I do not know of anything else which can be at all taken as a precedent.

21,859. And that was entirely a matter of arrangement with the States on the grounds of fair and full compensation?—Yes, it was a bargain.

21,860. Referring to the antiquity of poppy cultivation you are no doubt aware that in the *Ain-i-Akhbari* the poppy is stated to be a staple product of the Malwa province?—Yes.

21,861. When you except the Bohras from the castes consume opium, I understand you to be referring Shia sect of Mahomedans?—Yes.

21,862. With reference to your remarks about the and most prosperous class of peasantry cultivating in this part of India, we have heard that both ehar and in the northern part of India the market lener, that is the Kachhi or the Koeri, is chief poppy cultivator, that he generally has a ll holding, and that though he is a good cultivator s not necessarily a large or prosperous man. Are referring to a different class here?—Yes. Poppy ultivated by the Kachhis here too. Some of them ; large holdings; they have irrigated fields with best soil, in which they would grow poppy when circumstances were favourable.

21,863. (Chairman.) I gather from you that the tion of the expediency of our interference in the rnement of a Native State in the name of the en-Empress, who is the acknowledged suzerain over ndia, depends upon the nature of the occasion?— I think it might generally be said that we have ight to interfere except where we are bound to do a case of gross misrule. In such cases, in the insts of justice and humanity, and in order to protect people against a ruler whom they would destroy at ; if we were not here, we are bound to interfere.

The witness withdrew.

Lieut.-Colonel ROBERTSON called in and examined.

21,867. (Chairman.) What is your present position? am the Political Agent of Baghelkhand and Super- ndent of the Rewah State, but have recently been gged under the orders of the Agent to the Governor- eral in collecting data for the whole of Central a regarding the production, consumption, export nd revenue derived from opium, in order that, so far as possible, reliable information might be presented to Royal Commission. The Chiefs of Native States as a rule, suspicious of interference in their affairs, dislike the trouble of having to supply any infor- tion about administrative questions, and unless ial measures had been taken to explain what was ied, and to urge upon them the importance of olying the best information available, the matter ld probably have been regarded as an ordinary and nportant question of routine to be treated with fference. There is good reason for believing that annual opium produce statements submitted by the es to Government have been prepared in a per- story manner, without any sufficient inquiry, or ine attempt to obtain reliable figures, such as has i made in the present instance. In order to present main points of the case for Central India in a prehensive manner, I have prepared* a statement h shows the States grouped in the order of their rtance from the opium revenue point of view; it s the estimated produce, and revenue arising efrom, but for reasons which I will subsequently ain it was not found possible to tabulate particulars it consumption. The States comprising the A. and roups are all to be found in the tract known as wa, of which the district around Indore is roughly centre. It is in this fertile region, rarely, if ever, ed by famine, that opium is mostly produced. ond its limits the conditions of soil and climate or by the conservative traditions of the country upposed to be, less favourable to the cultivation of poppy. Central India is divided into two unequal s. The western and more important portion, in oh Malwa is situated, contains 100 States, including lior, Indore, Bhopal, and several others largely rested in opium, whilst the eastern division, com- ing Bundelkhand and Baghelkhand, with about er cent. of the total population, which is geographi- y a separate tract, does not grow enough opium for oal consumption, and is consequently much less rested in the questions under consideration than States in and around Malwa. In submitting my lence the primary object I have in view is to repre- as dispassionately as possible, what I believe to e opinions held by the many persons in Native es with whom my enquiries have brought me into act.

21,868. Did you anticipate that there would be some

21,864. Taking the question before us, suppose that opium was in our judgment an article that ought to be controlled, that we regarded it as inevitably a poison, and could not be taken and never was taken without involving serious moral and physical degradation; if you could take such an extreme view as that of the opium habit, you might feel yourself called upon, on moral grounds, to press upon the native ruler the question of prohibition?—In that extreme case, if the use of opium invariably involved moral degradation and destroyed the people, we should represent that fact to the Native State. We should say to the Chief, "You see that all these people are dying from taking this drug; you ought to make some arrangement to stop it." We should give that advice. But that is a hypothetical case.

21,865. It depends upon your appreciation of the intensity of the evil wrought by the particular article that you were dealing with?—We might advise him and say, "This is doing harm," and he might say, "On the contrary, I think it is doing a great deal of good," and decline to stop it.

21,866. So long as the question was open to any sort of doubt, you would say you could not interfere?—I do not think we ought.

trouble in inducing some of the Native Governments to supply the full information you desired, and did you think it necessary to take special measures to explain what was required, and urge the importance of supplying the best information available?—Yes, I framed and circulated 62 questions* which were sent to the Political Officers of Central India. A copy was sent to each Political Agent with a demi-official letter explaining exactly what was required. The Native States of Central India, as a rule, with the exception of the large States of Indore and Gwalior, are extremely backward in their modes of administration, and unless the matter had been fully explained to them, they would have been unable to supply the full information which the Royal Commission would require. The action I took was merely with a view of explaining what were the points on which information was required, leaving it of course to the people themselves to say what they thought proper. For the sake of convenience, I propose to divide my remarks under the heading of:—(1.) Production; (2.) Consumption; (3.) Export and trade; (4.) The direct revenue derived from opium by Native States, and the interests which would have to be taken into account were it necessary to consider the question of compensation; (5.) The enforcement in Native States of the prohibition of cultivation and production, except for medical purposes, were this measure undertaken by British India; (6.) The prohibition of export through British territory.

21,869. The first great subject that you have had to deal with is that of production?—Yes, the total area under opium in the Native States of Central India is returned as 510,763 bighas. I am afraid that this total can only be accepted as approximate. The practice is to assess for a term of years all irrigated land capable of producing opium, at rates which vary from Rs. 5 to Rs. 25 per bigha. It is assumed, and probably with good reason, that, as opium is, looking to the time, labour, and capital required for its production, undoubtedly the most profitable crop, all holders of land assessed on the irrigated scale will ordinarily grow it, but the fields are not inspected at each harvest to see whether other crops have been grown instead of opium, or whether any land has been allowed to lie fallow. The cultivators pay at the same rate whatever crop they raise, or even whether they cultivate or not. It is evident then, that with such imperfect supervision, there is nothing upon which an entirely reliable estimate of the area of opium cultivation could be based, though, for the purpose of a preliminary inquiry, and a summary estimate of the interests involved, the figures given, being the best information available, may be accepted as approximately correct. Except in such portions of their territories as are

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comprised in jagirs (*i.e.*, alienations of land made for maintenance or in lieu of payment for service) there is no one intermediate between the chiefs and their cultivators. The land revenue is assessed, generally on some fixed scale, according to the class of land, and whether irrigated or not, for a term of years, and is collected either by State officials direct or through contractors. We have no information regarding the relations between the jagirdars and their tenants, as the former furnish none to the Darbars, but in these estates the position is much the same as in the Khalsa, the jagirdar taking the place of the Chief. The yield of poppy milk may on the average be taken to be 5½ seers (11 lbs.) per bigha. The total produce of Central India works out therefore to 510,763 × 5½ = 2,809,196 seers. It takes 16 dharis* of crude opium to make a chest (140½ lbs.) of the manufactured drug; the total out-turn of opium in these States is therefore on this calculation 35,115 chests annually. The figures, however, given by the States, as entered in statements A. B. and C. work out to a total of 35,911 chests. The latter estimate I accept as approximately correct. The average export is shown further on to be 25,082 chests,† the balance of 10,829 chests must therefore be divided between provincial exports, consumption and increase to stocks. There is nothing peculiar about the cultivation in Malwa, except that in the collection of the juice it is put into a vessel full of oil, in order, it is said to retard the process of inspissation. For this reason Malwa opium takes longer to dry, and is regarded with some disfavour by the outside public as having an aperient tendency. The crude opium is, under the custom by which Indian agriculturists have a running account with the village banker, in which they are mostly on the wrong side, usually sold, sometimes before it is gathered, to a middleman or money lender, who disposes of it to a dealer who may or may not be an exporter; the middleman may himself be the dealer. The manufacture requires little or no technical or scientific knowledge, involving merely kneading with the hands and making up the crude opium, which after manipulation becomes of the consistency of dough, into balls of about 1 lb. in weight; these are then covered with a coating of poppy-leaf dust, and allowed to dry and harden. Opium improves by keeping, and is sometimes kept for two years before being exported. It is estimated that there are now 55,000 chests of opium‡ held in stock by the merchants of the chief towns in Malwa, and that, owing to dull trade, stocks are steadily increasing. The profit made by the cultivator on each bigha of opium cultivation§ is variously estimated at from Rs. 22 to Rs. 8, but there are so many different points, either to be taken into account or omitted from the calculation under varying circumstances or contingencies, that it is unprofitable to attempt to frame any exact statement of such profits, which could be held applicable to the whole of Central India. It is, however, admitted on all sides that opium is by far the most valuable crop that could be grown in Malwa, and that any attempt to supersede it by wheat, linseed, cotton, tobacco, or even sugar-cane, must, apart altogether from the dislike with which these extremely conservative people would regard the proposal to change their methods of agriculture, result in widespread loss to the cultivators. The suggestion to substitute indigo for opium, is met at once by the reply that its cultivation is not understood. The two most promising crops which might be raised in place of opium seem to be tobacco and sugar-cane, but really good tobacco of high enough quality to command a market elsewhere, cannot it is said, be produced in Malwa, and the same remark applies to sugar-cane and the juice which could be expressed therefrom. To this crop, moreover, there is the additional objection that it takes quite a twelvemonth to come to maturity, and requires more water than is available as a continuance in Malwa. The cultivation of opium is enhanced in value by the disposal of the seeds and poppyheads, which bring about in about Rs. 8-8 per bigha. Moreover, the same land is available for raising a food-crop (ordinarily maize) during the rains. The young poppy plants, too, when thinned supply a nutritious vegetable, and there is generally room in the irrigation channels for lines of onions.

* One dharī = 5 seers (10 lbs.)

† Deducting the 5,563 chests of Meywar opium weighed at Udaipur and the 5,000 chests of Rajputana opium weighed in Central India. (Vide remarks under the trade and export.)

‡ The greater portion of which (about 48,000) are in Gwalior and Indore.

§ Including the preceding maize crop.

21,870. Is it possible to make an estimate of the amount of opium consumed in Central India which would be considered accurate?—It is practically impossible, the materials for calculation being so unreliable, to give even an approximate estimate of the amount of opium consumed in Central India. For these are purely guess work, and to apply such calculations to the whole of the Province would be entirely misleading. In the first place, the produce cannot, as I have explained, be accurately gauged; and in the second place, the system of retail sale is so limited in extent, and at the same time so imperfectly controlled, that no safe deductions can be hazarded as regards either the number of consumers, or the amount they consume. All over Malwa there is no limit to the keep as much as they please, and except in some of the large towns, the States make no attempt to obtain a revenue from retail sale. The exception to this rule is in the districts of Northern and North-Eastern Gwalior Baghelkhand. In these districts the produce of opium merely suffices for local consumption, or the drug has to be imported from outside; the right to sell by retail, mostly in towns, is ordinarily sold by auction, the purchaser being allowed to start shops wherever he pleases. No statistics of consumption are available for Samthar and Rewah, looking to the moderate revenue which the chiefs derive, the consumption can hardly be considered. In Indore the retail price of opium is, at the rate of Rs. 12 per seer, about 7 tolas weight for one rupee. Throughout Malwa there are undoubtedly a very large number of consumers; indeed, opium eating is so common that it attracts no notice. It is almost invariably given to children from their birth until they are three or four years old, without, so far as is known, any harmful result or difficulty in weaning them from the habit. After middle age, in the case especially of cultivators or those who have to undergo exposure, habitual opium-eating, without any signs of general debauchery, and without any visible detriment to the public health, is the rule rather than the exception. The drug thus taken is regarded as the staff of life, and, rightly or wrongly, believed to be highly beneficial for warding off fatigue or mitigating suffering. It is in most cases impossible for the non-professional eye to detect who is and who is not an opium-eater, unless the drug is taken to excess, and I have met very few of such instances. What constitutes a normal dose is a doubtful point. From my enquiries it varies from 6 to 40 grains per diem. Many consumers do not know it merely by the eye. They talk of their opium as weighing so many *ratīs* or *mashas*,* but in many cases that have been tested, the weight has been found to be more than was supposed. There is no social disadvantage or disqualification attached to the use (eating) as distinguished from the abuse of the drug. Smoking, on the other hand, is thought to be rather dissipated, probably from the fact that the smoking places are more or less public and frequented by all sorts and conditions of men. Smoking is discouraged by some States. In the two principal States, Gwalior and Indore, for instance, it is a penal offence; in Rutlam and Jaora one of smoking in Central India is by no means a general one, and such evil effects as arise therefrom must be of very limited extent. In Malwa there are a large number of Rajput Thakurs, some of whom owe their political existence to our mediation and support. Amongst them the *kusumbha* custom, which has doubtless been already described, is in full force. Those persons who know them best anticipate that it would be extremely difficult to eradicate this custom. I am now in my twenty-ninth year of Indian service, which comprises over 23 years of civil, magisterial, and political work in various parts of India, viz., in Mysore, Hyderabad, the Central Provinces, Rajputana, and over 11 years of Central India. I was for four years First Assistant Agent to the Governor-General at Indore. During the past five years I have been Superintendent of the Rewah State (about 13,000 square miles in extent with a population of over 1½ million)—an appointment necessitating a close acquaintance with

* 1 Ratī = about 2 grains.
1 *Masha* " 15 "
1 *Tola* " 180 "
2½ *Tolas* " 1 ounce.

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the habits and customs of the people. Throughout my service I have mixed very freely with natives of all classes, living often without any European society, but I have never come across, in Central India or elsewhere any evidence of general opium debauchery, nor do I remember to have either seen or heard of a case in which a man was found creating a disturbance on the road, or lying drunk and incapable from opium; nor with a considerable magisterial experience, both in Native States and British India, can I recollect ever having had to deal with a case in which the crime could even remotely be attributed to the effects of this drug. It is, from my experience, as incorrect to say that habitual consumers invariably increase their daily doses, as to assert that a moderate allowance of whisky and soda necessarily leads to drunkenness. If desired I can produce before the Royal Commission a number of moderate opium-eaters at Indore, who will show the amount they take daily now, and depose for how long they have consumed the same dose.

21,871. What have you to say on the subject of trade and export?—The system in force is that all opium for export to Bombay for China, must be brought to one of our scales, where it is weighed, and the duty, which constitutes our Imperial revenue (now Rs. 600 per chest of 140½ lbs.), is levied. There are altogether eight scales at convenient centres under Indore, and in each case, except at the head quarters and one other place, the establishment is paid through us by the State in whose territory the scales are situated. After weighing the opium is sent under guard, and special railway arrangements to Bombay, where it is delivered to the Customs authorities. The amount of opium exported through our scales has, during the past 15 years, averaged 35,345 chests (of 140½ lbs.) per annum, including 1,716 chests weighed at Udaipur and 3,547 chests weighed at Chitor. This is without taking into account the supplies sent to the Punjab (via Ajmere), Hyderabad, Mysore, Madras, Coorg, Berar, or Baroda for local consumption. Such opium is usually of an inferior description, but, in the case of Hyderabad, Madras, and Berar, being intended for excise purposes, it pays a higher duty, viz., Rs. 700 per chest, which is ultimately realised by the State or Province to which the export is made, the Imperial revenue deriving no advantage therefrom. As regards Mysore, Coorg, and Baroda no duty is levied here; the localities make their own arrangements. Under the system in force, it is not possible to determine from what particular State opium weighed at any one of the scales has come. Nor can the States themselves supply this information. I may add that all the opium weighed is not the produce of Central India. Chitor and Udaipur are in Rajputana, and the opium weighed there (about 5,263 chests) is not grown in Central India; whilst Jhallawar, Kotah, and some States in Rajputana also send their opium (about 5,000 chests per annum) to Indore, Ujjain, and Mandisor. It may be mentioned that between 300 and 400 chests of opium grown in Central India are exported to States in Rajputana without passing through any scales. So long as this opium does not enter British territory there is no restriction upon the transport. The native merchants assert that only pure opium is sent to China, but their test, besides that of the feel, is mainly confined to filtering, by which farinaceous adulteration, if slight, cannot be detected. An officer of the Bengal Opium Agency, who came to Indore to buy Malwa opium for Government excise purposes in 1883, ascertained, by means of the tincture of iodine test, that 2½ per cent. of the opium brought for purchase was adulterated with farinaceous matter. Presumably the Chinese do not find this out, as they would refuse to pay a high price for adulterated stuff. If they did discover adulteration it would probably cease, as the same duty is levied on all opium, good or bad, and it would not do to export inferior stuff. It will be seen from the statement* accompanying that there has of late years been a fairly steady decrease in weightings, due to a falling off in the trade, occasioned by prices which have at times ruled so low that rates at Shanghai were about the same or even less than those at Indore. Quotations are now Rs. 39 per dharī for new, to Rs. 42 for old opium, whereas 15 years ago as much as Rs. 85 were realised. Merchants have been obliged, in order to free capital, to export at a loss; and generally speaking the good times which opium exporters formerly enjoyed are gone, probably never to return. A chest of opium now

costs in Indore Rs. 492,* excluding the British Government duty of Rs. 600, or Rs. 1,092 in all. Some merchants with whom I have discussed the situation mentioned that on recent shipments a profit of Rs. 50 to Rs. 60 per chest had been made, but that rates were then falling. At the present time trade is again somewhat brisker, and weightings have in consequence been heavier. The opium export trade, fluctuating and uncertain though it may be, still possesses attractions for local traders. One of the sources of its popularity is the speculative dealing for forward delivery, known locally as *satta* or time-bargains. In these transactions it is not intended that the opium sold shall be delivered, and they are practically wagers on a rise or fall in prices. Settling is effected on rates fixed, generally at the full moon, by a committee of merchants in one of the important trading centres, of which Indore, Rutlam, and Ujjain are the chief. These risky transactions, which are often of immense extent, naturally result occasionally in financial disaster to trading firms, but though spoken of in a deprecatory manner by many persons *satta* still flourishes, and the bargains are taxed by some States. Independent, however, of these speculations there is a large *bonâ fide* trade in opium, the benefits accruing from which are shared by the chiefs and their ryots as well as by merchants. A considerable amount of poppy seed is also exported, figures for which I will produce as soon as they are received from the railways with whom I have communicated.† It is impossible to ascertain with any approach to accuracy the amount of capital engaged in the opium trade, as the merchants are not unnaturally reticent about this part of their business, but from common report, and to judge by the yearly weightings and stocks held awaiting export, the total capital can hardly be less than three crores. Any radical change, such as a sudden cessation in the supply, or a diminished value of the drug, would certainly involve many firms in bankruptcy. There would, moreover, be no scope for the profitable employment in Malwa of the capital held by firms who were sufficiently wealthy to weather such a crisis, and were it diverted to another Province the important mercantile towns of Indore, Ujjain, Mandasaur, Rutlam, Jaora, Dhar, and indeed the whole country, would suffer considerably.

21,872. Your next head is the direct revenue derived from opium by Native States, and the interests which would have to be taken into account were it necessary to consider the question of compensation?—The direct revenue realised by the States is derived from:—1. Land revenue. 2. Taxing the crude opium. 3. A local export duty. 4. Various minor imposts, such as taxes upon entering manufacturing towns, on sales, on speculations, &c. 5. Sale of the monopoly of retail sale. In Indore the State has the monopoly of manufacturing rubba opium, an inferior kind prepared by extracting particles of the drug from the cloth bags in which the crude stuff has been brought to the manufacturing centres. The direct revenue from opium under all headings which must be taken into account in estimating the probable losses amounts to Rs. 70,81,252. I have alluded pointedly to the uncertainty which attaches to estimates of opium produce, but the figures about direct revenue enjoyed by the States may, in most cases, be accepted as reliable. To some of the States the loss which a prohibition of cultivation and production must entail would be a very serious matter, not only to the exchequers of the Chiefs, but also to their cultivators. The compensation payable would have to be on a liberal scale, and claims would certainly be made, not only on behalf of cultivators compelled to raise less profitable crops, but also by traders, some of whom would be ruined, whilst others might be obliged to

	Rs.	a.
Price of crude opium	368	0
State duty	37	0
Brokerage	4	0
Charity	1	0
Agency and conveyance charges	5	14
Cost of manufacture	10	9
Interest on capital Rs. 500 at 6 annas per cent. for 18 months	45	0
Packing, &c.	4	8
Export duty	16	2
Total	492	1

* Note by witness: The following figures have since been received, showing the export of poppy seed from stations on the Rajputana Malwa Railway

	Rs.	a.
Do., Indian Midland Railway	2,15,477	
	4,983	
Total	Mdn. 2,201,100	

Representing a money value of Rs. 8,80,840.

* For this statement, see Appendix XI.

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transfer their business elsewhere. None of the important States are prepared to make a definite claim for compensation without an exhaustive inquiry which would probably enhance rather than lessen the present roughly-prepared estimate. This amounts roughly for cultivators to Rs. 66,38,080, for merchants Rs. 23,04,363, or, including the direct losses which would fall upon States, a grand total of Rs. 1,60,23,695, a large portion of which would, for some years at any rate, be required as a yearly payment. This estimate does not include the sums expended on irrigation works, under which the opium cultivation is in ordinary seasons protected from drought, and which, were the growth of opium prohibited, would, it is asserted, yield an insignificant return on the capital expenditure. The Indore authorities assess this outlay at Rs. 33,000,000. The necessary investigation to determine the exact amount of compensation payable under all headings would take several months to complete; it would even then be difficult to check the results arrived at, whilst attempts to curtail exaggerated claims would raise general discontent. Before quitting this section of my evidence I should perhaps allude to the charitable institutions and works of public utility which are maintained, not only by the opium merchants themselves, but also by the British Government out of the cesses levied on each chest. These comprise, on behalf of the merchants, a system of religious charities; and, on the part of Government, a widespread scheme of affording gratuitous medical relief to the people, and of maintaining roads, which are of considerable public advantage, besides the support of schools.

21,873. The next point is the propriety or practicability of enforcing in Native States the prohibition of cultivation and production except for medical purposes. What, in your view, would be the only justification for such a prohibition?—I do not propose to discuss the question whether the British Government would have the right, under existing treaties or usage, to forbid the States to cultivate opium, but I may perhaps be justified in assuming that no such interference would be exercised until it had been conclusively demonstrated that the cultivation of the poppy in British India was, on general grounds, indefensible. In the course of my recent visits to the various States, I have had many opportunities of discussing the question with the chiefs concerned, as well as with their officials, merchants, and cultivators, and can claim to speak with some degree of certainty with respect to the popular feeling. There can be little doubt that any interference at all, even with liberal compensation, would be most unpopular, and the prevailing feeling is an utter inability to understand the *raison d'être* or necessity for the present inquiry. No reasonable person, whose perception of the proportion of things is not clouded by preconceived notions, can truthfully assert that there is any such general debauchery from the consumption of opium in Central India as might be held to justify special intervention; more specially too, interference which, in the opinion of many people, would tend to ruin the country. There would be much difficulty, and no little danger of exciting a popular outbreak, in carrying prohibition into effect. The qualification about supplies for medical purposes is absolutely impracticable. There are neither licensed chemists, nor, with the exception of those educated under our system of medicine, very few of whom are to be found in Central India, qualified medical practitioners who could be considered competent to judge and certify whether a man took opium for his health's sake or merely as an indulgence. Anyone who can induce people to believe in his skill or occult power may become a medical practitioner, and a Native gentleman of Rewah informed me the other day that one of the most popular children's doctors in that locality was a scavenger, whose *modus operandi*, besides dispensing reputedly efficacious prescriptions, was to make mystic signs before his patients with a broom.

The Nawab of Jaora, a Mahomedan Chief, will, I hope, appear before the Royal Commission; and the evidence recorded by the Minister of Indore, under the heading "Political Danger," may be taken to represent in great part the sentiments of the Native public in reference to the proposal to prohibit the cultivation of opium.

21,874. With regard to your last head, the stoppage of export through British India, our power to maintain the present arrangement rests, does it not, upon the geographical circumstance that we hold the seaboard?—Yes. There are no treaties or engagements now in force to regulate the transport of opium through British India, excepting an incidental reference to opium in the salt agreements with three States* under which they bind themselves to prohibit the export from their States of *dhang*, *ganja*, spirits, opium or other intoxicating drugs or preparations, by all routes, and in all directions heretofore barred by the Inland Customs line. The maintenance of the present arrangements rests mainly upon our possession of the seaboard, to which none of the States can have access, except by crossing our territory. Were we to forbid opium to be transported to Bombay, the result would probably be at first to stimulate consumption not only in the Native States, but also in the surrounding British districts. Opium is very portable, and it would practically be impossible to check smuggling even were the frontier carefully guarded. Sooner or later about two-thirds of the opium-growing land would be thrown out of cultivation, or, if the cultivated area remained unchanged, as opium produced at the present rate would be unsaleable except at a low price, it would be necessary for the chiefs to reduce their assessments all round on irrigated land. In either case the result would be a considerable loss of revenue, which the Chiefs, who, as a rule, live well up to their incomes, could ill afford. They would naturally look to the British Government to compensate them, as well as their cultivators and their merchants. If this claim were rejected on the plea that we were under no engagement to allow opium to pass through our territory, much discontent would inevitably arise. The Chiefs would probably argue that to terminate arbitrarily and without compensation an arrangement which had been in force for many years, and to further which they had, so far as they were able, loyally co-operated, was a harsh measure, altogether at variance with the friendly relations and solicitude for their welfare which the supreme Government had always endeavoured to maintain. Moreover, a large preventive establishment would be necessary; for the Chiefs are now acting with us, in the sense that their interests in opium are intermingled with ours, in recognition of which they pay for the establishments maintained at all scales, except Indore and Rutlam. It is well known even now that smuggling does exist, even though the Chiefs may wish to stop it. We could expect no sympathy or assistance under an altered arrangement, as the position would be entirely different when it came to be a question of hostile interests and our endeavouring to keep their opium out of British India. The dangers of spreading a network of necessarily underpaid subordinate officials, in the shape of a preventive establishment, over the country, to harass and extort money from the people, are too obvious to require elucidation. Of the two evils, viz., prohibiting production in Native States, or stopping the transport of opium through British India, the latter would probably be the lesser, in that it would not give rise to any immediate and serious excitement amongst the people, such as might be caused were they to be deprived of what is practically life to many of them. But the effect as regards the discontent of Native Chiefs, and ultimately of their cultivators and merchants, would be much the same. In neither case would the meddlesome philanthropy which prompted our action be appreciated, or even understood, and the political consequences could hardly fail to be dangerous if not disastrous.

* Gwalior, Datia, and Samthar (in Bundelkhand).

The witness withdrew.

Brigade-Surgeon Lieut.-Colonel D.F. KEEGAN, M.D., F.R.C.S., called in and examined.

21,875. (Sir William Roberts.) You are Residency Surgeon at Indore?—Yes.

21,876. What opportunities have you had of studying the effect of opium in the Malwa States?—I have had nearly 28 years' Indian service, 25 of which have been

passed in Central India; have been through Afghan war in medical charge of Central India Horse, in which regiment there are a large number of Sikhs, and have superintended the Charitable Hospital, Indore, for 18 years. The daily average number of in-patients in this

hospital, varies between 160 and 190, the number of out-patients is about 150 daily. I have therefore had ample opportunities of becoming intimately acquainted with the customs of the natives of this part of this country, and their prevailing diseases.

21,877. Have you reason to believe that opium eating is common in these districts?—Opium eaters constitute a very considerable percentage of adult males—between 20 and 30 of the population of Malwa and Central India. Amongst the Rajputs opium assumes the position in social life and ceremonials accorded to alcohol in other countries.

21,878. For what purpose is the opium habit generally commenced?—The purposes for which the opium habit is contracted are to alleviate rheumatic pains; to cure chronic dysentery and diarrhoea; to act as a prophylactic against malarial fever; to cure diabetes; and it is often taken as an aphrodisiac.

21,879. What is your own personal impression, as to the effect of the moderate use of opium?—The moderate use of small daily doses of opium, is of benefit in the diseases I have mentioned, and enables men to undergo prolonged muscular exertion on a small allowance of food. Its moderate use is neither immoral, degrading nor injurious; nor does its moderate use cause any mental, general or physical deterioration of those who consume it.

21,880. I suppose it is scarcely possible to define in figures, what is a moderate use?—It is extremely difficult.

21,881. Have you had any experience of opium smoking in this part of India?—It is very uncommon, taking into consideration the vast population.

21,882. Have you observed that there is much difficulty in diminishing the quantity of the opium eaters, daily allowance or in stopping the use altogether?—I find that the reduction of an opium eater's daily allowance is neither difficult nor infrequent. I found that out from my position as Superintendent of the jails at Indore.

21,883. What have you learnt with regard to the giving of opium to infants?—Opium is given to a very large percentage of the infant population of the province of Malwa and Central India generally. In Malwa this practice of giving opium is generally begun when the child is 12 or 14 days old; that between 80 and 90 per cent. of the infant population of Malwa gets opium soon after birth; that it is given to the children of both rich and poor; that the dose of opium thus administered, is at first about $\frac{1}{2}$ of a grain, a bit of opium, the size of a mustard seed, twice or three times daily; that the dose is gradually increased until the child takes about two grains of opium daily; that this practice is continued until the child reaches the age of 2 $\frac{1}{2}$ or 3 years, and that then the child is gradually weaned from the use of opium. Opium is thus administered to all castes in Malwa, with the exception of the children of Bohras, i.e., Musalmans of the Shia sect. The parents assert that opium, thus administered keeps their children happy and contented, and prevents them from crying, and that it acts as a prophylactic against capillary bronchitis, diarrhoea, and other infantile disorders. In my experience this practice of giving opium to children in Malwa exercises no injurious effects on their health.

21,884. Do you think it would be practicable to prohibit the growth of the poppy and the manufacture of opium?—It would, in my opinion, be quite impracticable to prohibit the growth of the poppy, and manufacture and sale of opium except for medical purposes, among Native States, and such prohibition, even if possible, would entail great hardship and suffering on the inhabitants of Malwa and Central India.

21,885. Have you been led to recognise that there is a difference of tolerance between the natives of India and Europeans with regard to opium?—I think there is a difference, the natives tolerate it better, for climatic reasons.

21,886. You put it down to the climate?—Not only the climate, but the general surroundings, clothing, &c.

21,887. You have stated that the practice of taking opium is almost universal; has it occurred to you that the greater tolerance of the natives of India for opium is partly induced by the giving of opium to infants, that an unusual tolerance is caused in that way, and

that that tolerance survives until they begin to take opium again when they are 25, 35 or 40?—I do not think so, because the child is weaned from the use of opium when he is three years of age.

21,888. You think the taking of opium again has nothing to do with having had it when they were children?—No.

21,889. You do not think there would be any effect left on the constitution?—That would be a very difficult question to answer.

21,890. You have not formed an opinion on that?—No.

21,891. Have you seen any evil results from the practice of giving opium to infants?—No.

21,892. Not single examples?—No.

21,893. Have you seen anything in the nature of an accidental dose being given?—Yes, I have seen children poisoned by being given large doses.

21,894. The mothers gave them too much?—Very likely the mothers left the box containing the opium near the children and they got it and ate it.

21,895. That would be a pure accident?—Yes.

21,896. Are the mothers very skilful in the use of opium?—Yes.

21,897. You have not seen any ill effects from the practice itself?—No.

21,898. You have not seen marasmus caused by the practice?—No.

21,899. Are you in a position to say that you have a sufficiently intimate knowledge of the mothers and children in these parts to detect such examples if they occurred?—I think so. I superintend one of the largest native hospitals out of Bombay or Calcutta. I am at the hospital for many hours during the day, and I see native children brought to the hospital every day. I have had a very large experience.

21,900. Is it a fact that the Musalmans of the Shia sect do not take opium?—I do not think any Bohras take it.

21,901. You think opium does act beneficially and prophylactically in malarial fever?—Yes.

21,902. That is a conviction which has grown up in your mind?—Yes.

21,903. You cannot give us any facts beyond the impression?—No, I cannot.

21,904. Is malaria prevalent in these States?—Yes.

21,905. You think the use of opium as a domestic remedy is practically universal?—Yes.

21,906. You mean that there is a little opium kept in every house?—Yes.

21,907. (Mr. Fanshawe.) You say opium is often taken as an aphrodisiac, I suppose that would be among the younger men?—Not always, sometimes the older men use it for this purpose when their powers are failing.

21,908. Do a large number of consumers take it for that purpose?—No, it is only taken occasionally for that, I think.

21,909. (Sir William Roberts.) Is opium much believed in in this part of India as an aphrodisiac?—Yes.

21,910. There are a great many things taken as aphrodisiacs, and opium is one of them?—Yes.

21,911. (Mr. Moubray.) Is there much opium consumed by women in this part of India?—Yes, a large quantity, not so much, of course, as amongst the males.

21,912. You say the proportion of adult males who take opium is 20 to 30 per cent., can you give any proportion with regard to the women?—I should say about 10 per cent. of the women take it.

21,913. Do they take it in old age or when?—About 35 years of age.

21,914. Is a woman who takes it regarded as worse than any other woman?—No.

21,915. Do you mean among respectable classes of women?—Among all classes, in this part of Western Malwa, especially.

21,916. When you speak of the population of Malwa what area do you include?—The Western States under the Central Indian Agency.

Brigade-Surgeon
Lieut.-Col.
D. F. Keegan,
M.D.,
F.R.C.S.

Brigade-Surgeon
Lieut.-Col.
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M.D.,
F.R.C.S.

6 Feb. 1894.

21,917. (Mr Wilson.) You have referred to opium being taken as a prophylactic against fever, do you believe in it yourself as a prophylactic against fever?—I believe in it, and I know the people take it for that reason.

21,918. Do you prescribe it for that purpose?—I occasionally do, not very often.

21,919. To Europeans or natives?—Only to natives.

21,920. You referred to the taking of opium enabling men to undergo prolonged exertion on a small allowance of food, do you mean that is an occasional or an habitual thing?—Habitual among the old men. The old men take a certain quantity of opium and it enables them to do as hard a day's work as their sons.

21,921. Would you say that the habit of taking opium was a desirable one for a young man who was not suffering from any disease?—No, not for a young man who had no disease.

21,922. You do not think the moderate use causes any deterioration?—No, so far as I have been able to recognise.

21,923. Do you regard it as an insidious drug, tending to cause a desire to increase the dose?—No, excepting in certain cases. Amongst a certain number there will be one or two perhaps who go to excess.

21,924. You would not say there was any danger of it tending to make the consumer increase his dose?—No.

21,925. Under what circumstances do opium eaters reduce their daily allowance?—I referred to compulsory reduction when a man is put in jail.

21,926. You refer particularly to prisoners?—Yes.

21,927. Taking the case of a man at large is it difficult for him, with opium within reach, to give up the habit?—I do not think he would like to give up the habit. It is very rarely he discontinues the habit voluntarily.

21,928. Do you think the children of the Mussalmans of the Shia sect suffer in any respect for want of it?—As a matter of fact they happen to be the most unhealthy children in this part of the country. The Bohras as a rule in this part of the country are most unhealthy.

21,929. I refer to children?—The children of the Mussalmans of the Shia sect are the most unhealthy children, whether it is through not taking opium I do

The witness withdrew.

Surgeon-Major DANE called in and examined.

Surgeon-Major Dane.

21,940. (Sir William Roberts.) You are Agency Surgeon at Bhopal?—Yes.

21,941. What service have you had in India?—I have nearly 19 years' service, of which 13 have been in Central India. I also served in Afghanistan in 1879 and 1880, and saw the effects of opium on Sikh and other sepoys.

21,942. What has been your position for the last 10 years?—For the past 10 years I have been in charge of the Bhopal Battalion, which contains about 170 Sikhs, many of whom take opium daily, without any bad effects; also as agency surgeon I spend some three months in the district every year visiting dispensaries and inspecting vaccination work, and thus have very ample opportunities of conversing with natives of all classes. I have always understood that a very large percentage of the cultivating classes take daily doses of opium without any bad effects; that all classes use it as a prophylactic against fevers and dysentery in the rainy season.

21,943. What impression have you gathered as to the effects of opium?—That opium in small doses acts as a powerful stimulant there is no doubt, and under its use men are able to bear fatigue, and get through an amount of physical exertion they would otherwise never accomplish. It also allays the pangs of hunger, and some say of thirst.

21,944. Have you had any experience of opium smoking in these districts?—Opium is but little smoked by the cultivating classes, but there is no doubt that in Bhopal itself, as in other large cities, many men do smoke, and also take the drug in other

not know, but as a matter of fact the children of the Bohras are very unhealthy.

21,930. You do not say it is because they do not take opium that they are unhealthy?—No.

21,931. Do you have a large number of native children come under your notice?—Yes.

21,932. In what way?—At the hospital, which I superintend; it is a very large hospital, the daily average number of in patients is between 160 and 190 and there are a large number of out patients.

21,933. We have heard frequently of this habit of giving opium to children, can you suggest any reason why children in England or any other country should not be given it as well here?—None, except that it is the result of cumulative experience. People find out it is a good thing to give their children opium; it is a habit that has descended for many hundreds of years.

21,934. The fact that it stops crying is not always considered an advantage. You would not like to see it extended in England for that purpose?—I do not know, perhaps it would be a good thing if it prevented the children from crying so much.

21,935. Do you think it would be a good thing?—I would not go so far as that, but I have stated that the natives use it for that purpose. That is only one of the reasons. A peasant woman who has to work in the fields gives her child some opium and puts him in a basket in the corner of the hut, or perhaps she takes the child with her to the field, puts him in a small basket and gives him a little opium to keep him quiet. She also gives the baby opium to ward off certain diseases. The natives in this part of the country believe it is a prophylactic against capillary bronchitis and other diseases.

21,936. You would not like to see it extended to England for that purpose?—I have not considered that.

21,937. What is your opinion?—I should say it would be a good thing to stop a child crying at any time.

21,938. (Chairman.) Not by administering opium?—I gathered from an answer to a question put by Mr. Wilson that you did not recommend the giving of opium to children at home?—I do not think it is necessary to give it in Europe.

21,939. (Sir William Roberts.) You would require to be assured that the tolerance for opium would be the same as in India, the cases are different?—Yes.

ways in excess; but these persons are only a small percentage of the population, and are usually men who have commenced to take the drug to allay pain, such as they suffer in the tertiary stages of syphilis from rheumatism, &c. They are usually the classes which correspond to the gin-drinking population of England.

21,945. In what other way is opium used in the Rajput States?—Also opium is used in excess by the wealthier Rajputs, whose drink of *amal pani* or *kasumbha* represents the excessive consumption of alcohol by the habitual drunkard. Amongst them the principal effect that I have observed from the abuse of the drug is, that they become sterile, and I have had many applications from such men to ask why they cannot beget children. This fact many persons, considering the over-population of India, would look upon as very much in favour of opium consumption.

21,946. Have you gathered any impression as to the feeling of the people with regard to the prohibition of the growth of poppy?—I am at present touring in my districts, and on every side the people are in a terrible state of mind regarding the idea of the cultivation of opium being stopped, as, letting alone the benefits that they consider accrue from its consumption, it is the crop that pays the cultivator's rent. The land where it usually is cultivated is also damp, low-lying land, with heavy soil and not suited for the growth of other crops.

21,947. What is your general impression as to the good or evil effects of the opium habit in these parts?—From what I know of the general use of opium in these parts, I can confidently state that any evils which

may arise from its abuse are fifty times over compensated for by the benefits it confers, letting alone the disturbing effects that any attempt to interfere with its cultivation would have on the temper of the population, and the enormous pecuniary losses they would sustain.

21,948. May I take it that you have had a sufficiently intimate acquaintance with the opium habit, in regard to children, to enable you to say whether it is commonly given to infants?—Among the people in the Bhopal State it certainly is common. All the people except the Bohras give it to their children in infancy.

21,949. Have you observed any ill effects from the practice?—I have frequently seen children overdosed, and I have also seen children given opium much in the same way as the mothers at home give them gin. Their mothers cannot nourish them and they give them excessive quantities of opium.

21,950. Have you seen the soporific effect of the opium habit?—Yes, and marasmus as well.

21,951. How did you distinguish the cases of marasmus in these children from the marasmus we have at home, from indigestion and so forth?—Generally by the confession of the mothers themselves. On enquiring from them I found they had been giving larger quantities of opium to the children than was the custom of the country.

21,952. You distinguish between the *post hoc* and the *propter hoc*?—I ask the mothers of the children how much opium they give them, whether they give them a rati a day, and the answer will probably be that they give them three or four ratis.

21,953. You came to the conclusion that it was from taking opium because you found the quantity given them was excessive?—Yes, the mother probably had not sufficient milk for the child, and so she gave him an extra dose of opium to keep him quiet.

21,954. Have you found that the diminution or cessation of the practice of giving opium causes the children to recover?—I cannot say. When we have a native child as a patient we only see him once perhaps, and after that lose sight of him altogether or at any rate do not see him for weeks.

21,955. So that you are not able to apply a crucial test?—No.

21,956. You have a great many infants pass under your notice, almost all of whom have been given opium. Can you give me any idea how frequently the cases which you considered were marasmus occurred?—One or two cases in a month.

21,957. Do you call that a large proportion? how many children would come under your notice within a month?—I am only speaking of sick children brought to me for that purpose.

21,958. You could not say whether they have recovered or not?—No, because it is not like an English dispensary where you see your patients every day. Perhaps you might see them a week afterwards, perhaps not at all.

21,959. Are these Sikhs very moderate consumers?—The Sikh sepoy who takes it, as a rule takes about three grains as a dose. He only takes one dose unless he has something arduous to do and then he takes two, once at morning and once at night.

21,960. Are they habitual consumers?—Some of them are, but the men I have come across only take it when there is an actual need for it.

21,961. The *amal pani* of the Rajputs you say is used for the purpose of intoxication only on ceremonial occasions and in a very small quantity?—My experience of the people—I see a great deal of these Rajput chiefs—is that they have regular parties to drink the *amal pani*. They meet at each other's houses and issue invitations to each other.

21,962. Something like the wine parties at home?—Yes, like a wine party at college.

21,963. (Mr. Fanshawe.) Do I understand you to say that it is common among the wealthier Rajputs to take *amal pani* to excess?—Yes, among the men I have come across.

The witness withdrew.

21,964. Do you mean the Thakurs?—Yes, large landholders.

21,965. You think that the habit of taking *amal pani* to excess is common amongst them?—Yes. My experience of the men I have met leads me to that conclusion.

21,966. (Mr. Wilson.) You have used the expression "I have always understood." Do I gather from that that it is only your general impression, or have you made special inquiries with regard to this method?—I travel in the districts in the cold weather for three months. I know the natives. I converse with them, and they have always led me to understand that it is a common custom.

21,967. You have spoken about opium parties. Do those parties result in intoxication?—I do not say the whole party becomes intoxicated, but the daily drinker of *amal pani* becomes almost "muzzy" from taking it.

21,968. You would not be surprised to hear that some of these guests become unconscious from taking it?—No, just the same as it happens sometimes with guests at home.

21,969. Do I understand that in the district where you have been touring poppy is regarded as a distinctly profitable crop?—Yes, certainly it is a crop that pays; it is not very difficult to cultivate, and they get their money sooner.

21,970. Has the acreage under poppy in that district fallen off during the last few years?—I do not think so. The cultivation all depends on the tanks from which they irrigate the land.

21,971. It depends upon whether there is plenty of water?—Yes; if there has been a good rainfall you will have an increase of land under poppy. If the tanks are full and there is plenty of water to be obtained the cultivators will put as much land under poppy as they possibly can.

21,972. On the other hand, if there were no water they would not grow poppy?—No. They could not grow it without water.

21,973. Did you say that the Sikh soldiers only took a grain or two of opium at the time?—I think three grains is the dose. The ordinary small dose is about three grains.

21,974. Did I understand you to say that the mothers give their children 3 or 4 ratis?—I said during the day those are the cases where the children have shown that they have had an excessive quantity. In that case they have been given up to 7 or 8 grains in the day.

21,975. How many infants under 2 or 3 years of age would you see at the dispensary during the month?—I only see one or two. They would be brought simply for me to see them. The ordinary routine work of the dispensary is done by the hospital assistant, and these are only cases which he brings to me for consultation. I don't see every case that comes to the hospital. It is only certain cases that the hospital assistants would bring to show me.

21,976. Do you think the habitual taking of opium is a good thing for a man in good health?—I certainly would not take it myself, or recommend any other European to take it, but it has grown up here as a custom. The ordinary moderate consumption has no evil effect, but I would not recommend anybody to commence the habit, nor would I commence it myself.

21,977. You would not recommend either a European or a native to take it?—Except in cases where there are no other drugs available.

21,978. I am not speaking of cases of ill health?—As a custom I would certainly not recommend it.

21,979. (Mr. Mowbray.) We are sometimes told that opium is much worse than alcohol because it is so insidious that people cannot resist going to excess with it. In your opinion is there a greater probability of a person going to excess with opium than with alcohol?—I think a weak-minded man who takes alcohol is more likely to go to excess in that than a weak-minded man who takes opium.

Surgeon
Lieut.-Col.
R. Caldecott.

6 Feb. 1894.

Surgeon-Lieut.-Colonel R. CALDECOTT called in and examined.

21,980. (Sir William Roberts.) Will you tell us your present position and what opportunities you have had of studying the effects of taking opium in these parts?—I have had 24½ years' service, 22 of which have been passed in Malwa, the greater part of which time I have been in charge of the Central India Horse, and the Political Agency of Western Malwa. The Central India Horse is largely composed of Sikhs, a large proportion of whom are opium consumers. My civil medical duties have brought me in daily contact with the cultivating classes in Malwa, who are all more or less opium eaters. I have also acted as Residency Surgeon at Indore on odd occasions since 1877, in all for about three and a half to four years, and at those times held charge of the hospital with its constant daily attendance of about 300.

21,981. What has been the result of your experience as to the prevalence of the habit of using opium in these parts?—I know very little about it; of course, I know that there are opium eaters. One hears of such a thing but it has never come under my notice in any way. It is only since I was told I should be called as a witness that I have made inquiries about it.

21,982. How long ago was that?—About four months.

21,983. What have you learnt in that time?—It is very difficult to get any evidence which coincides; you get different evidence from different people. I have found that probably nearly 50 per cent. of the adult males of the population eat opium. A very small percentage smoke it; those who do are mostly fakirs, and people about the temples. It is very generally used by agriculturists and by all those engaged in trades involving exposure. I should say that the average daily consumption of a confirmed consumer is between 30 to 40 grains. The price of 50 grains is two pice, but the poorest of the agriculturist class are able to get opium by working in the fields and being paid in kind, and they are also allowed to go into the fields after the opium has been gathered in the same way as the gleaners at home in England.

21,984. What is a tola in this district?—About three drachms.

21,985. What is the age at which they begin to use opium?—I believe that as a rule the men do not begin to use opium until they reach the age of about 35 or 40. My knowledge has only been gained since I have been told I should be asked to appear before this Commission.

21,986. The matter had not intruded itself upon your notice at all?—Not in any way. It is comparatively rare for young men to use it; rheumatism is often the cause of their commencing to eat opium; and the younger men are not so liable to attacks of rheumatism as the older men are. Malaria and dysentery are also the cause of men taking opium; there is no doubt that all the natives of these parts have a very firm belief in the efficacy of this drug, not only as an alleviating remedy during the disease, but also as a prophylactic. As to its power to promote endurance of great exertion, I can speak with confidence from my own observation. This is the only thing I can speak of from my personal knowledge. During the 22 years of my service in Central India I have known men working as shikaris who have been capable of really wonderful feats of endurance, who in the hot weather months would go out beating in the jungles during all the hottest part of the day, would march 15 to 20 miles that night, and do the same thing day and night during the months of April and May; these men were all confirmed opium eaters; most of these men have lived to a good old age, and, as far as I have seen, have been able to work the same as before, almost up to the end. I am of opinion that all the men who work in the way these do are opium eaters, and that it is by the use of opium alone that they are able to do it for years and years as they do.

21,987. Have you had any practical experience of the kasumba practice?—None at all, except what people have told me. I am told that the practice is very common, but it is not a thing that is taken to any excess as far as I can make out. It is a kind of greeting cup at receptions, or on arrival of guests. Kasumba is prepared by dissolving about one tola (three drams) of opium in about half an ounce to one ounce of cold water; after dissolving, it is filtered and is generally

distributed by dipping a piece of cotton into the mixture and squeezing it into the palm of the guest's hand.

21,988. What have you been told about the giving of opium to infants?—It is commonly given by all classes except, I believe, the Bohras. It is certainly given by the lower classes, but not, so far as I know, by the upper classes. It is only those who cannot afford to remain with their children or to hire anyone to look after them. Children are generally given it up to one and a half to two grains. About a quarter to a half grain is used ordinarily. I do not know of any case where deleterious effects have been produced by its use. There is no difficulty in weaning the child from the use of opium, as a rule. Sometimes it is done gradually, but, as a rule, at once. It generally causes some diarrhoea, but this only lasts for a few days, and after it ceases, no further trouble occurs.

21,989. It is used externally;—The only decoction made from poppy heads is that made in our own hospitals and used combined with camomile as a local application to relieve pain.

21,990. Is it given to animals?—Certainly not. Opium is not known to be given to horses, camels, or bullocks in these parts.

21,991. What is your general view as to the use of opium in these parts?—I am perfectly certain opium staves off the pangs of hunger, and also that it is largely used for this purpose by the poorer classes during their constantly recurring periods of scarcity and want. Opium eating is said at first to increase the appetite; the opium eater is said to live as well as he can; he eats several meals and drinks large quantities of milk, and generally looks no thinner than others. The poorer classes who cannot afford to do so are said to be thinner and to have smaller appetites than others; but even amongst that class it is quite impossible to point out opium eaters by their appearance. I have no reason to think any opium eater dies sooner than any one else. I have known many of great age. If required to I could bring middle aged habitual moderate eaters of opium for inspection. There is one woman who is known as Subadar's widow. She lives at Goona and she eats from six to eight ounces of opium at one time.

21,992. Do you mean solid opium?—Yes.

21,993. She is absolutely insensible to it?—Absolutely. If she had been offered enough of opium to eat on the way she would have come before this Commission for nothing else. The case of eating six ounces occurred in the time of Surgeon-Major Lowdell. I was not there at the time. That is only an occasional thing, but she takes an enormous quantity.

21,994. These are only facts of natural history, and are not really concerned with the opium habit?—No.

21,995. (Mr. Wilson.) With regard to the giving of opium to children, why do they stop giving opium to them at the age of two or three?—My acquaintance with this matter is not very intimate, but I suppose it is because they are old enough to be left. I imagine the main reason why they give opium to the children is to enable them to go to work and to keep the child quiet. The women here are quite as much the bread-winners of the family as the men, they work quite as much as the men.

21,996. You say that opium eaters are said to live as well as they can—do not most people?—Yes, but the lower classes do not get much chance in this country.

21,997. What did you mean by the phrase?—They take large quantities of milk and fattening things. They are great sugar-eaters.

21,998. I suppose you mean the same as we have heard in other places, that it is highly desirable for an opium eater to have plenty of nourishment to prevent the effects of opium?—I think so, more or less. It improves their appetite.

21,999. You have mentioned that you could bring opium eaters here for our inspection, I suppose it would be quite possible to bring a great many stout opium eaters and a great many thin ones?—Yes, but I do not think you can pick out opium eaters by their appearance. I am speaking of the men of my regiment whom I know.

22,000. You would not doubt that it is possible to pick out thin ones as well as stout ones?—I do not think opium has any effect one way or the other.

22,001. (Mr. Mowbray.) Have you any special information to give us with regard to the men of the Central India Horse; have you made any special inquiries?—I have, but it is exceedingly difficult to find out because they tell you what they think you want.

22,002. What class of men form your regiment?—We have six troops of Sikhs and four troops of Rangars in the two regiments.

22,003. Where do the Rangars come from?—From Rohtak and Delhi. They are the converted Rajputs, the Rajputs who became Musalmans. We have also two troops of border men, Pathans, Tewanas, and men like that, and also two troops of Hindus.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the Holkar College Hall, Indore.

SIXTY-FIFTH DAY.

Wednesday, 7th February 1894.

(Section A.)

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir WILLIAM ROBERTS, M.D., F.R.S.
The Hon. Sir LACHHMIWAR SINGH, Bahadur, K.C.I.E.,
Maharaja of Darbhanga.

Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWITT, C.I.E., Secretary.

Surgeon-Major GIMLETTE, M.D., called in and examined.

22,007. (Sir W. Roberts.) I believe you are tutor to His Highness the Maharaja of Rewa and Agency Surgeon Baghelkhand?—Yes.

22,008. Your experience is derived from five years' service with native regiments either entirely or partly composed of Sikhs and nine years' service in native States?—Yes.

22,009. What was your experience among the Sikh soldiers?—Almost all the Sikhs in infantry regiments, and a smaller proportion in cavalry regiments, are moderate opium-eaters. I never saw a soldier who suffered in the very slightest, either physically or morally, from the drug, or know of a case in which the dose was gradually increased to the stage of excessive consumption. Native soldiers occasionally increase their daily dose when called on to undergo any excessive exertion or privation, but this increase is never, in my experience, permanent, and is discontinued as soon as the occasion for it has passed. Sikhs look on opium as a harmless and necessary stimulant, a substitute for tobacco, which they do not use. In moderation, this is what I believe it to be, and nothing else.

22,010. Is the opium habit widespread amongst the population of the native States of Central India?—Among the population of the native States of Central India opium-eating and smoking is a tolerably widespread habit. The proportion of people who use opium varies greatly in different districts, being much higher in the more malarious and unhealthy parts than in the more fortunately situated villages and towns. Thus, in the city of Rewa, containing 22,000 inhabitants,

22,004. Have you been able to get any facts which you consider worth telling the Commission?—I really have not. As a rule the men do not take to opium in their early service as far as I can make out. Some of the men whom they tell me are confirmed opium-eaters are among the best men in their regiments, but there are very few men who eat any large quantity.

22,005. I suppose it is exceptional to have a man in the ranks after 40 years of age?—Yes, 21 years service is the length as a rule.

22,006. You never have had any difficulty arising from the use of opium?—Never. If it interfered with a man's duty he would be brought up at once. No case has ever come before me.

Surgeon
Lieut.-Col.
R. Caldecott.

6 Feb. 1894.

Surg.-Maj.
Gimlette,
M.D.

7 Feb. 1894.

Surg.-Maj.
Gimlette,
M.D.

7 Feb. 1894.

diseases: on this point there cannot be the smallest possible doubt.

22,015. From what you have told us opium must be regarded as a household medicine?—Yes.

22,016. Have you had any experience of habitual consumers of opium?—I have recently examined upwards of a hundred habitual consumers of opium, and have at hand notes of their cases and appearance. These persons are inhabitants of different parts of the Rewa State. Nine were prisoners, convicted of theft, in the Rewa Gaol, which had on the day I made my observations a strength of 226 prisoners, a proportion of but 3.39 per cent. Of the nine, five only eat opium, four smoke it also. These prisoners' doses had been gradually reduced from the time of their entering the gaol, without injury to their health, any ailments from which they suffered having been treated in the gaol hospital. In a few cases it was found impossible to altogether discontinue the drug, persistent diarrhoea resulting from want of it. Excepting the nine prisoners the remainder were all well-conducted members of society. Of 100 cases 77 eat opium, or swallow it mixed with water; 8 both eat and smoke it; 15 only smoke it. The only persons among them whose appearance led to the conclusion that they had suffered physically were a very small number of the excessive eaters, and perhaps half of the smokers. As regards the rest, with 14 years' almost daily experience of natives of India as hospital patients, I could not have recognized them as consumers of opium.

22,017. Do you mean opium-smokers or opium-eaters?—Both.

22,018. You do not distinguish between the effects of the two forms?—I have not made any distinction, it is a question of degree.

22,019. How is the habit of opium using generally commenced?—In 81 of the whole number of cases the habit was commenced on account of illness, and to relieve suffering; 19 either gave no reason or stated that they were led to commence it by the force of example. The great majority affirmed that they had consumed their present dose for many years; that they were not increasing it. Many declared that they had largely diminished their original dose.

22,020. Have you met with any cases of excessive and injurious effects of opium eating?—I know of a certain number of debauched persons belonging to the higher classes who consume opium in great excess, with lamentable results. I consider, however, their cases exceptional and entirely outside the question.

22,021. Had you intimate knowledge of those persons?—Yes, fairly intimate knowledge.

22,022. What were the results you noted as to the effect of excessive consumption of opium amongst these higher classes?—The results were both physical and mental deterioration, more particularly the latter; they become entirely unfit to carry on their business. These cases are few, but the results are very marked.

22,023. Do they become emaciated?—Yes, thin and dried up.

22,024. Did you notice that there was a somnolence, a dulness and stupidity about them?—Yes, marked.

22,025. Are you aware whether any organic disease arose in them?—None, as far as I know.

22,026. Did you see many of these excessive consumers who were able to throw off the habit and reform?—The cases I refer to are quite a small number. I have not known of any instance in which they have been able to throw off the habit.

22,027. I presume you would compare those cases to the case of drunkards in our own country?—Yes. The comparison would not quite apply, because they form such a small proportion.

22,028. Have you had medical care of cases seeking your aid for the ailments produced by the excessive use of opium?—I have never had under my care a person suffering from over-indulgence in opium, nor do I believe that such excess, although in some cases undoubtedly enfeebling to both mind and body, tends to shorten life. During the last 10 years the population of Rewa has increased, and during the same period the consumption of opium has increased also. The State being under superintendence, the census was accurately taken.

22,029. How was the increased consumption of opium ascertained?—By the accounts opium is a State monopoly.

22,030. Was the increase beyond the increase of the population?—I think not; the total quantity has increased.

22,031. What is your general conclusion with regard to the opium habit in this district?—The general conclusion at which I have arrived is that, to the vast majority of moderate opium-eaters in India, the drug is not only harmless, but, under their circumstances, beneficial and necessary. The great variation in the degree of toleration that is attained, and in susceptibility to the influence of the drug in different persons, makes it impossible to define arbitrarily what moderation is. That must be judged by the effect in individual cases.

22,032. Have you come to any conclusion as to the difference in tolerance to opium or susceptibility to opium between natives of India and the people of Western Europe?—I have not formed any definite conclusion. I am inclined to think that the natives of India are less susceptible, but I am not able to substantiate the opinion; it is merely an impression.

22,033. What is your view with regard to opium-smoking?—Smoking I believe to be, as a rule, harmful; partly because the average smoker uses much more opium than the eater, and partly because the narcotic effect is stronger and more immediate from smoking than from eating. The smoker moreover idles away a considerable portion of his working hours.

22,034. Have you noticed the practice of giving opium to infants?—Yes.

22,035. Is it very prevalent?—Very.

22,036. Almost universal?—I would not say that.

22,037. Is it practised among the better as well as among the lower classes?—Yes.

22,038. What do they give it for?—Simply as an English mother gives her child Mrs. Winslow's Soothing Syrup. She sees that there is something wrong with the child, and gives the only medicine she has at hand.

22,039. What would be the consequence if the facilities for obtaining opium were curtailed?—The question naturally arises in an inquiry of this kind. If facilities for obtaining opium were curtailed, would the consumption of alcohol proportionately increase? There can, among rational people with opportunities of judging, be no two opinions on this point; it most certainly would. The native consumer of alcohol, happily not a common object, in this part of India at least, is always a drunkard, always belongs to the lowest classes, and is always despised as a worthless person. Deprived of the sedative and stimulant he finds necessary and uses as a rule in moderation, the opium-consumer would most surely take to alcohol or hemp. It is not necessary to dilate on the consequences to the health and morality of society which would certainly follow.

22,040. (Mr. Wilson.) We have had some evidence that the various Sikh regiments do use opium in very small quantities—evidence that does not bear out your statement with regard to almost all the Sikhs. Can you give me the force you particularly refer to?—The 14th Sikhs, the Central Indian Horse, the 7th Bengal Infantry before the organisation of the regiment was altered. At one time they contained a company of Sikhs, also troops of the native States.

22,041. I do not quite understand your reply to Sir William Roberts about the per-centages referring to adults. The population of Rewa is 22,000?—Yes.

22,042. What did you say with regard to adults?—That there were 500 adult consumers of opium.

22,043. In proportion to the total population?—Yes; there are no means of finding out how many children consume opium.

22,044. You speak of it as a widespread habit?—Tolerably widespread.

22,045. Do you call 2½ per cent. tolerably widespread?—That applies to the city of Rewa only.

22,046. Further on you said five or six per cent.?

—And higher.

22,047. You would not call five or six per cent. widespread?—At the conclusion I quoted 90 per cent.

22,048. Were you referring generally to these populations?—Yes.

22,049. The figures given hardly bear that out?—

Taking all the statements together I think they do.

22,050. What means have you of knowing how much opium the people in an opium-growing State themselves consume?—The only means one has of knowing is to count the number of people who purchase it.

22,051. Do you not think that they keep it themselves?—I do not think they do. The cultivators belong to certain classes called Kumbis and Kachhis. They are people who do not use opium. It is a matter of common report and knowledge that they do not use it.

22,052. You have referred to "cultivators;" what cultivators are they?—The cultivators of opium.

22,053. Do you refer generally to Central India, or to any particular district?—To the district previously mentioned—the one through which I had just gone.

22,054. We have understood generally, that in Central India there is no State monopoly, but there is in that State?—It is so in the State of Rewa.

22,055. You have referred to debauched persons consuming opium in great excess, and to the lamentable results, with deterioration bodily and mental. Do you not think that that state of things must tend to shorten life?—One would imagine so, but as a matter of fact, these people live to a great age, particularly the ones I referred to. I refer particularly to certain Thakurs holding landed property; I know several of them who consume enormous quantities of opium, and who are tolerably advanced in years. I have known others who have died at an advanced age, having consumed opium the greater part of their lives.

22,056. In this debauched manner, with deterioration of mind and body?—Yes.

The witness withdrew.

Lieutenant-Colonel D. ROBERTSON recalled and further examined.

22,065. (Mr. Mowbray.) I should be glad to know how far you hold yourself responsible for the accuracy of the figures which are in these papers?—I should like it to be distinctly understood that I appear merely as a compiler of information which has reached me from the Native States. I in no way guarantee its accuracy. Nor does the estimate either of production or of compensation purport to be more than an approximate estimate.

22,066. With regard to all these figures, I may take it that you have, so to say, passed them on to us?—Yes. I should like also to make this explanation. As regards the larger Chiefs, I have accepted the figures entirely as they reached me. In the case of a few of the smaller Chiefs, where the amount of compensation appeared to me palpably exaggerated, I took upon myself to reduce the estimate, in order that the return might not be burdened by figures which were *primâ facie* exaggerated.

22,067. I do not know whether you have expressed your own opinion as to the reasonableness of the totals which are here presented?—I think upon the whole they are reasonable; they certainly are as compared with Rajputana.

22,068. You have referred to annual settlements with regard to the opium produced as submitted by the State to the Government—what are those statements?—I have no copies with me. Every year the Finance Department or the Home Department (I forget which) require the States to submit a statement of the opium produced. These statements are prepared very much in the way of routine. Nobody takes much interest in them, so far as I understand, in the States; and I believe that their genuine character is open to question.

22,068a. Therefore if any question arises of variance between the figures in those statements and the figures presented to us you would regard the figures presented to us as unquestionably more trustworthy?—Certainly. This is the first time that any attempt has been made to obtain from these Native States information in such detail regarding opium cultivation and production.

22,069. When you speak of the poppy as being so profitable to the cultivator and by far the most valuable crop that could be grown in Malwa, that is your opinion even now with the bad price obtained from the China market during the last few years?—Yes, up to the present time. My opinion, of course, is merely based on what I have heard in the Native States, witnesses from which will appear before you.

* See Appendix XI. to this volume.

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22,057. It sounds contradictory?—I can only say what I have seen.

22,058. What do you mean by the State being under superintendence?—The Maharaja is a minor, the State being managed by a superintendent.

22,059. Do you think that habitually taking opium where there is no disease is a good habit?—I suppose you mean in moderation?

22,060. Yes?—I should not be inclined to say it was either a good or a bad habit. I am not prepared to say that it is a good habit.

22,061. It is a matter of indifference?—Practically, yes. I think it does no harm.

22,062. You do not think it tends to harm?—No, I do not.

22,063. (Mr. Fanshawe.) With regard to the 14th Sikhs, your conclusions, I understand, are founded on your general knowledge of the men while serving with them?—Yes, I have served with them a very short time—14 years ago. When I first came out to this country.

22,064. (Mr. Mowbray.) We are often told that opium is worse than alcohol, because it is much more insidious, and that it is much more difficult to prevent a person going to excess when he once begins the habit. Does your opinion concur in that?—Not as regards the natives of India. In the cases which I took some care in examining I was very much struck by the fact that a large majority of them for many years had not increased their daily dose. They denied it strongly, and many declared that they had decreased their dose very much.

The witness withdrew.

Surg.-Maj.
Gimlette,
M.D.

7 Feb. 1894.

Lieut.-Col.
D. Robertson.

22,070. Are you of opinion that the trade in its present condition is able to bear the present pass duty which the British Government exacts?—I think the trade is a very fluctuating one, but at the present time, I think, there is no doubt it is able to bear the pass duty, because there is every prospect before the end of the present official year of exceeding the estimate of the number of chests which pass the scales.

22,071. That, I presume, depends very much on the season?—Chiefly on the prices in China.

22,072. Also on the amount of rainfall in the year?—Not necessarily, because there are more chests now in stock than are ordinarily required for a year's export?—The out-turn of the present year, for instance, would not affect materially the exports of this year, because they rarely send new opium to China. They send it when it is one or two years' old.

22,073. Is the price in the China market better just now than it has been?—I believe it is.

22,074. Can you tell me the retail price of opium in any of the other States?—I could obtain the information and present a paper showing the rates in the whole of Malwa. I can state the retail prices in the State of Rewa, in which I am Superintendent.

22,075. Will you do so?—The retail price now in Rewa is Rs. 20 per seer.

22,076. That is the price which a man pays when he goes into the bazaar to buy it for his own use?—Yes. In Rewa we have a monopoly in order to keep the price up, because we adjoin the British North-Western Provinces.

22,077. And the State is under British superintendence?—Yes.

22,078. Rs. 20 per seer I understand is the price at which it could be bought at the bazaar?—Yes; the price we pay to the cultivators is Rs. 6 or Rs. 8 per seer according to the quality of the opium. We retail to the contractor at the rate of Rs. 16 per seer. The difference between the purchase price and the price we sell to the contractor constitutes the State's income.

22,079. You require all the opium grown in the State to be brought to the Government?—Yes.

22,080. In fact you have the same sort of system of monopoly as in Bengal?—Roughly it is the same. But we have not any establishment or any factory, because it is so easy to make. There is no chemical laboratory and so on.

* See Appendix XII. to this volume.

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Lieut. Col.
D. Robertson.
7 Feb. 1894.

22,081. Do you think you get all the opium from the cultivators or that any is kept back?—I think none is kept back. If we do not get any it is smuggled into the adjoining British districts, where the retail price is high. We do our best to prevent it. The cultivators' names are all registered, and if a man sold no opium to the State he would be called to account as to what he had done with his opium.

22,082. You have made the price high in Rewa, partly because it is so near the British territory that you want to stop the inducement to smuggle as much as possible?—Yes. I found it necessary two years ago to increase the price on that account. We found that the consumption was apparently largely increasing, and there was no evidence to show that the individual consumption was increasing, and we found out as a matter of fact it was being smuggled into the adjoining British districts.

22,083. So that your action is largely based on the interests of the British Government?—Almost entirely.

22,084. With reference to smoking, you say that in the two principal States, Gwalior and Indore, it is a penal offence; does that mean that smoking itself is a penal offence, or the selling of preparations for smoking?—There are no smoking shops allowed, and I have no doubt that anybody found smoking in the public places would be prosecuted and punished criminally.

22,085. I suppose there is no inquisitorial system to interfere with private smoking?—The Minister of Indore will appear here, and I think he will be a better witness on that point. I have no personal knowledge of what they do. I only know that smoking is penalised both in Indore and in what is called Prant Gwalior, and the big city of Gwalior.

22,086. When you say that there are eight scales at convenient centres under Indore, that means under the Indore agency?—Yes. The Agent of the Governor-General is the opium agent, and one of his assistants is the deputy opium agent. These scales are under Indore, in the sense that they send the pass duty they collect here, as well as the *Chalans* or invoices of opium are despatched to Bombay. This is the central office.

22,087. It is Indore in the sense of the agency, and not of the State?—Yes.

22,088. The total export through the scales seems to be 35,345 chests?—Yes.

22,089. If I understand the figures correctly, 25,082 are chests of Malwa opium passing through the scales under Indore?—Yes, passing through the scales not only at Indore, but scales under Indore.

22,090. 5263 chests are really Rajputana opium passing through the scales at Udaipur and Chitor, which are under the Indore agency?—Yes. I separate them, because the opium weighed there is not produced in Central India, but in Rajputana but for administrative purposes the scale at Chitor is under Indore.

22,091. In addition to that, you estimate about 5,000 chests grown in other parts of Rajputana, which also come into the scales under Indore?—Yes.

22,092. And those three things make up the figure 35,345?—Yes.

22,093. Of course comparing that with the figures given by the Prime Minister in his statement, and the export 10,902 chests from Indore, he would refer to the exports of the State of Indore?—Yes.

22,094. You are referring to the exports that pass the scales under the agency of Indore?—When I speak of the scales under Indore, I refer to the British opium agency.

22,095. According to your computations, a chest of opium now costs in Indore Rs. 492, and the British Government pass duty it is Rs. 600, so that the duty amounts to about 120 per cent. addition to the cost of the article itself?—Yes.

22,096. The figures you give us under the fourth head are all the figures which are in these tables?—Yes.

22,097. In your estimate of Rs. 70,81,252 for loss of direct revenue, you include the losses to the Jagirdars as well as the losses to the State?—Yes.

22,098. With regard to charitable institutions and works of public utility, do you refer to works maintained by the British Government in British India?—

No, in the Native States we have, for instance, a large hospital here in which the patients treated are entirely from the Native States. It is supported to this extent out of this fund. There are also other dispensaries in the Native States. The money collected is expended for the benefit of the subjects of the Native States.

22,099. Are these institutions maintained out of the pass duty collected here?—In addition to the pass duty there is a rate, I think of Rs. 1 per chest, taken at all the scales where opium is weighed except in Indore.

22,100. Is that taken by the British Government?—It is taken at the time of weighing by the assistant opium agent at the scales.

22,101. On behalf of the British Government?—The British Government is in the position of a benevolent trustee for this fund. It derives no advantage from it. The British Government do not get anything out of it. A charitable fund is created which is expended in medical relief and education.

22,102. Is that figure in any column of these tables?—No, but the accounts are regularly submitted to the British Accounts Departments.

22,103. It is money which the British Government collects as a trustee and spends for a specific purpose?—Yes.

22,104. With regard to these losses or grounds for compensation is the total which you have given us an annual loss or does it contain any capital loss?—It is difficult to say.

22,105. For instance the loss to merchants can hardly be considered entirely an annual recurring loss?—I am not prepared to say, nor is any Native State prepared to say, what exact annual payment would be required. Probably it would not be much less than the sum named. An accurate estimate would take several months, perhaps a year to prepare. And it would probably be found that the total would be quite that. With regard to the special arrangements with Gwalior, Datia, and Samthar with reference to the export of ganja, spirits and opium, it came into force in 1878-9. I have a copy of the treaty dated March 15th, 1879.

22,106. I understand that there was no new restriction imposed upon the State, but hitherto they had been barred by a Customs line; that that Customs line was done away with and in lieu of it certain arrangements were entered into to prevent exports over where the line had previously been?—Yes, I can read you the article of the Treaty. "His Highness the Maharaja agrees to prohibit the export from the State of Bhang, Ganja, spirits, opium or other intoxicating drug or preparations by all routes and all directions hitherto barred by the inland Customs line."

22,107. It was no new restriction but merely a new way of enforcing the old restriction?—Yes.

22,108. (Mr. Wilson.) You have put in certain tables and lists of States, do they, taken collectively, include all the States under consideration?—I have grouped the States in the order of their importance, and as an Appendix there are a number of States entered from which either unimportant information or no information has been received. There are 80 small States and estates the majority of which grow no opium at all.

22,109. Do these tables include all the States?—Yes.

22,110. I rather gathered from your evidence that there was nothing approaching to restriction or monopoly in the States. I now understand that in the State of Rewa there is such a restriction or monopoly?—Yes. I have already explained that as Rewa marches with the North-Western Provinces, and as the opium-growing tract runs quite close to the border, it was necessary both in the interests of the State and also to avoid complaints from British districts that we should place cultivation under control.

22,111. Is that the only case in which that kind of thing prevails?—So far as I know I am almost sure it is the only one.

22,112. You say that "No statistics of consumption are available for these tracts of country, but except, perhaps, in Gwalior, Samthar, and Rewa, but looking to the moderate revenue which the Chiefs derived, the consumption can hardly be considerable," that implies that in Rewa it is somewhat considerable?—The revenue of Rewa is much smaller than that of any of these big States; the total revenue we derive is Rs. 16,000.

22,113. We understood from Dr. Gimlette that in his opinion the consumption was extremely small, but you put it with two others as the largest?—In all those three places as compared with the other parts of Central India the consumption is not considerable. What I mean is that in the districts outside Malwa the consumption is absolutely inconsiderable. The only exception is that of these three States, Gwalior, Samthar, and Rewa is where the consumption is hardly considerable, but it much more than in the places where there is no opium consumed at all. I mean that, as compared with other tracts out of Malwa, there is more opium consumed in these three places. I divide Central India into two parts. One part comprises Malwa and the other part comprises the large area which stretches across East India and includes Gwalior proper. There the production and consumption of opium are, as compared with Malwa, inconsiderable. The only exception being Gwalior city, Rewa, and Samthar, where there is a little more opium consumed, but it is not excessive. The amount of consumption cannot from the revenue point of view be considered considerable.

22,114. (Mr. Mowbray.) You draw a distinction between Gwalior city and Gwalior territory and the Malwa province of Gwalior?—Yes.

22,115. (Mr. Wilson.) You suggest that the good times are probably gone, never to return. Does that refer to your general view of the prospects of the China market?—Yes. What I mean is that the prices at one time in China used to be very high and the profits of the cultivators and everybody connected with the opium trade were larger than they are now.

22,116. With reference to the speculative dealing, am I rightly informed that it amounts to a matter of very great excitement at certain periods?—I believe so.

22,117. As bad as anything we have at home?—I am no authority as to anything at home, but there is a good deal of excitement.

22,118. With regard to the question of the possibilities of compensation, has any allowance been made throughout for the cost of collection of all this revenue?—I think not. The estimates, as I have explained, are those that have been received from the Native States. It would be very difficult to make any allowance in the Native States for the cost of collection. They employ officials who are remunerated by grants of land, which in many cases they would get whether they worked or not. There are many States that are obliged to support certain people by grants of land, and they pay them whether they do their work or not. It would be extremely difficult to estimate in the out-and-dried way that we do it in British India.

22,119. With reference to what you said about charitable institutions and works of public utility—is that a voluntary subscription?—In the case of the merchants themselves it is voluntary in the sense that they all pay it. I do not think any pressure is brought to bear upon them. In the case of money expended under the guidance of British officers it is paid as a usual charge just the same as the pass duty is paid.

22,120. In the case of merchants is it anything more than a voluntary subscription, a voluntary assessment in proportion to their business?—It is an assessment to which I have never heard any objection. They support their private charities in the same way. They pay the money to the charities which are worked under Government officers. There is no such thing as realising by distress or anything of that sort.

22,121. With reference to gratuitous medical relief that I believe is allowed to the State by the British Government?—Yes; there is a dispensary, a large hospital here of that nature, and the Residency surgeon would treat anyone who came to the dispensary free of charge.

22,122. Is this pass duty ear-marked for this purpose, or does this gratuitous medical relief come out of the general funds of the British Administration?—From these realisations a fund is formed called Dharamsala Fund; it is audited by British accounts officers, and a certain proportion is expended under the direction of the agent of the Governor-General on hospitals in the Native States of Central India, and on schools. I believe that a big bridge was built many years ago out of that fund. It has been in existence a great many years.

22,123. Is there a definite proportion of this pass duty applied to it?—It is not a portion of the pass

duty; it is distinct from it. The pass duty is Rs. 600, extra to the Dharamsala fund levy, a man has to pay a few annas on each chest. The amount is funded, and realizes a certain sum per annum. The Dharamsala fund declines of course as the exports decrease. The fund is administered under the orders of the Agent of the Governor-General in Central India, and is distributed in fixed proportions to the objects I have mentioned.

22,124. (Mr. Mowbray.) I see that you have "charity" "one rupee" is that the amount?—No, that is the charity which the merchant would pay himself before coming to the scales. There are institutions which the merchants themselves maintain, Hindu temples, institutions to provide doles for indigent persons, and so on.

22,125. (Mr. Fanshawe.) It is not included under that?—No, it is something beyond that.

22,126. (Mr. Mowbray.) But of the same nature?—Yes. The fund forms no portion of the Imperial revenue.

22,127. (Mr. Wilson.) Suppose, through the failure of the China trade or any other cause the sales of opium fell off?—They would have to shut up the dispensaries, unless the Native States chose to come forward and support them themselves.

22,128. As far as that fund is concerned?—There is no other fund from which the money could be derived.

22,129. You say there are no Treaties or engagements in force?—No.

22,130. The present rate of pass duty is not the subject of Treaty or engagement?—No.

22,131. If the British authority were to raise or lower it one rupee to-morrow, it would not require the cancellation of any present engagement?—It would merely require an executive order of the British Government.

22,132. You say it is well known even now that smuggling does exist even though the Chiefs "may wish" to stop it. I gather from that expression that some of them are not very anxious to stop it?—I think they would all wish to stop it, because if opium is smuggled out of a Chief's territory he loses the rates that he takes on the crude opium and on the export.

22,133. In some of the papers before us there is a reference to different kinds of opium, different colours?—Yes.

22,134. Generally speaking is the export opium substantially of the same quality and worth the same in the Bombay market?—Yes.

22,135. Is there a very great difference?—The merchants themselves will tell you that only the best opium is exported to China, because it is not worth a man's while to pay the whole amount of our pass duty on inferior opium; he would get a smaller price for it.

22,136. We have before us a considerable number of States and of small manufacturers or merchants or both; is the product tolerably uniform throughout, or does the price vary very much according to the manufacture?—There are certain parts of Malwa where better opium is known to be produced than in others. In the market there is a wide distinction between the best class of opium and the inferior sorts amongst the merchants.

22,137. Do they test it in sample, or is it thought that certain merchants have a reputation?—They always test it.

22,138. Do they test each chest?—I do not know. A man would test according as he trusted the person from whom he bought. It comes to him in the crude state in bags, and I have no doubt that he would test a certain proportion of the bags, as we test for weight in our scales.

22,139. It has been explained and shown to us in the case of the Patna and Ghasipur factories that very great pains are taken by the use of large vats in which a great mixture takes place, by analysis and so on, to produce as far as possible an article of exactly uniform quality; so that it is believed that, to a large extent, the whole out-turn from those factories is uniform?—Yes.

22,140. I assume that there cannot be anything of the kind here?—No, I have referred to it in my evidence.

22,141. Under your method there must be a great variety of qualities?—It is not sent to China without being tested by the merchants. It is tested here and I think again in Bombay. As a matter of fact the opium

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sent to China is believed by the merchants to be the best.

22,142. Were the questions submitted to the various States drawn up by you or furnished to you?—They were drawn up by me.

22,143. (Mr. Fanshawe.) In raising the price of opium in Rewa the interests of the Native States were no doubt taken into consideration as well as the wishes of the North-West Government in regard to the prevention of smuggling?—In raising the price of opium I was guided in some measure by the fact that the consumption appeared to have increased very largely. As there appeared to be no reason from an administrative point of view to account for it, I was led to believe that opium was largely smuggled into British territory, and shortly afterwards a case was found in which a large quantity was being taken by a third-class passenger. We then increased the price of opium to Rs. 14, then to Rs. 15, then to Rs. 16 per seer.

22,144. Both the financial interests of the State as well as the views you held in regard to the prevention of smuggling were taken into consideration?—Certainly.

22,145. Am I correct in understanding that in most of the States of Central India there is a fixed land revenue settlement for a term of years?—In all the large States I believe there is.

22,146. Under that settlement are cash rates paid in all cases on irrigated and unirrigated lands?—I am not quite sure, but I am almost sure that in all the large States nothing except cash is now taken.

22,147. I understand you to say that the rate on irrigated land has been assessed on the direct understanding that poppy has been the most valuable crop grown on the land?—Yes, on that supposition.

22,148. Is poppy grown as a black cotton soil crop in Malwa?—Yes, the land is called black soil.

22,149. In preparing the estimate of the loss of the Native States, what crop or crops have generally been taken as crops that would have to be grown in the place of poppy?—Wheat, I think, or linseed would be the general crop.

22,150. Can you tell me why the substitution of cotton has not been suggested?—Cotton is a very precarious crop, and in my discussions with the people about what crops might be substituted, cotton has been put on one side as a very outside probability.

22,151. On which also the profit derived is probably smaller than on wheat or linseed?—I do not think it would be more, and it is a more precarious crop.

22,152. In stating that the sugar-cane crop requires more water than poppy, will you explain what you mean?—I mean that the reserve of water in the wells would not be sufficient to water a crop that requires to be watered all through the hot weather, such as sugar-cane.

22,153. With regard to tobacco I understand you to say that it would in some circumstances be the crop which could be well substituted for poppy, provided you had a market and provided the people had acquired a sufficient skill to grow tobacco?—Yes.

22,154. In the absence of these it is not regarded as a probable substitute for poppy in this part of the country?—No.

SANTAJIRAO SAHIB TEMAK called in and examined (through an Interpreter).

Santajirao
Sahib Temak.
(Gwalior
State.)

22,166. (Mr. Mowbray.) You are the Revenue Member of the Council of Regency, Gwalior?—Yes.

22,167. What have you to tell us with regard to the cultivation and use of opium in Gwalior, and also with regard to the proposed prohibitory measures?—I have been serving His Highness Maharaja Scindia for the last 32 years. During the first 15 years I served in the Judicial Branch as Naib-Subha, Subha, Naib-Diwan Fuzdari and Diwani, and the remaining period in the Revenue line as Subha, Sir-Subha, Naib-Diwan, and Incharge Diwan. I at present hold the position of the Revenue Member of the Council of Regency, Gwalior. I served for 10 years as Sir-Subha in Malwa itself, which produces good opium, and where it is eaten by more than a third of the whole population. I never

22,155. Dr. Dane told us that the class of Thakurs with whom he was acquainted in Bhopal were in the habit of taking opium in the form of *amal pani* in excess. Can you state from your own experience whether an excessive use of this kind among the Thakurs is general?—My knowledge of this matter is negative, if they do take it to excess it has never come under my observation, and I have a very much larger acquaintance with the Rajputs than Dr. Dane.

22,156. We may take it that you have a large acquaintance with these Thakur noblemen or gentleman, and that an excessive use has never come before your attention?—Not as a general rule.

22,157. With reference to the sum spent on irrigation work by the Indore State, am I right in understanding that this expenditure would have led to an extension of the irrigated area?—I may explain that on this point I am somewhat doubtful. Since submitting my evidence I discussed the point with the Indore Minister. I have no such knowledge of the Indore State as to enable me to say whether the irrigable area is capable of extension.

22,158. This expenditure of Rs. 3, 30,000 must have led to an extension of the irrigated area?—Yes, and contributed largely to the revenue derived from opium.

22,159. Then your argument would be that the prohibition of poppy cultivation would necessitate a reduction of the rates on irrigated land, and would in that way alter the conditions on which the money had been invested, and in fact deprive the State of the interest which it contemplated deriving?—Yes.

22,160. That was your view?—Yes.

22,161. (The Maharajah of Darbhanga.) If poppy cultivation were prohibited, would not people think, as some of the newspapers say, that Government did it in order to encourage the trade in imported liquor?—I have very good reason for knowing that such a rumour was afloat in Central India, and that it gained strength by the insertion of a paragraph in the "Pioneer." People pointed to that paragraph and said, "We thought this was really the intention of the Government of India."

22,162. You think for that reason prohibition would be likely to cause a certain amount of discontent?—A very large amount of discontent.

22,163. (Mr. Mowbray.) Your last table is said to be a return showing the quantities of opium that passed the scales under the Malwa opium agency in each of the past 15 years. It is really an average of the whole 15 years taken together?—Yes.

22,164. One of the questions referred to this Commission is the effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration, among other things the cost of the necessary preventive measures. I do not know whether you consider yourself in a position to give us any information on that point, or to form any estimate?—I am afraid I am not. It would require a great deal of thought and preparation to devise a scheme for protecting the enormous frontier of Central India (I think Mr. Crosthwaite has given the extent of the frontier). I am not prepared to give any opinion as to the extent of the establishment that would be required.

22,165. You will only say that it would be something very large and mischievous?—Yes.

The witness withdrew.

came across a single case in which a man was charged with crime committed under the influence of opium, while, on the other hand, crimes have been committed under the influence of liquor, and the persons charged have received punishment. Opium is considered a blessing in Malwa, Rajputana, Punjab, and other parts of India. Opium eating cures the evil effects of cold and heat, as well as cough, asthma, fever, intestinal maladies, diarrhoea, rheumatism, dysentery, diabetes, &c. Opium is useful to infants, adults, and old men alike. Babies are held dearer than life by their parents. Now thousands of parents give them opium in moderate doses to protect them from the evil effects of heat and cold, as well as croup (*badal*) and derangement of the stomach, caused by indigestion of milk taken by them.

Opium not only serves this purpose, but makes the babies healthy and strong by causing milk to be properly digested. Had opium been productive of evil effects, would these parents have given it to their darling babies? Adults likewise are able to labour and cultivate by eating opium, which protects them from the evil effects caused by inclemencies of weather, such as fever, &c. In old age man is prone to the attacks of rheumatic pains in all parts of his body, which make him unfit for physical labour. He, by taking his moderate dose of opium, is able to labour and earn the livelihood of his families. By eating opium he does not feel physical exhaustion, as opium keeps up his strength. If the cultivation, export, and use of opium be prohibited, the State and cultivators, as well as traders, labourers, and others who get their livelihood by opium will most heavily suffer. For there is no other production so important as opium, which, with a limited outlay and labour, yields a rich and valuable crop, and enables the cultivator to support himself and his family easily after paying the State demand. Opium may almost be called the "black-coloured gold" of Malwa. A greater loss besides the above one is this: thousands of children and old men and adults who keep their health by the use of opium, and who maintain themselves and their family by its cultivation, will suffer from, and fall victims to various diseases caused by the prohibition of opium. This loss is inestimable, and cannot be compensated. People can enjoy the advantages of opium by spending a pice or so. If it be prohibited, the cultivators might take to liquors. Now liquor will cost no less than two or three annas per day. This means starvation to their families. The use of opium is not condemned by any *Shashtra* or religion. Brahmans, Banias, Rajputs, Musalmans, Punjabis, Sikhs, &c., all eat opium, and give it to their

The witness withdrew.

Lieutenant-Colonel SIR MICHAEL FILOSE called in and examined.

22,174. (Chairman.) What post do you hold in the Malwa State?—I am the Governor of Malwa.

22,175. How long have you been connected with the Maharaja Scindia's service?—Since I was two years old, all my life.

22,176. Will you give us your opinion on the question of opium, which has been submitted to this Commission for inquiry?—During my residence in Malwa for the last 14 years, I have had occasion to come in contact with every class of people, and have not found a single case in which an opium consumer has suffered from the bad effects alleged to the use of opium. On the contrary, I find most of the consumers enjoy good health. The soil and climate of Malwa are extremely favourable to the produce of opium. The excessive moisture in the air unfortunately creates, particularly among the vegetarians, a deal of sickness, such as fevers, rheumatism, and diarrhoea, which in bad weather easily turns into cholera. Nature seems to have provided a remedy at hand for the most prevailing diseases of the country. The poorest villager, tens of miles away from any hospital, finds a remedy for these diseases in opium produced on the spot. I believe there is a deal of truth in the general cry throughout Malwa that all the young children will die if opium be not given them until they attain the third or fourth year of their age. Most young men, who manage to discontinue the use of opium after their childhood, have to take to it again at the decline of their age, say, about 45, to maintain their health and strength. Most of the inhabitants of Malwa are pure vegetarians, and a great number of them abstain strictly from wines and spirituous liquors. Opium has been used by them for centuries, and is looked upon by the people as a necessity. Their requirements cannot be disregarded. If habit be a second nature, how revolting will it be to deny the earnest cravings of a multitude whose customs and habits, as well as their food, are defined and sanctioned by the religion they profess. It will be a heavy responsibility for any one to bear; for it is certain that many deaths must occur owing to the prohibition of opium in Malwa. The vegetarians in this province are not content to observe vegetarianism themselves, but try their utmost to force it on others even at the risk of causing disturbances. Several cases of riots that have occurred testify to the zeal and earnestness with which they stick to their time-honoured customs and habits. Judging from the character of the people of Malwa, I

children. In my opinion it is not advisable to stop the cultivation, trade, and export of this beneficial article, which peculiarly suits the climate of India.

22,168. Have you had an opportunity of seeing the statistics which the other Minister has prepared?—Yes.

22,169. Do they in your opinion form a correct basis of what you believe the Gwalior State would lose were the cultivation and export of poppy prohibited?—I have seen the estimate of the loss which would be incurred by the State, and by the merchants and cultivators, and I believe them to be correct.

22,170. (Mr. Fanshawe.) Will you tell us what parganas are included in the Gwalior Province of Malwa, because we have had Malwa used in different senses once or twice?—Ujjain, Shajapur, Agar, Mundisior, Neemuch, and Amjhara. There are six Subats. A Subha is the one in charge, and the Subat is the area of which he is in charge. These six Subats are under a Sir Subha.

22,171. (Mr. Wilson.) Can you give us any idea of the percentage of adult men in the Gwalior State who take opium habitually?—I have not prepared an estimate, but about one-third of the adult men eat opium.

22,172. What would be the probable average consumption of each habitual consumer per day?—From two to five machis is taken, but the normal or moderate dose does exceed three machis.

22,173. Are you aware that no one has suggested that the use of opium should be denied to those who require it for medical purposes, and for their health?—I am not aware.

expect to encounter a stubborn resistance to any prohibition of the produce, export, and consumption of opium. A memorandum of the losses of revenue to the Gwalior State, the cultivators and traders, amounting to about seven millions of rupees per annum, has been made over to Colonel Robertson as the proper amount of compensation if the prohibition of the produce and export of opium be carried out. But the immense loss of life and bloodshed this prohibition may cause is incalculable.

22,177. (Mr. Wilson.) Will you tell me why you think the young children would die if they did not take opium?—In the first place, I have often observed that when the women go to work in the fields, they put the children in baskets, and give them a little opium to keep them quiet. They remain comfortable in the baskets, and thus allow their mothers to work. She occasionally goes and nurses them. Without the opium the child would be very restless, and the mother would not be able to work. Sometimes the woman is a widow, and if it were not for opium she would not be able to support either herself or her child. Then, again, in Malwa the climate is so full of moisture that a child easily gets dysentery or diarrhoea, and cannot digest milk. The people say that if opium is not given to the children, they must almost all of them die.

22,178. The reason generally given to us why it is given, is that it is to prevent the children from crying—your reason is that it is to preserve their lives?—To preserve their lives and also to help them to digest milk. In Malwa it is difficult to digest milk unless opium is taken. I have seen many men look really robust who take opium and who drink milk. They cannot drink milk without taking opium.

22,179. I am referring now to children. Your idea is that opium is given not as other witnesses have said, to prevent them from crying, but to save their lives?—Exactly.

22,180. (Sir William Roberts.) I presume you mean that opium is very useful to these children, situated as they are, while their mothers are at work, that is to say, the opium keeps them quiet when the mother's care is away from them. I presume you do not mean more than that?—And also that it helps them to digest the milk.

22,181. (Mr. Mowbray.) I believe you prepared the figures which Colonel Robertson handed in?—Yes.

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22,182. I see you put down the probable loss to the State if the production of opium were prohibited and other crops substituted at Rs. 26, 45,000?—Yes.

22,183. Could you give me any details as to the way in which the figure has been arrived at?—They are prepared from the actual annual papers and the papers which have been got at by the Revenue Survey. I can send any detail to you you like.

22,184. I see that the land revenue derived from the cultivation of opium is put down at 28 lakhs, what do you estimate would be the land revenue supposing opium were put a stop to?—About Rs. 2.8. per bigha would be the most that could be got. If you substitute wheat for it you will only get about Rs. 2½ or Rs. 3 per bigha.

22,185. What is the present rate?—About Rs. 10.

22,186. You think that the rate of the revised land revenue if poppy were prohibited would be about one quarter of what it is at present?—Yes, about a quarter. Scindia's bigha is about half an acre.

22,187. Altogether the total revenue which the State derives from opium under various heads is nearly 33 lakhs according to the figures I have mentioned?—About 33 lakhs.

22,188. You estimate you would lose four-fifths, about 26½ lakhs out of 33 lakhs?—Yes, about that.

22,189. Is this figure of 26 lakhs loss of State Revenue what you would call an annual loss, or is any portion of it in your opinion a non-recurring loss?—It is all recurring, an annual loss.

22,190. (Mr. Fanshawe.) I understand that you belong to a family the members of which for some generations have held high positions of trust under the Gwalior State, is that so?—Yes.

22,191. What are the chief races or castes in Malwa?—Rajputs, Kumbhis, Brahmans, Mahomedans, Anjenas,

and a few Jats and Khatis. The Khatis are very good cultivators.

22,192. I understand your view to be that if the cultivation of poppy were prohibited the only crop which, in the special circumstances of Malwa, could take its place would be wheat?—Just now, under present circumstances, we could only substitute wheat to such a large extent.

22,193. Have you a fixed land revenue settlement in Malwa?—Yes.

22,194. For what term of years is the settlement in force?—The settlement which has just been made is a 12 years' settlement.

22,195. Are the land revenue rates payable in cash under that settlement?—Yes, in cash.

22,196. Will you kindly tell me the present strength of the Gwalior State army?—I have been away from Gwalior for about 14 years, but I think I know the strength pretty correctly.

22,197. Will you give it to us in round numbers?—8,000 infantry, regular troops, 2,000 regular cavalry, 4,000 irregular troops, and 6 batteries of artillery.

22,198. Can you, speaking from your past experience, tell us how far the habit of using opium is prevalent among the men of the army?—Most of them declare they require to take a dose of opium in the decline of their age, say after 40. They are able to move about better if they take it, and it prevents colds, coughs, and rheumatism. I have not seen any man who takes opium intoxicate himself.

22,199. I may take it that this habit is fairly general among the older men serving in the Maharaja's army, that is what you wish to say?—Exactly.

22,200. Are the men of the army at the present day largely Rajputs or do they include Poorboas?—Excepting the low class Brahmans and Mahomedans all castes represent the army.

The witness withdrew.

RAO BAHADUR K.C. BEDARKAR, Minister Indore State, called in and examined.

(The Witness.) My Lord, before you proceed to examine me, I have to present, under the direction of His Highness the Maharaja Holkar, the following Khari, to your Lordship and the members of the Commission:—

Indore, 6th February 1894.
The Honorable Members of the Royal Commission
on Opium.

MY LORD AND GENTLEMEN,

I AM very glad to welcome you to Indore.

I have watched with absorbing interest the evidence which has been placed before you since the appointment of the Commission.

I am hopeful that the evidence which has been taken, and which will be taken hereafter, will be the means of dissipating a number of doubts and misconceptions which have gathered round the opium question.

As the head of a State, the population of which grows, sells, and consumes opium extensively, and pays a considerable revenue into the State treasury, and whose interests I have personally watched, I am necessarily familiar with the different aspects of this question, which is of vital importance to my State.

Detailed information on the various points connected with this question will be supplied to the Commission by my Minister and other witnesses, who will appear before the Commission. But I think it my duty to place before the Commission my convictions on the subject. They are as follows:—

- (1) In view of the relations existing between the Paramount Power and my State, the former would not be justified in requiring me to prohibit the cultivation of opium in my State, except for medical purposes, even though it may itself enforce such prohibition in British India.
- (2) No money compensation can properly or adequately compensate the State or the various classes affected by it for the losses which they will sustain.
- (3) The prohibition will be oppressive to my subjects.
- (4) As a rule, the consumption of opium in my State is moderate, and that a moderate use of opium is not prejudicial in any way.

- (5) I have always found my subjects peaceful and law-abiding, and I apprehend that interference with the present state of things will make them discontented.

In conclusion, I beg earnestly that anxious as the British Government is to increase the prosperity of the Native States in India, the Commission will give the utmost consideration possible towards the solution of this question, and be extremely slow to recommend a change calculated to mar that prosperity to increase which is the anxious care and avowed object of Her Majesty the Queen Empress.

(Signed) SHIVAJI RAO HOLKAR.

22,201. (Chairman.) You have been Minister of Indore since 1890?—Yes, I have been Minister of Indore since 25th October, 1890. I am a B.A., LL.B., and Fellow of the Bombay University. I entered the service of the British Government as translator and interpreter of the Bombay High Court on 25th April, 1863. I was appointed deputy registrar, sealer, and reporter of the High Court on its Appellate side in 1867. I acted as chief registrar of the High Court on several occasions, and acted in this capacity for nearly two years before my appointment as Judge of the Court of Small Causes, at Poona in 1885. The following are the terms of the order of reference made to the Royal Commission:—

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 should 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 can 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 trade and for raising the 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 costs of prohibitive measures.

I presume the Commission will confine their inquiries, within the scope laid down, in the terms above set forth. It follows that the inquiry of the Royal Commission will be addressed to the Indore State upon the lines specified therein and with special reference to the conditions obtaining in the State. I therefore propose in this memorandum to discuss what those conditions are and their bearing and application on the points laid down in the order of reference. The first branch of inquiry may be stated thus:—If the growth of the poppy and manufacture and sale of opium should be prohibited, except for medical purposes in British India, could such prohibition be extended to the State of Indore; and, if so, whether it should be extended to it? For the discussion of the first part of this question, the most important thing to notice is the relation existing between the Paramount Power and this State. The Statute and proclamation of 1858, which transferred the Government of India to Her Majesty the Queen, declare that all Treaties, made by the Honourable East India Company, shall be binding on Her Majesty. Article 8 of the Treaty of Peace and Amity between the British Government under the Company and Jaswant Rao Holkar, dated 24th of December 1805, says: "The British Government will not interfere in any manner in the concerns of Jaswant Rao Holkar." This provision of the Treaty has been followed up to this day, and the British Government has never interfered with the internal administration of the State and with its fiscal policy in particular. The right of the Paramount Power to interfere with the internal affairs of the State can only arise upon the occurrence of such gross misrule as may lead to internal rebellion, and it is their duty to interfere in the case of foreign aggression. Save and except these occasions, the Paramount Power may advise and persuade, but may go no further. The Treaty engagements and the constitutional usage which has sprung up preclude the interference of the Paramount Power in any matter relating to the raising of the State revenue and the rules and regulations which the State may frame in that behalf. Three principal matters may be mentioned in which the Paramount Power has brought friendly pressure to bear upon the fiscal administration of Native States. They are salt, akhari, and transit duties. In each of these the agreement of the Native States is the essence underlying the adoption of the measures introduced. None of these was a coercive measure. And all were in the interest of the States and their subjects from a general point of view. The Paramount Power did not, for one moment, try to assume a dictatorial power and say to the Indore State: "You shall do this or that." It only said, "It is advisable in the common interests of the British Government as well as yourself to adopt a fiscal policy which will result in the interest of all," and the State gave its assent. Thus neither by Treaty engagements nor traditional usage would the Paramount Power be justified in forcing the policy of opium prohibition upon the Indore State. This point of view is not without a precedent. In 1826, the British Government desired to assume the exclusive right of purchasing opium produced in the Native States of Central India, and although they succeeded in persuading the States of Indore, Dewas, Rutlam, Jaora, Kotah, Sailana, Pertabgarh, Amjhara, and Sitamau to enter into engagements with them, their persuasion with the Maharaja Scindia failed; and which failure was one of the principal reasons which actuated the British Government in giving up the monopoly within a very short time. The fact that the Maharaja Scindia did not enter into the general scheme, and, secondly, the fact that it was necessary to enter into formal engagements with Indore and other Native States, establishes the proposition that the British Government would not be justified in coercing a Native State into adopting a fiscal, commercial, or agricultural policy at their pleasure. The political supremacy of Parliament or the Government of India would not justify the enactment of a measure compelling a Native State to join in a policy which they may choose

to adopt, for reasons of their own. A Native State would be perfectly free in the agricultural and commercial interest of its own subjects, or for the protection of its own revenue, or in deference to time-honoured custom, or tradition, or habits of its subjects, or otherwise, to abstain from joining in the policy. Even Mr. Charles Lewis Tupper, with his extreme albeit non-official views in Our Indian Protectorate goes no farther than to say: "If there were any strong political necessity for the application of a particular territorial law in parts of a Native State where jurisdiction is not vested in the British Government, the constitutional course would be to induce the Chief to introduce the law on his own authority." (See page 353 of his work.) It cannot be said that the question of the prohibition of opium, or its extension to Native States, is a political necessity in any sense, much less is it a strong political necessity such as Mr. Tupper speaks of above as a justifying ground for friendly interference. The question has arisen wholly and solely in consequence of the cry of anti-opiumists in the name of morality against the iniquity of poisoning our good Chinese neighbours who refuse to be converted to Christianity by "barbarian poisoners." These agitators charge the Government with having forced opium upon China, and think it iniquitous for a Christian Government to derive a revenue from that immoral trade, and they advocate the prohibition of opium to relieve the national conscience and to remove the obstacles in the way of the spread of Christianity in China. The whole case clearly rests on so-called moral considerations, and has nothing to do with politics. It is not necessary for the purposes of the present discussion to enter into the question whether the grounds put forth by the anti-opiumists are tenable. I will assume that they are moral grounds, and simply say that the argument that upon any moral grounds the Paramount Power, even after prohibiting opium within its own territory, can and ought to bring pressure upon Native States to act likewise, is a *non sequitur*. Whether opium was forced upon the Chinese at the point of the sword, as has been asserted by the anti-opiumists, or whether it was voluntarily introduced into the tariff by the Chinese themselves, as has been asserted by those who ought to know the truth, is not a matter with which the Indore State has any concern. It is enough to say that no plea on moral ground can possibly justify or entitle the British Government in complying with the demand of the anti-opiumists in bringing pressure upon the Native States and seeking to bring about by that means the suppression of the premier crop of Central India. Having thus disposed of the part of the question relating to the right or authority of the Paramount Power to prohibit the growth of the poppy in Indore State, I turn to the second part of the question whether the Paramount Power should do so, even if they had the right.

22,202. You have stated what you conceive to be from a constitutional point of view the relation between the Paramount State and the independent Native State in relation to such a matter as that before the Commission. The powers having been such as you have described them, do you think that it would be expedient, if it were rightful to do so, to bring the powers of the Paramount State into action in relation to this question of the poppy?—My answer to this question is in the negative, and for the following reasons:—

- (1) The State would suffer a loss of about Rs. 21,000,000 annually, and would gain no benefit for a sum of Rs. 33,000,000 sunk on wells and tanks.
- (2) The agriculturists would suffer a loss of Rs. 18,56,190 annually, and would get no proportionate return for a sum of 3 lakhs of rupees sunk by them in wells within the last few years, and of other large sums spent by them in previous years.
- (3) The jagirdars would suffer to the extent of Rs. 1,63,500 annually.
- (4) The traders would suffer a loss estimated at Rs. 8,50,000 annually, and would find no good investment for nearly a crore and a half of rupees now invested in the opium trade.
- (5) No money compensation can adequately make up the loss, and it is impracticable to apportion such compensation.

Rao Bahadur
K. C.
Bedarkar.
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- (6) The impracticability of carrying out preventive measures.
(7) There would be a resort to liquor, leading to physical deterioration, moral and social degradation, breach of religious commandment, and increase of crime.
(8) There would be grave discontent amongst the people, amounting to political danger.
(9) No object will be gained by making so much sacrifice and incurring so much risk, as China will continue to grow and consume its own inferior opium, in spite of all and everything.

22,203. I understand you are prepared to support in detail each of the points you have dealt with in your list?—Yes. Opium is capable of being produced in irrigated land only. The quantity of irrigated land inclusive of khasgi and exclusive of jagirdars in the State is about 152,000 bighas, each bigha being $\frac{1}{4}$ of an acre. According to the revenue system prevailing in the State, no distinction whatever is made in respect of assessment between land actually producing opium and land capable of producing it. The whole is popularly known as *adan*, and is assessed on the sole principle as to its capability of producing opium. It is, therefore, a matter of extreme difficulty to arrive at the number of bighas under actual poppy cultivation. In the annual returns submitted to the Agency during the last seven years, the quantity of opium land in the rich khasgi mahals has not been included, nor also the land owned by jagirdars. A careful investigation, made in connexion with the present Commission, tested by the result of a similar investigation made by His Highness the late Tukoji Rao Maharaja—the ablest revenue administrator Malwa has ever produced—shows the number of bighas under actual poppy cultivation to be about one lakh and ten thousand. A bigha of *adan* pays annually an average assessment of Rs. 13-14-3; so that the land revenue of the State by poppy cultivation comes to about Rs. 15,35,553 annually. The State levies a cess of Rs. 2-5-0 per dhadi of 5 seers of crude opium, weighed at the State scales. The annual revenue derived from it is Rs. 2,03,738. The State levies a consolidated export duty of Rs. 16 per chest of about 14 dhadis or 140 lbs. of manufactured opium. This yields Rs. 1,83,288 annually. The State levies a tax called *dhadwai* at the rate of one anna per dhadi upon sales of crude opium in the city of Indore—half an anna from the seller and the other half from the purchaser. The annual revenue thus realised is Rs. 45,896. The State has a monopoly of manufacturing *rubba* opium from crude opium, adhering to bags in which it is brought from up-country to Indore city. This gives an average annual income of Rs. 24,449. The vend of retail opium takes place under licences granted to farmers. The annual revenue so derived is about Rs. 13,017. The export duty on poppy-seed gives an annual income of about Rs. 3,902. The total of these figures of income is Rs. 20,09,843. The total area under actual poppy cultivation being 122,000 bighas, inclusive of the jagirdars' 12,000, the produce of crude opium therefrom would be the same number of dhadis as, roughly speaking, one bigha yields one dhadi. This produce when converted into manufactured opium will make up 7,625 chests; for 16 dhadis of crude opium or chick is equivalent to one chest. The total of the receipts from the items of "land rent," Rs. 15,35,553, "Rs. 2-5-0 cess," Rs. 2,03,738; "export duty," Rs. 1,83,288 and *dhadwai*, &c., Rs. 45,896, is Rs. 19,68,475. This together with the income of the jagirdars, Rs. 1,87,500, gives the aggregate receipts at Rs. 21,55,975. Dividing this by the number of chests, 7,625, we get Rs. 283 for the receipts per chest, which is very nearly the same that was made out by His Highness the late Maharaja. In addition to these items of revenue enumerated above, there is one more which requires some detailed explanation. The average export from Indore every year is 10,902 chests, and the average yearly exports from towns other than Indore, such as Rampura, Garot, Manasa, &c., are 1,000 chests. The exports from Indore are made up partly by opium produced within the State itself, and partly by opium imported into Indore in a crude form from foreign territory. The proportion in which these two quantities stand in the sayar (customs) returns is 4,628 chests of the former and 6,274 chests of the latter. The mofassil exports of 1,000 chests may be taken to represent only the State-grown opium, as there is little likelihood of foreign opium going there. The entire produce in the State is 7,625 chests, as given above. Deducting 1,000 chests for mofassil exports, as explained above,

and, say, 1,000 chests for local consumption, there remain 5,625 chests available for being exported from Indore city. But the sayar returns record the actual quantity of State opium received into Indore to be 4,628 chests only, as shown before. This figure falls short of 5,625 by about 1,000 chests, which is, therefore, in my opinion, the extent of smuggling. The smuggling is believed to be carried on in two ways. Some of it is pure and simple smuggling, that is to say, so much chick is brought by stealth from the districts to Indore directly, and thus has evaded the Rs. 2-5-0 cess altogether. But in parts close to or bordering upon foreign territory of other Native States the likelihood is that chick produced within our boundary is smuggled into foreign territory, and again brought back into the State under cover of foreign opium, which at once makes a vast difference in the cess charged upon it. The cess on foreign chick is only one rupee per bag, which usually contains 15 dhadis. Considering the facilities for this latter kind of smuggling, 600 chests may be taken to represent it, leaving 400 chests representing pure direct smuggling. If the 600 chests, indirectly smuggled, had come in the regular way, it would have yielded at Rs. 2-5-0 the following revenue:— $600 \times 16 = 9,600$; $9,600 \times \text{Rs. } 2-5-0 = 22,200$, or, roughly speaking, 20,000. The above result is arrived at synthetically starting from the datum that the area under opium cultivation in the State is 122,000. The same thing may be put analytically as follows:—The number of dhadis annually taxed at Rs. 2-5-0 per dhadi on the chick produced and sold in the State as shown by the *fadnavishi* accounts is 90,322. Sixteen dhadis of crude opium make one chest of manufactured opium. So 90,322 dhadis give 5,645 chests. The sayar accounts show that annually 74,034 dhadis of chick produced in the State is brought to Indore for being manufactured. These dhadis make 4,628 chests. The difference between 5,645 and 4,628 is 1,017, or in round numbers 1,000. From the information called for from the Rampura District, it is known that about a thousand chests are annually exported direct without coming to Indore. So 90,322 dhadis annually taxed by the State are correctly accounted for. The average number of dhadis of chick annually coming to Indore from outside as given by the sayar is 99,360. These dhadis give 6,210 chests. The number of chests therefore manufactured from opium chick produced in the State and from that coming from outside is 5,645 + 6,210 = 11,855. The average annual export of chests from Indore as shown by the Opium Godown Department is 10,909 chests. The number of chests exported direct from Rampura is 1,000. So the total number of chests exported annually from the State is 11,902. Thus the number of chests annually manufactured tallies very nearly with the number of chests annually exported. The question then arises—Whence comes the quantity of opium for consumption in the State? The population of the State is nearly eleven lakhs. Taking 25 per cent. as opium consumers, the number comes to 2,75,000. The average quantity consumed per head daily is about one *masha* or 15 grains. At this rate the total amount consumed in the year comes to about 20,000 dhadis. To these must be added about 12,000 dhadis which, though really produced in the State, come back under cover of foreign chick by smuggling, making 32,000. This number of dhadis gives 2,000 chests, which, together with the 5,645 chests given above, make up 7,645 chests, which is nearly the production of 122,000 bighas at one dhadi per bigha. To proceed to account for these 2,000 chests or 32,000 dhadis. A portion of it is manifestly being retained by the cultivators for their own consumption, and therefore does not come under the Rs. 2-5-0 cess. Taking it to be about 750 chests, the remaining 1,250 only may be presumed to be smuggled into Indore by direct and indirect way. This result accords very nearly with the result worked out in the other way. There is thus every reason to believe that smuggling of an indirect kind under cover of foreign chick has been going on to the extent above shown, and that it might be stopped by rigorously checking every import of chick from foreign territory by requiring *parwanas* under which it left the foreign territory. Orders have accordingly been issued to that effect, by which Rs. 20,000 at least will be added to the revenue from the Rs. 2-5-0 cess. Adding this sum of Rs. 20,000 to the total income given above, gives a grand total of Rs. 20,29,843, representing the annual revenue to the State from opium. I should like to add that I have endeavoured, to the best of my power to give an estimate of the losses that would be sustained. It was

made within the short time allowed to us, and I have reason to believe that if the figures are worked out more leisurely and carefully there may be an increase; I do not think there will be any decrease. There is one item, for instance, which I have omitted from consideration—the revision of the assessment. If any prohibition policy were to come into operation it would, I think, be necessary to revise our assessments, and in the case of an important State like Indore there might be under that head a very large increase—three or four lakhs.

22,204. For the mere re-assessment?—Yes. These figures are only to be taken as approximate estimates.

22,205. That charge for re-assessment would be an expenditure occurring once only?—Yes.

22,206. The other figures are recurring?—Yes.

22,207. In addition to the items making up the total of 20 lakhs you have dealt with another item which you say requires some detailed explanation—smuggling Rs. 20,000. Can you give us the general result of that statement?—Indore and several other States are continuous, the villages of one State bordering upon those of another. Our tax upon opium from the place of production is Rs. 2 5a. In order to evade that producers will produce opium in Indore territory, take it to a neighbouring village belonging, say, to Gwalior or Jaora, and then bring it back to Indore as opium not belonging to our State, but belonging to either Gwalior or Jaora. They have an inducement to do that because the duty which they have to pay for bringing opium to one of our villages where opium is produced to Indore is Rs. 2 5a., whereas the tax which we levy upon opium for the purpose of being manufactured from neighbouring States is Rs. 1 per bag containing about 25 dhadis of seers each. That is the principle upon which the calculation is made.

22,208. Having explained to us what may be called the total income derivable from opium, in order to get a net figure, you must deduct something for the revenue which may be expected to be realised from the crop next best to opium?—From this must be deducted the estimated amount of revenue expected to be realised from the crop next best to opium. Having regard to the circumstances existing in this State, wheat is considered to be this crop, and the average rate expected to be realised from it is Rs. 2 per bigha, or Rs. 2,20,000 in all. Export duty on grain as at present levied should also be added to this probable estimate of the substituted revenue. This export duty on grain is estimated yearly to be Rs. 6,248. So, on the whole, the total income will be Rs. 2,26,248. Thus annual loss to the State from the prohibition of opium would be Rs. 20,29,843 minus Rs. 2,26,248, or Rs. 18,03,595.

22,209. You have referred to the expenditure upon tanks; to what extent would there be a loss under that head?—His late Highness Tukoji Rao Maharaja spent no less than 33 lakhs of rupees upon tanks and wells with the view expressly of affording facilities for the growth of opium within this State. As no other irrigated crop can, under the circumstances of the State, be profitably raised instead of opium, this large sum of money must cease to be remunerative. This sum at 4 per cent. per annum would have yielded an interest of Rs. 1,32,000, which, therefore, must also be added to the above sum of Rs. 18,03,595 to arrive at the total annual loss to the State, which thus comes to Rs. 19,35,595.

22,210. What figure have you taken for the necessary preventive establishment?—It will be necessary to add the cost of preventive measures for the suppression of opium. It is my personal experience, and I believe it also to be the experience of every officer connected with the administration of the State, that the present staff, both at head-quarters and the mofassil, is unable to cope with the work which they have at present to perform. The old lax system under which a *patwari*, who drew the nominal pay of 14 annas per month, was expected to keep the accounts of a village yielding a revenue of several thousands of rupees, is being replaced by better-paid men. The hereditary servants, such as Kangos, Mandlois, and others, are being replaced, where practicable, by regular servants of the State with the view of promoting general efficiency and getting rid of corruption. There is therefore a cry for more men and better pay in every department of the State, and the cry is undoubtedly well founded. Consequently if opium be suppressed, extra establishment will have to be maintained,

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costing about Rs. 2,92,950 annually, as will be seen from the details given later on in the discussion regarding preventive measures. It may be possible to curtail, on the other hand, a part of our present establishment; but it will be quite impossible to reduce it to a greater extent than Rs. 50,000 a year, which sum should therefore be deducted from Rs. 2,92,950. A greater part of the preventive establishment will not be required to be maintained throughout the year. It will therefore be fair to deduct another sum of Rs. 1,00,000. The preventive measures will thus at least cost Rs. 1,42,950. Adding this to Rs. 19,35,595 the total comes to Rs. 20,78,545, representing the total annual loss to the State, or, in round members, 21 lakhs.

22,111. The next question with which you propose to deal is the loss to agriculturists?—It is calculated with reference to question No. 62 of the series of questions sent by the Agency to the Darbar, and which, with my answers, are appended to this memorandum, it is found that a cultivator realises a profit of Rs. 17 per bigha of opium-growing land. In the case of the next best crop his net profit would be Rs. 2 per bigha; deducting 2 from 17, the loss to him per bigha would be Rs. 15. The area of land under actual opium cultivation in the State lands is 110,546, and the area in jagir lands is 12,000, in all 122,546. Multiplying by 15, the total loss to the opium cultivators, both of the State and jagirs, comes to Rs. 18,38,190. Besides the loss given above, account must be taken of the loss corresponding to the investments by the cultivators on their own account in the sinking of wells. They have borrowed capital on this head both from the Sirkar and sowcars. The State accounts show that loans to the amount of Rs. 3,00,000 have been made to them during the past few years, for which they pay interest at varying rates. It is impossible to ascertain how much the cultivators have borrowed from other sources or spent out of their own savings. But there is no doubt that their investment would come to a considerable amount. For this sum they have been paying interest to their creditors. This they must continue to pay until the liquidation of their liabilities even if poppy cultivation were stopped. Leaving out of account the interest on their unascertained liabilities, that on Rs. 3,00,000, advanced by the Sirkar at 6 per cent., gives Rs. 18,000, which, together with the loss in their savings given above, makes up the sum of Rs. 18,56,190 as the annual loss.

22,212. What is your estimate of the loss to the jagirdars?—The irrigated land in jagir villages is 15,000 bighas, of which about 12,000 is under poppy cultivation. The average assessment realised by them may be taken to be Rs. 15 per bigha, as I think they charge a little more than the State. Deducting from it the assessment that could be levied by them on the next best crop at the rate of Rs. 2 per bigha, the net loss to the jagirdars and thakurs would be Rs. 13 per bigha or Rs. 1,56,000 in the aggregate. In addition to their own land rent they get some share of the Rs. 2-5-0 cess levied by the State on the chick produced and weighed at their villages. This share varies from annas 4 to 16 per dhadi. Taking the average to be 10 annas, the income to the jagirdars taken together from this source is Rs. 7,510. These two items added together give the annual loss to jagirdars at Rs. 1,63,500. Besides this actual loss the jagirdars will get no adequate return for the cost of construction of wells and other improvements made by them in their estates, with a special view of facilitating the growth of poppy.

22,213. What do you estimate to be the loss to the class of traders and bankers?—The opium chick produced is generally purchased by the village tipdar or middleman on his own account or as agent to the city manufacturers. He buys the chick at one or two rupees less than the market price from the cultivators, for whom he stands security to Revenue officers with regard to the payment of assessment. Roughly speaking, he makes 1 rupee per dhadi sold. The village dalal or broker gets 4 annas per dhadi for his labours in travelling from place to place and collecting juice. The village tullawati or weigher gets 2 annas per dhadi of the chick weighed and sold. The village tipdar then brings the chick to the city manufacturers. First it goes to the sayar or Customs office, where it is weighed and *dhadwai* tax levied when sold. The city sowcar gets from the village tipdar commission at 8 annas per cent. on the amount of purchase. The time intervening between the coming of the chick to the manufacturer and that of the drying of the balls fit for being

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sold in chests is about 18 months. For this period the sowcar calculates interest at 6 per cent. on his investment. All the sowcars are not manufacturers. Some of them get the manufacturing business done through others, by paying Rs. 14 for 30 dhadis of chick manufactured for them. The manufacturers get a net profit of Rs. 4 out of the Rs. 14. The city dalal and tullawati, combined into one, get about Rs. 2 per chest. There is a class of traders who buy chests locally manufactured, and send them to Bombay. They make Rs. 4 per chest. Taking all these items together, the different persons concerned get Rs. 72-10-1½ in all per chest as follows:—

	Rs.	a.	p.
Village Tipdar	-	-	16 0 0
Do. Dalal	-	-	4 0 0
Do. Tullawati	-	-	2 0 0
City Dalal and Tullawati	-	-	2 0 0
Do. Sowcar	-	-	44 10 1½
Trader who locally buys and exports to Bombay	-	-	4 0 0
Total	-	-	72 17 1½

The number of chests annually exported is about 11,000. Multiplying this number by Rs. 72 10a. 5½p. the result is the annual profit to all the above traders concerned, that is, Rs. 7,98,875. One chest of manufactured opium is worth about Rs. 500. As shown above, a trader gets about Rs. 72 10a. 1½p. as profit per chest. At this rate the total amount of profit for 11,000 chests annually exported is Rs. 7,98,875. This is obtained from an outlay of Rs. 46,75,000 at about Rs. 425, the cost price per chest, and gives a dividend of about Rs. 17 per cent. If opium cultivation is suppressed, this annual profit will be reduced to Rs. 1,87,00, calculating interest at 4 per cent. on Rs. 46,75,000. Deducting this sum from the present profit of Rs. 7,98,875, the remainder is Rs. 6,09,875, representing the annual loss to the traders above named. Besides these, there others who gain livelihood in other ways from opium. The ball-makers make annually about Rs. 63,000; the labourers or kamals make Rs. 5,250, and charitable institutions receive about Rs. 26,500 as contributions from opium merchants. Then, again, the Indore merchants have branch firms in Bombay for the purpose of the export trade to China. These firms make about Rs. 1,47,000 annually as commission on the business they transact. If opium traffic is suppressed, all these will be deprived of their means of subsistence to the extent specified above. Thus the sum total of annual loss to the trading class and others coming within its pale is about rupees eight lakhs and a half. The chests now in stock in Indore are estimated at about 21,000. The investment per chest is about Rs. 425; so a capital of Rs. 89,25,000 is locked up in opium traffic. If opium traffic be suppressed this large capital, as well as nearly half a crore annually employed in the opium trade, will go abegging for profitable investment, which it will scarcely get.

22,214. Upon this question of compensation, which is a very grave one, we shall be glad to hear your views?—Closely allied with the question of losses, attendant upon the prohibition of opium, is that of compensation. It is a very plausible argument that if the British Government afforded compensation to Native States, the latter should have no objection to the proposed change. A little consideration will, however, show that the matter is not so simple as might at first be supposed. Supposing it was possible for Government to afford compensation at cent. per cent. of all the actual pecuniary losses of each State, the latter would hardly be satisfied with the compromise. For it is one thing to be able to grow the crop and raise a revenue therefrom, and it is quite another thing to receive a certain money compensation annually in lieu of it. The former is a matter of right or possession of an important landed interest, the latter is a matter of so much money allowance. The former is fraught with possibilities of development and increased profit; the latter is a stated return, shut up to all chance of increase. There is a sort of dignity, greatness, independence, and sovereignty attaching to the former; the latter can be regarded in no better light than an annuity or dividend allowed to a member or shareholder by a Stock or Insurance Company. Territory yielding revenue equal to the State loss can alone adequately compensate it; and I fear a demand for any such grant would be simply ridiculed. In short, any scheme awarding compensation can, at the most, deal with the actual pecuniary losses, leaving the injury in

respect of the pecuniary interest *in posse*, or to the sentimental side of the matter totally uncompensated. But the problem of giving compensation for the actual pecuniary losses is itself not easy of solution. I have shown above how many parties would be involved in loss and what would be their respective losses, and the aggregate comes to Rs. 49,48,235. This amount of compensation must be forthcoming to make good the sum total of them all. Come it must; for there will be a failure of justice otherwise. Unless all the parties are fully compensated, their willing acquiescence in the proposal is quite out of the question. Assuming then that the fullest compensation is forthcoming, how will it be possible to apportion and distribute the same in the case of the agriculturists and traders? The approximate amount of their losses is given above in one lump sum. But I cannot conceive how the individual losses that make it up can be ascertained and the corresponding compensation distributed to the right individuals. The problem is, on the whole, marked by extreme difficulty and complexity, and is one which it will be impossible to solve in a way that will satisfy the just claims of all the parties. In conclusion, I have no hesitation in saying that the extension of the prohibition of opium to the Indore State, even if accompanied by pecuniary compensation, will dislocate its finances and its revenue system hopelessly, and will give a permanent blow to the various classes and interests in it. I may in this place consider the kindred question whether or not it will be possible to recoup the State's loss by the development of other sources of revenue, by increase of taxation, and by curtailment of expenditure. This is the remedy proposed by the advocates of prohibition to the Government of India for making up the void that will be created in the event of prohibition in their finances. It must be seen whether that remedy is applicable in the case under discussion. In this connexion, it is important to remember one material and essential difference between the Government of India and this State. The resources of the former are vast, varied, and elastic. They are developing every year. Their sources of revenue other than the land-rent are many and considerable. The finances of this State depend, for the most part, on land revenue, which is fixed. All the other sources put together form but a fraction of the total revenue, and are as stationary as the land assessment. An order was made only last year to grant annual remissions to the tune of several lakhs of rupees. The income of the State, circumscribed as it is by internal conditions as well as by the depression of trade resulting from the increasing growth of opium in China and the competition of Persia, has not only lost its elasticity, but reached its lowest level. Consequently, the State will never be able to make up the great deficiency attendant upon the prohibition of opium, and restore equilibrium by an increased income from other resources. As for the expenditure of Indore, it does not admit of retrenchment. On the contrary, it has a tendency to increase, and has latterly positively increased, especially in the Military Department, owing to the formation and maintenance of the Indore Imperial Service Cavalry, and in the Educational Department by the establishment of the Holkar College in the new building now nearly completed. Vast improvements which must cost a very considerable sum of money are under contemplation in the Public Works Department. Several roads, bridges, and public buildings for the location of Amin Kucheries, Courts of Justice, and buildings for the accommodation of the police, would be in hand but for the want of funds which can come from no other source than land revenue. Further taxation in Indore is impossible and not to be thought of. If the Government of India, with their vast rich and developing resources and with the possibility of effecting considerable reductions in the Home charges, and also, according to some, of effecting reductions in the military expenditure, emphatically deny that they will ever be able to recoup the loss of their revenue from opium prohibition, much less will it be possible for the Indore State to make its two ends meet. It will be quite impossible to make adequate progress within the State at all commensurate with the progress going on beyond it. On the contrary, it will be impoverished, if not completely ruined. The Akra Panch of Indore tell me that they have recoverable outstandings in connexion with the opium trade of about 3 crores of rupees, and that the prohibition of opium will make this recovery almost impossible. The State also has outstandings due by cultivators extending over several crores. How much of this is for opium cannot be estimated. But it must come to some extent,

and there is no doubt the cultivators if prohibited to grow opium will never be able to repay it.

22,215. What do you estimate to be the net cost of the necessary preventive measures?—The wide-spread cultivation of the poppy in this State would make it an extremely difficult task to prohibit its growth, except for medical purposes. Nearly every village in the Rampura District, including Bhanpura, grows poppy. Few villages in Indore district are without the poppy. In Nimad it is sparingly grown, and in Nimawar it is rarely grown. To allow the poppy to be grown where it is now grown, but to restrict its growth in each place to the extent only of the medical requirements, would be impracticable, if not absolutely impossible, and would require a host of preventive officers at an expense quite incommensurate with the object to be attained. It will be expedient to select a part of the country and allow in it as much opium to be cultivated as would be required to meet the medical requirements of the whole State. Special rules and regulations will have to be made for the cultivation of the plant, for the ascertainment of the quality and quantity of the product in its crude state, for its manufacture into a saleable condition, and for its distribution to those who may require it. Rules and regulations and a large number of preventive officers will be necessary to enforce the prohibition of the growth in the rest of the territory. All this proceeding, besides being inquisitorial, will require a large extra establishment, the present one being scarcely able to perform the work which it has to cope with now. During the time that the ephemeral Treaty negotiated in 1826 lasted, a state of things existed which is described in two sentences quoted below from Sutherland's sketches quoted by Aitchison, Vol. III., p. 332, first edition, and to which Mr. A. Mackay alludes in his introduction to his work on the Chiefs of Central India, page lix. and lx. "They (the British Government) did not know that they had raised up a cloud of spies and opium seizers, whose hand was in every man's house, and in every man's cart; that they were teaching the Governments of these countries to lend us their aid to forward views most opposed to the interests of their own subjects, whether agricultural or commercial, or to the extent to which the odium of the whole system fell upon themselves."

"At last, opium carriers armed to oppose opium seizers, and a sort of civil war had in some places arisen, which is likely to become more extended." It is believed that, viewed by the light of the above two passages, the establishment detailed below will not be found to be more than necessary for the suppression of the poppy in this State. There are over 5,000 villages in the State, of which I assume 3,000 to be those in which the poppy is grown. This estimate is rather under than above the mark. There are 40 mahals in the State. Upon these facts, I think it will be necessary to have one guard in each opium-producing village, and one inspector in each mahal, with a sub-inspector to assist him in the larger mahals. The inspector would require a karkun or two, and a few chaprasis. The mofassil establishment will be of two kinds, the watchmen remaining stationary in each village, and the inspectional staff travelling for at least four months, and being engaged on duty for six months. The head-office at Indore will be full-time workers, but must travel for at least four months and superintend the operations of the whole department. The establishment and the cost necessary for this purpose will be as follows:—

Head-Quarter Establishment.

Charges for one year.	Rs.
Head preventive officer at Indore on Rs. 300 a month	3,600
One head clerk on Rs. 50 a month	600
1st " " 30 " "	360
2nd " " 25 " "	300
3rd " " 20 " "	240
4th " " 20 " "	240
6 Chaprasis at Rs. 5 each	360
Contingent expenses for one year	150
Total	5,580

Mofassil Inspectorial Establishment.

	Rs.
40 Inspectors on Rs. 100 per head per month including travelling allowance	48,000
80 Karkuns at two Karkuns under one inspector, one on Rs. 35 and the other on Rs. 25 per month	28,800
160 Chaprasis at four chaprasis under one inspector on Rs. 5 per head per month	9,600
20 Sub-inspectors for large mahals on Rs. 50 per month, including travelling allowance	12,000
20 Karkuns at one karkun under each sub-inspector on Rs. 25 per month each	6,000
40 Chaprasis at two chaprasis for each sub-inspector on Rs. 5 per head	2,400
3,000 Guards at one guard per village on Rs. 5 per head	1,80,000
Contingencies for inspectors and sub-inspectors	300
Total	2,87,100
Grand total	2,92,950

Having regard to the fact that this establishment will not be a whole-time establishment, and that only the head office will have to be maintained throughout the year, I will in the lump deduct one lakh of rupees from the above amount, and I will also deduct a sum of half a lakh of rupees which may be saved by a reduction from our present administrative establishment. These deductions leave Rs. 1,42,950 as the least amount which will be required to take preventive measures for the suppression of the poppy. The preventive measures of this State to be effectual must be of a character co-operative with the measures which may be adopted by the British Government, and the other States of Central India, and may require to be modified both as regards costs and numbers.

22,216 The inquiry on which this Commission is engaged has been instituted in deference to the wishes of those who have a high moral object in view. Those who have promoted the inquiry are exceedingly anxious that in all countries with which our Government is either directly or indirectly concerned the principles of moderation and the avoidance of excess in all things shall prevail. Supposing a policy of prohibition to be established in British India and accepted by the State with which you are connected, how do you think that the diminished use or the cessation of the use of opium, would lead to excess in other directions?—I have very great respect for Sir Joseph Pease and his philanthropy, and also for Mr. Caine, with whom I have had the pleasure of personal acquaintance; but I am still of opinion, having considered the matter carefully, that so far as this State is concerned a policy of prohibition in the first place is unnecessary, and, in the second place, would produce very grave discontent and lead to a resort to liquor. If the cheap and easily accessible opium be placed beyond the reach of the people, and if the people must have something as a luxurious stimulant or comforter after toil, they will most probably have recourse to the worst kind of liquor. In these parts toddy is not obtainable; so that the only liquor available will be either the country liquor of cheap liquors imported from Great Britain and the Continent of Europe. The great majority of the people of this State are Hindus, and a great portion of them belong to castes whom religion forbids the use of liquor, but permits that of opium, and consequently who consume that drug very generally. Indeed, even tobacco-smoking is forbidden by religion to a number of castes, both Hindu and non-Hindu, such as the Nagars, Bohras, Parsis, Sikhs and others, and is held socially not respectable by a host of others, but there is not a single class or caste in the whole of India, or, for the matter of that, in the whole world, whose religion interdicts the use of opium. To all such, liquor will be an inducement to break the commandments of their religion. As for the rest, those among them who hitherto satisfied their cravings for a stimulant by opium will do so by liquor. So that a race of opium-eaters will be substituted by a race of liquor-drinkers. Liquor of the sort which they will get, being of bad

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quality, will not prove so harmless as opium has been, but will work destructively on their mental powers and physical constitution, and will also lead to offensiveness in society, depravity in morals, and criminality in their actions.

22,217. You wish to say something on the question of what you call political danger?—The traditions of mythology or the records of history give no instance of any portion of humanity who at any period of time did not indulge in a stimulant of some sort. On the contrary, mythology and history alike teach us that every nation has been in the habit of using one or more substances to gratify their innate desire for a drug or substance which brought on exhilaration or intoxication. From a variety of local causes, one nation had one sort of a stimulant and another the same or something different. For centuries in India opium has been used as a stimulant by several classes of people, and in Malwa a considerable portion have come to regard it as a necessary function of their daily life. Whether as an article of necessity or luxury, as a tonic or as a medicine against disease, opium has become a part and parcel of their life. The daily administration of opium to infants is universal throughout India. Hardly 10 per cent. go without it. Opium does no physical harm to them, much less to adults, when taken in moderation. Even taken in excess it takes years for bad results to follow either on the body or on the mind. There are some people who take 8 or 10 tolas without being seriously injured. I am told there is one man in the city who can eat half a ball of opium without injury, and I can produce him. At the same time opium may of course be abused like anything else, however harmless in itself. It may be used for self destruction or murder; but the above is an exception, and the moderate use is the rule in this part of the country. Opium consumers for the most part belong to castes which, by religion or usage, are forbidden to use liquor, and have found in opium a substance giving energy for their daily toil and a solace and comfort after that toil is over. The habit of using opium when once formed is exceedingly difficult to get rid of. Its use is absolutely harmless and leads to no criminality. On the contrary, opium cultivation has in this State positively checked the criminal practices of the criminal tribes, such as the Moghias, Sondyas, Bhils, Baoris, and others upon whom Maharaja Holkar has spent large sums of moneys and whom the Darbar has given lands for peaceful settlement. These will almost surely resort to their forefathers' predatory occupation. The recent report by the Actuary of the Oriental Life Assurance Company has established that the Company has not had to deal with a single death from opium for so many as 20 years. Mr. Rustonji Pestonji Jehangir, of Bombay, has shown in his recent work on 'The Lives of Opium Smokers in Bombay' that, during a period of eight years, he has not found a single case of criminality originating in the use of opium. There has been within my knowledge not a single case of a Government servant being dismissed for over-indulgence in opium either in this State or in British India, whereas cases of dismissals for over-indulgence in liquor may be counted by the dozen. The preventive measures which can be devised for restricting the growth of the poppy to medical purposes, and prohibiting the growth otherwise, would be needlessly inquisitorial in the highest degree and distasteful all round. Under these circumstances the least interference with the use of opium is sure to be resented by every class of the people on one ground or another. Non-users would resent it on the ground that if the use of opium is interfered with to-day something else might be selected for interference to-morrow. From the highest to the lowest the interference would be resented on the ground of the infringement of a right to use any substance in any rational way they pleased. Users would resent it on the ground of interference with their habits and customs. And all would resent it on the ground of the sure probability of the substitution of the more dear and destructive alcohol imported from the home of the philanthropic anti-opiumists and religious bigots blind to all arguments but their own, notwithstanding the fact that some of them may be total abstainers. India is essentially a conservative country, and the Indian people's prejudices, sentiments, and practices being blended more or less with religion, are deep-rooted and extremely difficult to eradicate. Indian history furnishes numerous instances of serious disturbances having arisen from a disregard of these characteristic susceptibilities. The riots of this year in the various and distant parts of India are the most

recent illustration of this fact, which may be taken as incontrovertible, and when it is observed that the proximate causes of these riots have been such insignificant trifles as the ringing of a bell, the parading of a *tabut*, or the sight of an animal legitimately slaughtered, it is but reasonable to suppose that the ignorant portion of the community will resent any interference with their inveterate domestic habits most bitterly and most certainly. The cultivators will be discontented because their principal product of agriculture will have gone. The martial classes like the Sikhs, Rajputs, Rathors, and Poorbeas, who form the major portion of the State army, the Police and the Shibandi, will resent it because of the loss of their favourite stimulant and giver of energy. The merchants and traders will resent it because their whole occupation will have gone. It is clear, therefore, that the proposed measure is certain to result in the gravest discontent amounting to serious political danger such as no Government would take the risk of incurring; and this danger would be infinitely enhanced by the fact that it has originated in the agitation raised by proselytising missionaries and tenaciously pursued by them both in and out of India. It would be unwise, impolitic, and impracticable for any Government to incur the risk of such a widespread discontent and such a serious political danger. It is indeed a pity that things should have been allowed to have gone on to the extent to which they have already proceeded, and it would be necessary and wise to allay in the best possible manner the discontent which has unfortunately already been caused, and which I noticed both amongst traders and agriculturists during the course of my inquiry for the purposes of this Commission. Their despairingly defiant tone was shown in a manner for which I was not prepared.

22,218. What have you to say with regard to the effects of prohibition on China?—If the object of the proposed prohibition of opium be to put a stop to the poisoning of the Chinese on moral or religious grounds, then that object will remain as distant from fulfilment as ever, because I believe the preponderance of authoritative evidence goes to show that the Chinese will grow and consume opium in spite of everything to the contrary.

22,219. Are there any further remarks that you desire to make?—For the reasons I have given the British Government would not be justified by right or reason to ask the Indore State to extend the edict of prohibiting the growth of opium, except for medical purposes. The points of reference Nos. 2 and 3, 4, 5, and 6, so far as they apply to this State, have been already discussed and disposed of above. There exist no special arrangements with this State in respect of the transit of opium through British territory. The practice has been for the British Government to charge a reasonable duty on each cheat of opium exported from the State, and for the reasons explained it would be unjust to make a substantial change in the practice. His Highness the late Maharaja Tukoji Rao over and over again protested against the levying of a high export duty, and his Highness' protest was always treated with consideration and listened to. The present proposal is quite revolutionary in its character, and no protest would be too strong against it; for it is obvious that both the prohibitive figure can lead to but one result. As to a change short of total prohibition, I am of opinion that there is no case made out for regulating or restricting the opium trade or raising the revenue therefrom in the case of this State. The consumption of opium in a moderate way, as is the case in the State, is not only not deleterious, physically, mentally, morally, or socially, but is, on the other hand, positively beneficial, as it brightens the intellect, alleviates hunger, assists digestion, prevents disease, relieves toil, and satisfies a natural craving. As to the willingness of the people to bear the cost of preventive measures it would be asking them to assist in their own destruction. One might as reasonably expect them to alter human nature.

22,220. (Mr. Wilson.) You have mentioned three principal matters in which there has been some suggestion of an alteration in the Native States; is it the case that the British Government has never, in the case of this State, gone beyond saying "It is advisable"?—In revenue matters I am absolutely certain that it has never gone beyond that.

22,221. You do not apply that remark to other matters?—I have answered the question with reference

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to revenue; if you will put a distinct question on any other point I shall be prepared to answer it.

22,222. I will not press it if you do not wish to answer it. My question was whether in regard to other matters the British Government had gone beyond saying that it was advisable?—Your question is a very comprehensive one, and a vague answer would not be satisfactory. If you will put the question in precise terms, I will give as precise an answer as I can.

22,223. I will not press it. You have said that the whole case clearly rests on so-called moral considerations, and has nothing to do with politics?—That is what I conceive the case to be.

22,224. You regard morals and politics as entirely separate matters?—In one sense they are, and in another they are not. Morality may be the ground of all our considerations, politics included. But dealing with politics especially, I make a distinction between politics and morality.

22,225. Will you explain the distinction a little more clearly?—I conceive the case to be this. As the noble Chairman has said, this agitation arose in consequence of certain conscientious scruples entertained by a certain class of very venerable people on the ground of morality. Morality to a certain extent in that sense includes religion. Morality in a practical form may be shaped according to the religion upon which each particular aspect of it is based. India is an extremely conservative country, in the principal affairs of which religion has a potent influence; and the above remarks specially apply to it. The agitation having originated in that way, it has a mixture of the religious and the moral aspect. Separating morality altogether from politics, I say, that this question has a purely moral aspect. The British Government is not supposed to interfere with our religion. The Queen's proclamation forbids it. They can only interfere on other than religious grounds. The ground upon which the Commission has proceeded being professedly a moral ground, and a conscientious ground, including religion but excluding politics, I say that the question, based as it is upon grounds of morality, has nothing whatever to do with politics.

22,226. With regard to the three lakhs sunk on wells and tanks, those are not exclusively for poppy, are they?—Mostly, because other crops do not require the water poppy does. Poppy cultivation is distinguished from all cultivation in this respect, that it requires the shortest possible time, and all the water that is given to it has to be given within a certain short space of time. In Malwa, and especially in Indore, water lasts only for a short time, and unless these special provisions of wells and tanks are made, the cultivation of poppy will not thrive as well as it otherwise would.

22,227. With reference to the three lakhs sunk by agriculturists, that is in addition to the 33 lakhs already referred to?—The 33 lakhs has been spent by the State; the three lakhs is what the State has advanced to the cultivators themselves. The State has helped the agriculturists to build their wells for the purpose of poppy cultivation.

22,228. In reference to smuggling, why do you make a difference in the payment, apparently giving preference to a neighbouring State as compared with your own?—For the purpose of increasing our export duty—that is one reason. Another reason is, that the merchants of Indore can alone, as a rule, afford to pay the expense of manufacture.

22,229. You say that orders have been issued for making a change?—Yes, but the order has not yet been carried into effect.

22,230. It has not come into full operation?—It cannot, because this is not the time when any poppy milk is produced. Orders have been issued, but there will not be any poppy juice coming in for some time.

22,231. It is only quite recently that it has occurred to you to take this means of stopping smuggling?—It has occurred to me for some time, but measures have been taken quite recently.

22,232. With reference to these various charges, have you in your calculation made allowance for the cost of collection?—Yes. I represented to the Agency that the course followed by the last Public Service Commission might be followed in this case, so as to allow every witness to be ready with information on the subject. To aid the Commission I thought that if certain questions were framed, we should be better able to assist you by placing evidence before you.

22,233. Is it not a fact that there is now a smaller quantity of poppy sown than usual?—Decidedly not. I do not think so. I do not think there has been any change in the quantity of poppy sown.

22,234. Not even in this neighbourhood?—No. I think this is rather a good year. We are exceedingly hopeful of realising our full revenue this year very easily.

22,235. You say that the use of opium is "absolutely harmless." Of course I understand you to speak as the Minister of this State?—Decidedly not. I have endeavoured to frame my answers as if I were on oath or affirmation. I have tried to the utmost of my ability to be as accurate as the information supplied to me will enable me to be.

22,236. You do not think that the habit of taking opium can be in any way regarded as a vice?—The habit is decidedly a vice; but if anybody has got into the habit I see no reason why he should not be allowed to indulge in it. I would not go in for opium myself, not having been in the habit up to now.

22,237. You have expressed considerable respect for Sir Joseph Pease and Mr. Caine; would you class them among the "religious bigots blind to all arguments but their own"?—That depends upon their actions.

22,238. In this case you would?—I look to the actions, not to the men themselves.

22,239. Was there not in this State an order issued a few weeks or months ago with reference to the cultivation of opium?—What about?

22,240. In reference to diminishing the quantity?—I never heard of it up to this moment. If there is any foundation for it I should be very glad to know.

22,241. Are you aware that an impression prevails amongst some people that such an order was issued?—All I can say is that the origin of it must be very wicked. No order would go except with my signature, and none has gone; none has ever been in contemplation, to my knowledge, up to this moment.

22,242. (Mr. Mowbray.) With regard to the amount of poppy land under cultivation, I understand that the 1,10,000 bigahs, which you calculate consists of irrigated lands, under the State itself, exclusive of the Jagirs?—Yes; 10,000 or 12,000 more for the jagirdars.

22,243. So that in fact out of the 1,52,000 bigahs 110,000 or more than two thirds of the irrigated land are under poppy cultivation?—Yes, that is my estimate; it is only an estimate.

22,244. With regard to the Treaties with the Native States, are there any agreements in force of that nature with the Maharaja Holkar's State?—None, except the one mentioned, and that has ceased long ago.

22,245. There are no arrangements at all now?—None.

22,246. The State levies a cess of Rs. 2-5 per dhadi of 5 seers of crude opium weighed at the State scales; is that on what is consumed locally and what is exported?—No; the Rs. 2-5 is a duty that is imposed on opium the moment it is removed from the place of production and is generally brought to Indore, or, perhaps, some little part of it goes outside. When it is so removed this tax of Rs. 2-5 per 5 seers is paid.

22,247. Then, of course, if it goes to be exported, the export duty is on the chest when it is manufactured; Rs. 2-5 is on the crude opium?—The export duty is upon the chests which go to the scales.

22,248. I rather gather that you are anxious that the Commission should come to as prompt a decision as possible?—That is my humble wish.

22,249. I do not know whether this uncertainty that you refer to is more important at any particular time of the year than at any other time?—No, I do not think there is any difference. I have had to collect information from agriculturists and traders in order to assist you in your present investigation. The agriculturists specially were very bitter; they all had very false notions of what was coming. They thought that the British Government were going to introduce liquor and to prohibit altogether the growth of opium. I had considerable trouble in explaining to them what the real facts of the case were. Their tone was almost unreasonably defiant, and I thought it was my duty to place before you what was placed before myself, and what I thought of it.

22,250. (Mr. Fanshawe.) Will you kindly explain what is the meaning of the term *khagi*?—It is a subdivision of the State which is under the general control of the Maharaja Holkar, and especially under the

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control of the Maharani through the Minister of the State.

22,251. Are the details of the poppy grown upon that land included in the returns that you have submitted?—Yes, they are now.

22,252. They have not been hitherto?—Not hitherto, nor the jagirdars.

22,253. Will you tell us what the "Akra Panch" of Indore is?—It is a body of traders appointed by the State from their position and experience to regulate certain commercial matters, and they are invested with a bankruptcy jurisdiction. They are the repository of all commercial information. They arbitrate privately, bring about settlements, and fix prices. They are a very useful body of people.

22,254. (Chairman.) A sort of Chamber of Commerce, with jurisdiction in matters of bankruptcy?—Yes, they are.

22,255. (Mr. Fanshawe.) Have you a regular land revenue settlement in force in the Indore State?—We have.

22,256. Under that settlement are the rates fixed in cash on irrigated and unirrigated soil?—They are cash rates. Sometimes the revenue is paid in kind, but it is realised in cash. All our dealings are in cash.

22,257. I understand that poppy is your chief crop grown on irrigated land?—It is.

22,258. If poppy cultivation is prohibited, you contemplate that the rate on irrigated land will have to be reduced?—Yes.

22,259. The three lakhs for irrigation works is, I understand, advanced to the cultivators?—Yes.

22,260. Have they repaid part of it?—It is now being repaid.

22,261. They are going on repaying it at the present time?—Yes, they pay a certain interest and a portion of the principal. What would be true now, would not be true eight days hence; it is constantly changing.

22,262. On the larger part of the sum, are they still paying interest?—Yes.

The witness withdrew.

CHINTAMANRAO VINAYAK VAIDYA, M.A., LL.B., called in and examined.

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Vinayak
Vaidya
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22,274. (Chairman.) What is your post in Malwa?—I am the Prant Judge of Malwa.

22,275. In that capacity you have had opportunities of coming into close contact with the people of Malwa?—Yes.

22,276. You have thought it your duty to look carefully into the opium question in connexion with the Gwalior State?—Yes.

22,277. What is your general view in regard to the effects of opium from a physical point of view?—I have nowhere seen any physical degeneration consequent on the use of opium. On the contrary, the people are generally healthy and free from disease. Opium (called "the Gift of God" to man) may be considered almost a necessity to children and old men, and to many agriculturists and labourers, who are thereby protected from cold, indigestion, asthma, diarrhoea, and other evil effects of the damp climate of Malwa and the adjoining provinces. The habitual use of opium in moderate doses acts, it has been found, as a great preventive of the diseases mentioned above.

22,278. What proportion of the population of Malwa are users of opium?—About one-third.

22,279. Would you say it was the same proportion in Gwalior and also in Esagarh Prants?—Yes.

22,280. If opium were prohibited, what do you think would be the effect with regard to the use of liquors?—Agriculturists and labourers in all countries take some sort of stimulant. If opium consumption be prohibited, these and others will take to liquors, which are more injurious than opium.

22,281. You are speaking as a man who has a judicial office—has your experience led you to the conclusion that the use of opium induces crime?—Opium intoxication does not lead to crime. I had before me five cases of culpable homicide, two of highway robbery, and one of an attempt to commit rape, committed under the influence of liquor, but none under that of opium. From statements prepared from the files of Subordinate Courts, I find that some cases of theft, hurt, and abusive language have occurred under the influence of liquor, but none under that of opium. In a province where

22,263. Then that sum represents capital not yet repaid?—Yes.

22,264. So that if poppy cultivation were stopped, the security on which you advanced these large sums would be gone?—Yes.

22,265. That is why you think it ought to be taken into consideration in assessing the amount of loss?—I do.

22,266. In estimating the loss to agriculturists, what is the next best crop which, in your opinion, can be substituted for poppy?—Wheat. There are two crops that come near it—cotton and linseed. Our soil in Indore is much more adapted to the cultivation of wheat than of linseed or cotton.

22,267. You have stated that "in the case of the next best crop" the net profit would be Rs. 2 per bigha?—Yes.

22,268. In making that statement you refer to wheat?—Yes.

22,269. I understand you to say, that moral grounds do not justify the actual prohibition of the growth of the poppy, or interference with the opium trade, but not to lay down the general proposition that the Government could not, in the interests of public morality, address a Native State by way of advice or remonstrance?—On moral grounds they might bring persuasion or pressure to bear.

22,270. I said by way of advice or remonstrance, but not beyond that?—Not beyond that. On the ground of political necessity, they may perhaps go further.

22,271. (Sir William Roberts.) You said in answer to Mr. Wilson, that you considered the opium habit a vice?—Yes.

22,272. Do you mean that in the same sense as you would call the use of tobacco a vice?—Yes, but not so much as alcohol; that I would put upon a very different ground. Alcohol I would consider a hateful vice, but opium eating I should consider a vice like smoking tobacco.

22,273. (Mr. Fanshawe.) You mean a bad habit?—Exactly. Merely a bad habit.

opium is consumed most and liquor least, that is a significant fact. The reason appears plain: the man in opium intoxication is engrossed with himself, while the brutalising tendency of liquor is notorious.

22,282. What have you to say with regard to the policy of prohibiting the use of opium except for medical purposes?—The prohibition of the use of opium, except for medical purposes, is impolitic. It is a settled principle of politics that the Legislature should not punish intoxication as a crime, but leave it to the religious and moral preachers, and the spread of education to remedy the evil. The habit of intoxication, like some other vices, if suppressed by coercion of law will lead to very great moral and political evils.

22,283. In the province with which you are connected do you think that the consumption of opium may be regarded in any sense as a necessity?—In this province, further, opium consumption is not at all a vice, but a physical necessity. Its use has grown among the Rajputs into a ceremonial custom. They drink kasumbha to the health of others as they do wine in England, and its use is ordained by custom in betrothal, marriage, &c. To compel so many men (say 5 lakhs of adults in the Gwalior State alone) to give up the habit of taking opium—a habit of centuries and not harmful—is exceedingly difficult and dangerous.

22,284. It has been proposed that the use of opium should be prohibited excepting for medical purposes; do you think such a regulation would be practicable?—It would be difficult, in many of the cases of opium consumption, to determine whether it is not taken for medical purposes. Qualified doctors cannot be sent to every village, and even if sent to every important village, their appointment will involve a large expenditure. The prohibition of opium except for medical use will also, by increasing its value and the craving of those who desire opium, create very dangerous temptations to corruption in the way of the subordinate medical service and the growers of opium.

22,285. (Mr. Wilson.) Will you tell me the meaning of the word "Prant"?—It means a division of this State, composed of five or six districts.

22,286. Can you tell me whether it is anywhere laid down as an authority, as a settled principle of politics, that the Legislature shall not punish for intoxication?—I have read "Sedgwick's Politics," and it is stated therein that so far as politics are concerned with the internal affairs of a State, they are regulated through the functions of a Legislature, and the business of the Legislature should be to manage the conduct of individuals, concerning not their own welfare but their relations with one another.

22,287. Are you aware that in most European countries intoxication is punished?—I do not think it is. Of course, if a man is drunk in public, that kind of intoxication may be punished, because he is a nuisance to others.

22,288. (The Maharaja of Darbhanga.) By the word "intoxication" you simply mean the use of stimulants?—Yes, if a man gets drunk he may be said to be intoxicated, but if he confines himself to moderation, and does not drink to excess, he is not intoxicated.

22,289. (Mr. Fanshawe.) Is it the case, that you anticipate that if the use of opium were prohibited, there would be an extension of the use of alcohol?—Yes, among those who have no objection to take alcohol. Those who are prohibited from taking it by their religion, would probably take to datura and the root of jowar plant, which it is impossible to prevent people from obtaining.

22,290. Can you tell me from your knowledge, speaking generally, among what classes in the Malwa Prant the use of opium is more common, or is it a general practice?—It is general amongst almost all classes, but the Rajputs use it most—about 80 per cent. of them.

22,290A. You mean that there is a larger proportion of persons who use opium among the Rajputs?—Yes.

The witness withdrew.

MAHARAJ CHANI SINGH called and examined (through an interpreter).

22,297. (Chairman.) You are from Amla Barnagar?—Yes.

22,298. What have you to tell us with regard to the question before this Commission?—I eat opium twice a day, about three mashes or one-fourth of a tola. I have been eating for 10 years. I took to it because I suffered from purging. It has cured my disease.

Many of my servants and subjects eat opium. If a person suffers from fever and has to work, opium is given him, and it stops his fever. Prohibition of opium will cause much loss of revenue, and cause general discontent amongst the people. The lives of many men will be in danger. I myself will have to suffer a loss of about Rs. 20,000 of revenue. Opium-eating is beneficial. It is not against religion. But the consumption of liquor is productive of very bad effects and is sinful.

22,299. (Mr. Mowbray.) You state "I myself will have to suffer a loss of Rs. 20,000 of revenue"; what

The witness withdrew.

SEVARAM SAMANTRAM called in and examined (through an interpreter).

22,305. (Chairman.) What appointment do you fill?—I am engaged in the money-lending business, with a capital of one lakh. I am also a member of the municipality and manager of the Opium Godown at Ujjain.

22,306. Will you kindly explain to us what your duties are as manager of the Opium Godown?—I combine my commercial business with my position as manager of the Godown, and in some cases I advance money.

22,307. What is the meaning of the word Sahukar? It means money lender.

22,308. What have you to tell us with regard to the question before this Commission?—Cultivators in Malwa pay the whole revenue demand from opium produce. They can keep other produce for their use and benefit. There are about 210,000 bighas under opium in our Maharaja Sahib's Malwa. They produce about 15,000 or 16,000 chests of opium. Their value is about 75 lakhs of rupees. The land also produces opium seed worth about 16 lakhs of rupees. In all the produce to the cultivators is worth 91 lakhs. If wheat, cotton, or other produce is grown, the value of the produce would be about 25 lakhs. Malwa cultivators thus generally are in a good condition. Malwa people rarely go to other provinces. Whenever there is any scarcity in Marwar and other provinces,

22,290B. Is it used as a domestic remedy in many houses in your part of the country?—Yes.

22,291. (Mr. Mowbray.) Is your experience of the whole of the Gwalior State, or are you speaking only of the Malwa part?—I have specially studied the opium question in connexion with the Gwalior State. I was appointed to assist Sir Michael Filose in this connexion, so that I can speak with regard to the whole State.

22,292. You spoke of the Gwalior and Esagarh Prants—are they situated in the north-east part of the State?—Part of the Esagarh Prants is contiguous to Malwa the remaining portion of the Prants is in the north-east of the Gwalior State.

22,293. Do you think the same proportion of people consume opium in the north-eastern part as in Malwa?—No, perhaps the use is greater in Malwa as far as the quantity which is used is concerned. The habit, however, is general.

22,294. You mean to say, that about the same proportion of people consume it, but that the dose is greater in Malwa?—Yes, the climate is damp, and perhaps they use it in larger doses.

22,295. I do not understand what you mean when you say, "In the city population of Lashkar the number of consumers is naturally less, because I think the general evidence has gone to show that the consumption of opium is greater in the cities than in the country districts"?—It may be so in other parts, but in Lashkar there are no agriculturists in the city, and these are the men who consume opium most. It has been found that in Lashkar the consumption of opium is less than in Malwa.

22,296. Your conclusion is that the consumption of the bulk of the opium in Malwa takes place in the country districts?—Yes.

22,297. (Chairman.) You are from Amla Barnagar?—Yes.

22,298. What have you to tell us with regard to the question before this Commission?—I eat opium twice a day, about three mashes or one-fourth of a tola. I have been eating for 10 years. I took to it because I suffered from purging. It has cured my disease.

22,299. (Mr. Mowbray.) You state "I myself will have to suffer a loss of Rs. 20,000 of revenue"; what

22,300. How much land do you cultivate?—About 1,600 bighas, which is equal to 800 acres—or a little more.

22,301. Do you cultivate 1,600 bighas of poppy or 1,600 bighas of irrigated land?—1,600 bighas of poppy. I do not cultivate myself, but have tenants under me.

22,302. What rent do you get from your tenants?—Rs. 15 per bigha.

22,303. Supposing poppy cultivation were stopped, what do you suppose would be the crop which your tenants would cultivate?—Wheat could be produced, but they would not get so much revenue out of it.

22,304. What revenue would they get from wheat?—Rs. 2 per bigha.

The witness withdrew.

Maharaj
Chani Singh.
(Gwalior State.)

Sevaram
Samantram.
(Gwalior State.)

Rs.	s.	p.	
78,822	0	0	commission.
34,822	0	0	on the manufacture of opium.
81,500	0	0	on satia transaction.
12,500	0	0	on the sale of crude opium.
78,822	0	0	

Sevaram Samantram. (Gwalior State.) 7 Feb. 1894.	Rs. 27,343 27,000 6,38,334 1,62,112 9,33,611	a. p. 0 0 5 0 8 0 13 0	dalali on the above. rent of storing at one rupee per chest. traders' average profit by export of opium after deducting interest at the rate of Rs. 3-8. loss of interest of the sum invested in the opium stored at Rs. 2-8.
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If opium will not go to China, the Chinese will still produce and consume opium. The only result of a prohibitive measure will be great loss to the British Government, our State, and the cultivators and consumers. Oil is extracted from opium seed, and is used for burning and eating. Oil cakes are given to cattle. Opium seed is also otherwise used. If opium cultivation and trade be stopped, people and cattle will suffer.

22,309. You have come here more especially to speak to us from the point of view of a man engaged in the commerce of opium?—Yes.

22,310. I notice that you say "There are about 27,000 chests of opium in store and about Rs. 135,000,000 are engaged." I suppose you mean that the money is locked up in that form?—There are about 27,000 chests of opium in store in Maharaja Scindia's Malwa possession, and these Rs. 135,000,000 represent approximately the capital engaged in this commerce.

22,311. I further notice that you say that the estimated loss to merchants engaged in the trade would amount to Rs. 9,33,611—would that be an annual loss?—The loss would be a yearly one.

22,312. (Mr. Mowbray.) I see that you estimate the loss on Satta transactions at Rs. 31,500. I understand that Satta transactions are in the nature of time bargains. How is it that all the merchants make a profit on Satta transactions?—It is a rate which men levy who conduct the sales as distinct from brokerage.

The witness withdrew.

Vallabha Deva.
(Gwalior State.)

VALLABHA DEVA called in and examined (through an interpreter).
22,320. (Chairman.) What is your position in Gwalior?—I am a Subha of Neemuch, which is a military cantonment.

22,321. What have you to tell us with regard to the question before the Commission?—Last year I was suffering from cold and pain in knee-joints. My father, who is alive, told me to take opium mixed with almonds and cardamoms, &c. My father himself uses opium, and has an experience of its good effects, especially in the decline of age. I also consulted Gopalrao, a doctor at Neemuch. He also advised me, and told me that he himself took opium from the last seven years. I then began taking opium in small pills as prescribed by my father. I am free from cough, indigestion, pain in the joints, general weakness and slothfulness. I do hard work from morning to noon, and from two to five in the afternoon. I also do urgent work at night. My father is a strong old man. I served in the Survey of Malwa, and have been a Subha for the last five or six years. In these parts opium is consumed by a large

The witness withdrew.

Narayan Das Jahazwala.
(Gwalior State.)

NARAYAN DAS JAHAZWALA called in and examined (through an interpreter).

22,325. (Chairman.) What is your position?—I am a Sahukar of Ujjain; my great-grandfather owned ships and traded in opium; that is why I am called a Jahazwala.

22,326. Your occupation is that of a banker?—Yes.

22,327. What have you to tell us with regard to the trade in opium in Ujjain?—From my forefathers I have been trading in opium, and maintain my family in good condition. The sahuikars who invest money in opium get interest and commission. They also get rent for their *kothas* (storehouses). Traders also get profits; *dalals* (jobbers) also earn a livelihood in assisting in the sale and purchase of opium. In short, trade in opium is like *Kalpa-Vriksha*, as it benefits all. There is no other trade so large and profitable. The British Government and our Maharaja Sahib and traders like myself, down to labourers and cultivators, are

The witness withdrew.

These men are of the nature of "Jobbers" on the Stock Exchange.

22,313. Can you tell me how many firms of merchants there are who trade in opium?—I suppose your remarks refer to the whole of Gwalior—to the Malwa possessions.

22,314. Can you give me any idea of the number of men there are engaged in the trade?—I cannot give you any definite information. There may be two or three hundred merchants engaged in the trade.

22,315. (Chairman.) I suppose some of them are very small traders; there is a great range in the amount of business which they do I suppose?—I can remember the names of about ten men who are considerable merchants and who do a large business.

22,316. (Mr. Fanshawe.) Can you explain to us the heading what you mean by "Rent of storing at Rs. 1 per chest—Rs. 27,000." Does the opium belong to the traders themselves, or how is it that they charge for storage?—They store the opium brought in the crude state. Afterwards it is made into balls and put into leaf dust and allowed to remain in store for some time. I amongst other persons own stores, and the charge is made for the storing.

22,317. Does not the stored opium in any case belong to these men?—It mostly belongs to other people.

22,318. Some allowance ought to be made on that account because you charge for the rent of storing for the full amount of Rs. 27,000. I understand that in some cases the opium belongs to the traders themselves, and therefore they cannot charge for storing their own opium?—I calculate that I have invested a certain amount of capital in opium for which I get a certain return, and therefore I am entitled to claim under this head.

22,319. You would lose the interest now obtained on the sum invested in the stored opium?—Yes. Rs. 1,62,112. As regards the Rs. 27,000, I regard it as a general rate for storage. It is an advantage to the merchants to store the opium, and if prohibition were enforced this Rs. 1 per chest would not be realised. I do not stop to consider to whom the opium belongs. It is one of the advantages of the trade.

The witness withdrew.

per-centage of the people with benefit. The principal source of revenue is also opium, and the people will suffer physically and mentally if opium production and export were prohibited. The State will also suffer heavily.

22,321A. (Mr. Mowbray.) How old are you?—Forty-two.

22,322. How old is your father?—Sixty-eight.

22,323. How many years has your father taken opium?—For the last 20 years.

22,324. (Mr. Fanshawe.) You say that opium is largely consumed by the people in the Neemuch district, do you wish us to understand that the general use would be such as you have described after the age of 40 years?—The generality of consumers are more than 40 years of age, but sometimes a special reason arises such as an ailment which necessitates the consumption of opium before the age of 40.

The witness withdrew.

benefited by it. Grain cannot be kept for a long time, and engages only a small amount of capital. Cotton, if kept for one year, loses in value by one-fourth. It is a great merit of opium that it fetches a higher price the older it gets.

22,328. (Mr. Fanshawe.) I understand that you yourself are a trader in opium?—Yes. I and my ancestors for the last four generations have been engaged in it.

22,329. You are carrying on the trade now?—Yes.

22,330. What is the meaning of "*Kalpa-Vriksha*"?—It is a beneficial influence under which people derive benefit. It is the "Tree of desire," which enables anyone residing under it to obtain his wish.

22,331. Why does opium fetch a higher price the older it gets?—Because it gets drier and has more flavour.

The witness withdrew.

SIRSUBHA SAKHARAM MARTAND called in and examined.

Sirsubha Sakharan Martand.
(Indore State.)
7 Feb. 1894.

22,333. (Chairman.) You are a native of this place and a Jagirdar; you have served the Indore State for 21 years, first as manager of the State arsenal, then colonel in the army, when you had command of three batteries and three regiments; you afterwards became lieutenant-general, and you are now the Revenue Minister or Sirsubha of the State?—Yes, that is so.

22,334. What have you to tell us with regard to the question before this Commission?—The irrigated area in the State is 1,52,000 bighas, of which more than two-thirds is under poppy cultivation. If opium were prohibited, there is no crop which can be raised in its place as favourably, easily, and profitably as opium. The cultivation of opium is exceedingly popular among the people, because they make large profits with small labour, outlay, and time. Opium land being *Do-fasli*, it allows the Indian corn to be grown upon it besides opium, which affords additional facilities to the cultivator. The consumption of opium is extensive in the State, and is equally indispensable. The ratio of opium consumers, in my opinion, is 50 per cent. of the adult population. Opium is very useful in old age and as a relief against bodily exertion. The income to the State from opium is (1) land-tax, 15½ lakhs; (2) Customs duty, 2 lakhs; (3) Export duty, about 2 lakhs; (4) miscellaneous, 1 lakh. The total loss would be about 21 lakhs yearly, and there would be a non-recurring loss of several crores. The loss to traders, cultivators, and Jagirdars together would be 30 to 35 lakhs yearly. Prohibition would be impracticable to carry out, and would throw an additional burden on the State. The first thing that calls for suppression is alcohol, and if it is stopped India will be saved morally as well as financially. My long connexion with and intimate knowledge of the State army enables me to say unhesitatingly that a moderate dose of opium is an unmixed good to the consumers. Opium-eating does not necessarily lead to immorality or crime. It gives staying power under great exertions such as long marches and hunting excursions. As compared with alcohol

The witness withdrew.

BAKSHI KHUMAN SINGH, C.S.I., called in and examined.

Bakshi Khuman Singh, C.S.I.
(Indore State.)

22,345. (Chairman.) Your are a Rajput, I believe, by caste?—Yes.

22,346. What is the meaning of "Bakshi"?—It means commander.

22,347. You were Bakshi of all the cavalry regiments of Indore, and you have served the Indore State for 45 years?—Yes.

22,348. You became General of the army, and lastly the Minister?—Yes.

22,349. You are now a pensioner; you visited England in 1871; you are a jagirdar and have the decoration of C.S.I.?—Yes.

22,350. What have you to tell us with regard to the question before this Commission?—It would be a mistake to prohibit the production of opium for non-medical purposes. No cause whatever exists for any such prohibition. Any change in the existing order of things would be for the worse. Opium taken in moderation is perfectly harmless both physically and morally. In opium-eating in India moderation is the rule, and abuse an exception. It is largely consumed in the Indore State, as elsewhere, without the slightest bad effect on the physical or moral condition of the people as a whole. It is, of course, harmful in excess like anything else. The suppression of opium by force will cause widespread discontent amounting to political danger. The measure will touch people's purses as well as their bodily comfort and their susceptibilities. Opium is a general medicine among the people, and adds largely to the State Revenue. If prohibition is

The witness withdrew.

SADASHIV VISHWANATH DHURANDHAR, B.A., LL.B., called in and examined.

Sadashiv Vishwanath Dhurandhar.
(Indore State.)

22,353. (Chairman.) You are an advocate of the High Court, Bombay, and Chief Justice of the Indore State?—Yes.

22,354. Will you give us your previous experience?—I am an ex-student of the Elphinstone College, Bombay, and a Graduate of the Bombay University, O 82588.

drinkers, I found opium consumers to be steady, quiet, reliable, and obedient soldiers. In my time I found 40 to 50 per cent. using opium in the State army. Forcing Native States to prohibit cultivation would be a breach of Treaty engagements, and it would be almost impracticable to compensate satisfactorily all the parties concerned—agriculturists, tipdars, traders, merchants, labourers, Jagirdars, and the States.

22,335. What is the meaning of *Do-fasli*?—It means two-crop land.

22,336. What does "tipdar" mean?—It means money-lender.

22,337. (Mr. Fanshawe.) When you say that 40 to 50 per cent. of the men in the State army in your time used opium, do you include those who used it habitually and those who used it occasionally?—I mean those who used it habitually.

22,338. You found that the moderate use in no way interfered with the discipline or behaviour of the men?—No.

22,339. Have you any poppy cultivation in your Jagir?—Yes, it yields me Rs. 3,500.

22,340. Every year?—Yes.

22,341. What rate per bigha do you charge for the land?—The same as Government, Rs. 14.

22,342. If poppy cultivation were prohibited, what crop could your tenants grow on the land?—Sugar-cane and other crops; but they would require a large capital, and would have to spend more time on the cultivation—it is quite different to the poppy crop.

22,343. If poppy cultivation were prohibited what crop would have to take its place under present conditions?—There are four or five, but none so good as opium.

22,344. What would be the crop they would have to cultivate, and which would not be so profitable as poppy?—Wheat.

The witness withdrew.

enforced Malwa will become poor. The extension of prohibition to the Indore State would be a breach of Treaty rights and constitutional usage. It would be a violation of the most solemn pledge to the Native Princes contained in the Proclamation of 1858. The State has a right to export opium through British territory just as the British Government have a right to tax opium so exported. Even an arbitrary enhancement of this tax or duty would be irregular. But for the Government to disallow the transit of opium coming from a Native State would be against political law or political morality. Opium is the life and soul of the income of the Darbar, cultivators, traders, and land-holders, and Jagirdars, and its prohibition would entail the enormous loss of 55 or 60 lakhs yearly. Besides the large capital now invested in the trade and agriculture of opium, and the accumulated outstandings of revenue against the ryots, amounting to many crores, are staked on opium and will be gone, if opium is done away with. The State will be impoverished if not utterly ruined. Prohibition to be effective will require the creation of a large costly establishment, the working of which will be vexatious to the people, and make the confusion worse confounded. The Indore State cannot be satisfied with money compensation. It would insist on its subjects being compensated as well.

22,351. Do you agree with the opinions the Minister has expressed before us?—I quite agree with the opinions he has expressed.

22,352. (Mr. Mowbray.) Do you take opium?—No, I do not eat opium; but many of the members of my family eat it.

The witness withdrew.

Sadashiv
Vishwanath
Dharandhar.
(Indore State.)

7 Feb. 1894.

wise all over the Bombay Presidency and portions of Central India. I have acquired some knowledge of the Revenue matters relating to parts visited.

22,355. Would you say that the statistics which have been put in by the Minister with regard to the growth of opium, the revenue derived from the trade and so on, substantially represent the facts of the case?—They do.

22,356. Do you desire to say that in your belief the use of opium by the people in India is harmless when used in moderate quantities?—I think it is.

22,357. Are there any restrictions as to its use by any particular caste and creed?—No.

The witness withdrew.

Patel Soma
Bin Uday Ram.
(Indore State.)

PATEL SOMA BIN UDAY RAM called in and examined (through an interpreter).

22,362. (Chairman.) You are 58 years of age, Rodwal Brahmin by caste, inhabitant of the village of Randwasa, pargana Harsola, and appear here to represent the cultivators?—Yes, I am a cultivator myself.

22,363. What have you to tell us with regard to the question before the Commission?—I am an hereditary cultivator, and I have followed that profession since I became of age, that is since the last 40 years. I cultivate from 15 to 20 bighas annually, which produce opium amounting to 100 seers (200 lbs.). There are about 50 to 60 cultivators in my village who produce opium every year like me. The land under opium cultivation in my village is nearly 300 bighas, and the produce of opium from that land amounts to 1,725 seers or 3,450 lbs., which fetched Rs. 11,000 annually when the prices were high, but, in consequence of the prices having gone down, the annual income from opium is 7,000 to 9,000 rupees at present. Opium supplies us with sufficient funds to bear the expenses on account of marriage and other happy or sorrowful occasions, and also enables us to pay off the Government demand of the whole of the land we cultivate. The grains produced in dry land are used in the maintenance of our families and to pay off the labour employed in cultivation throughout the year. Opium brings money into our hands and keeps us happy and comfortable. We cannot make changes in the opium land for two reasons: 1st, land is not available; and 2nd, the opium land requires to be in the vicinity of a well. Makai (maize) is grown in opium land prior to the cultivation of opium by those cultivators who are in straitened circumstances; but well-to-do cultivators, in the hope of producing good quantity of the costly substance of opium, do not sow makai; they sow hemp and urd, an Indian crop, prior to opium, and when these two have become old, of about two months or so, they crush them by ploughing the land, and allow them with their leaves and stems

The witness withdrew.

Ram Chandra
Padya.
(Indore State.)

RAM CHANDRA PADYA called in and examined (through an interpreter).

22,368. (Chairman.) You are Munim to Seth Maluk Chand Sheo Baksh of Indore?—Yes.

22,369. What does Munim mean?—Manager.

22,370. What business do you engage in?—I am both an opium trader and a banker.

22,371. What have you to tell us with regard to the question before this Commission?—I have been in the opium trade for 35 years. I have written a Marwari pamphlet on the Malwa opium trade. The bankers and traders, manufacturers of opium balls, religious institutions, all together will suffer a loss of 18½ lakhs of rupees if opium be prohibited. I have given full particulars on this point in my answers to the Agency questions, and can give them to the Commission. The total investment in opium is 1½ crores, and three crores of recoverable outstanding debts. There will be grave discontent among all classes by the prohibition.

22,372. (Mr. Wilson.) Can you tell me whether there is a considerable accumulation of opium in the hands of the merchants now?—Yes, there is.

The witness withdrew.

Mr. B. M. DANE called in and examined

Mr. R. M.
Dane.

22,379. (Chairman.) I understand that there are several witnesses in attendance whose abstracts of evi-

22,358. (Mr. Fanshawe.) Do agriculturists and others who follow trades involving exposure use it?—Yes.

22,359. You consider it is in common use as a protection against chills, colds, &c.?—Yes, it is in common use in Malwa.

22,360. Do you consider there are a large number of cases where opium is used to excess?—The excessive cases are very few in comparison to the excessive cases of spirit drinking.

22,361. You are speaking from your own experience in both these matters?—Yes.

to deteriorate with the object of producing a superior sort of manure. Sometimes the cultivators retain some quantity of hemp for ropes, &c., required in the profession. No other produce can bring money so much as opium does. We devote all our time and attention to the cultivation of opium and submit ourselves to the necessary expenditure on that account. Opium and its seed are the produce from the opium field. In my opium land of 20 bighas I get 60 maunds of seed worth Rs. 125 sold at the rate of Rs. 2 or upwards per maund. If any cultivator wished to sell leaves of opium plant, they are sold at one rupee per maund. We respect the opium plant, because it keeps us happy and comfortable, and we call it "Kalikadevi" (Black Goddess). If our merciful monarch prohibits the growth of opium, it will be a death-blow to us, and we shall prefer death without it. All the members of our family do not eat opium; it is only given to children up to the age of three to prevent attacks of any sorts of diseases; it is also given to men who have become weak by old age or other causes. It is a substance which gives strength at all times. It is not injurious to health, but, on the contrary, it is beneficial.

22,364. Do you take opium yourself?—Yes, one masha in the morning and one in the evening.

22,365. How long ago did you begin to take opium?—I have been eating opium for six or seven years.

22,366. Do you take the same dose as when you first began to take it?—Opium was given to me when a child, and when I reached the age of 40 I took small doses and gradually increased it to the present dose, since when I have not increased the quantity.

22,367. (Mr. Fanshawe.) You say that there are nearly 300 bighas under poppy in your village; what is the total number of bighas of irrigated land?—There are about 100 bighas of irrigated land besides the irrigated land under poppy.

The witness withdrew.

22,373. How does that arise?—From the trade being slack; opium not sent to China is necessarily kept in stock.

22,374. Are you expecting a rise in price?—The rate in China has improved, but on account of the depreciation in silver our profits are curtailed.

22,375. Have some traders lost heavily through the low price?—No.

22,376. (Mr. Mowbray.) Do you think the China trade in opium has been much affected by the recent currency changes in India?—Yes, the profits have been curtailed.

22,377. During the last six months?—Yes, during the last six months; they were not affected before.

22,378. Do you consider the prospects of the trade worse now than they were six months ago?—It depends in great measure on whether an arrangement is made about silver.

The witness withdrew.

dence you desire to be printed in the Report?—The following witnesses are in attendance from the Gwalior

and Indore States and have furnished abstracts of the evidence they desire to give:—

From Gwalior State.

Durga Shankar Joshi, of Ujjain;
Thakur Daulat Singh, of Barda, Barnagar.
Ambaram, Numberdar, of Bhitaree, Ujjain.
Bhava Walad Bagwant, Patel of Jalwa, Ujjain.
Gunpatrao Wahudeo, Subha of Mandasaur.
Badridas, Munim of Subkaran Pralhaddas, Ujjain.
Umarao Singh, Munim of Ganeshdas Kishnaji, Ujjain.
Ganeshram, Munim of Tarachand Ghanshamdas, Mandasaur.
Sevaram Parakha, Banker, Mandasaur.
Raghunath Walad Omkar, Patel of Agar.
Rajajee Vyas of Ujjain.
Narayanrao Vithal of Agar.
Thakur Pralhad Singh of Runija Barnagar.
Thakur Fattesingh Istamrardar of Tajkhedi Bhamguri.
Parashram of Nandavada, Mandasaur.
Lachman Parshad Kamdar Raoji Tonaday, Agar.

Adjourned to to-morrow.

From Indore State.

Rai Bahadur Nanak Chand, Deputy Minister.
Nago Bhikaji Daube, Naib Dewan Khasgi.
Keshav Gopal Kamb, L. M. & S. Principal Medical Officer, Holkar's Army.
Kesari Chand.
General Balmukand Gayadeen, commanding the Army at Indore.
Dhanraj Brijlal.
Harkisan Ramlal Modi.
Raoji Janardhan Bhide.
Balkrishna Atmaram Gupte, Inspector General of Police.
Dayambaksh, Major, Adjutant-General.

I ask that, if there be no objection, the abstracts* of all these witnesses may be printed in the Appendix to the Report.

(Chairman.) Certainly.

At the Collector's Office, Ahmedabad.

SIXTY-FIFTH DAY.

Wednesday, 7th February 1894.

(Section B.)

PRESENT:

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

Mr. ARTHUR PEASE.

Mr. HARIDAS VEJARIDAS, Dessai.

Mr. PEMBERTON, Assistant Secretary.

MR. ANANT GANGADHAR KHOTE called in and examined.

22,380. (Chairman.) You are at present Subha of Baroda?—Yes.

22,381. What is the office of Subha?—The collector of the district.

22,382. And magistrate also?—Yes, district magistrate.

22,383. How long have you been in the service?—I have been 18 years in the Baroda service.

22,384. Are you a native of Baroda?—No, I am from the Carnatic. I have worked in the Southern, Central, Northern, and Kathiawar districts of His Highness the Gaekwar in the capacity of a police magistrate, revenue, forest, customs, Abkari, and opium officer.

22,385. Will you tell us what opportunities you have had for becoming acquainted with the opium habit, and what opinions have you formed of that habit?—Out of the 18 years' service, four years I was solely connected with the customs, abkari, and opium administration in the Baroda State. Of late, I was entrusted with the work of inquiry regarding the use of hemp drugs in His Highness's territory. During my services of various nature, I had ample opportunities of visiting every hook and corner of His Highness's dominion whether malarious, enervating or bracing, and moving and mixing with all the castes and creeds abiding therein. I have minutely observed the habits and customs of the higher and lower classes and studied their mode of life. In fact, I am intimately acquainted with every phase of life of the people living in His Highness's Raj. As a police officer and a magistrate, I can allege, with a great amount of safety, whether opium bears any connexion with crime and whether its use is degrading the morals of the people at large. As a revenue officer, I can speak of the opium administration in Baroda State in general, the advantage and disadvantage of Government monopoly introduced by the Treaty engagements of 1878, both for the purpose of cultivation and manufacture and for the purpose of home consumption and exportation. I can also state whether any other

cultivation can be substituted for poppy with advantage to the ryot and the sarkar (State). I can treat of the chief classes who greatly indulge in the drug, their habits and customs both social and religious, together with the use and abuse of the drug in general. As forest officer, I can give my experience of the opium consumers as well as non-consumers who live in jungles, a notorious tract of country for malarious fevers, and tell with confidence whether the consumers or non-consumers are better able to stave off the evil effects of water and climate. As a customs, abkari and opium officer, I can assert, with some force, whether it is possible to enforce total prohibition of cultivation and sale of opium; whether satisfactory preventive agency can be organized for the purpose of suppressing the cultivation or sale and whether with all the facilities for obtaining opium, as existing at present, Government has succeeded in completely rooting out the evil of smuggling. I can also speak of the existing system in the Baroda territory for the purpose of retail sale of opium and the object of continuing the same. With my experience and knowledge of the country for the last 18 years, in the various capacities as above indicated, I can authoritatively lay down that the use of the drug is nowhere so made as to rouse the sympathy of the philanthropists or attract the attention of the politicians. The use of the drug is gradually losing instead of gaining ground before the advance of education and under the seal of social condemnation. Of late, we sorely meet with new opium consumers. The tendency of all the classes appears more towards liquor than opium. When the educational and social forces are already acting against opium and that the drug is dying of itself, the necessity for appointing a Commission to inquire after the drug on its death-bed cannot be made out. A Commission for checking the extent of home-made liquor as well as the advent of foreign liquors, wines and malts will, under the existing circumstances, be a decided gain as the

* See Appendix XIII. to this volume.

Mr. Anant
Gangadhar
Khote.
(Baroda
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narcotics are not such dire enemies of mankind as the alcohol. With these preliminary remarks and before touching the main questions pertaining to the drug, I beg to lay bare a fundamental fact which, I believe, must convince the most sceptic mind that the fact of His Highness countenancing the existing arrangements for cultivation, manufacture, and sale of opium in his dominions, the most enlightened prince in the whole of India who at the introduction of the measure of compulsory education, in spite of the great opposition to the contrary, happened to remark that for the sake of educating his people, he would draw upon his private purse, nay, even spend his last farthing, a prince who spends an equal or perhaps a larger amount of revenue than what opium returns to him in feeding his poor subjects, who is so much in touch with the people, who but last year sent for me and the statement of production and sale of opium to realize the true state of things, is a convincing proof in itself that the present arrangements and restrictions in regard to opium are the best safeguards required by the country as it is, at present, situated. Who would ever believe that the prince who has made so many sacrifices for bettering the condition of his subjects, nay, even sacrificed his own health, for the benefit of which he is seeking repose, would like to make money by degrading his people *physically, mentally, and morally* if the use of opium is such a pernicious evil? He would be the first prince to see his country purged of the evil if it be an evil at all! When such a prince countenances the existing arrangements and restrictions in respect of opium and its use, is not this a more overwhelming evidence to refute the arguments of the intolerant body of men and pigeon-hole the cart-load of their pamphlets? My observations may look strange but they are nevertheless weighty. There has, of late, grown a healthy public opinion which is now shaping the future of India *socially, morally, and politically*. There are now princes in India who know what is good or bad for their people. There are various public bodies striving hard to improve the morals of their societies. Notwithstanding all these powerful agents being silent, a cry is raised from far off to improve India's morals, by those who know very little of the country, its social and religious customs and the mode of living of its people. A sensational description is given before a religious audience, a description that nowhere exists but in the imagination of the persons describing in order to move their hearts and thus bringing pressure upon Government to interfere with the accredited customs. Would this tampering, this serious interference with individual liberty, be ever tolerated? No. All the people in India will resent it with one concordant voice, and tell those people in England who are waging war against opium traffic to improve the morals of their own people and wait patiently until India looks to them for succour to extricate them from the clutches of the so-called opium-vice. I now turn my attention to the other points of inquiry. His Highness's territory consists of four divisions of more or less alluvial and sandy formations, requiring different quantities of rain in different divisions for fertilizing; the opium-producing country requiring twenty inches of rain on an average. Some parts of the territory under forest is abounding in malarious fevers. The other parts are also more or less feverish. The spleens are very often enlarged. Dysentery and diarrhoea, at times, prevail to a very great extent. Bowel and lung affections are not less frequent. All these diseases make their ravages, and where there is a room vacant it is filled up by diabetes. Here the sovereign remedy, the family doctor, the home Vaid, is opium. People in general never frequent public dispensaries till they finish the stock of the home-made medicines. If one has an attack of cold, his old grandma, who is always considered to be a very experienced doctor, tells him to apply opium dissolved in milk to his head and nose. If he has sore eyes she tells him to apply opium dissolved in lemon juice round his eyes. If he has dysentery or diarrhoea she advises him to take opium in Goli. If he suffers from cough or gripping pain in the stomach, she prescribes opium with Gholi. Opium is thus prescribed in 20 and odd diseases by grandmas, and there is always an instantaneous relief. In this manner opium is, when medically used, held in great esteem. Opium is given to small infants who are weak and do not sleep at night or who are subject to convulsions. Opium is not given in a crude form but it is mixed with several spices and made into pills. One-half of a tola goes to make three hundred pills. These pills are made by the licensee holders or by parents

and given to children every morning and evening to make them sleep well, digest their food, and prevent them from falling a prey to other diseases. Such children are easily weaned by gradually reducing the daily allowance. Opium is considered a specific for checking diabetes. It is so used by several diabetic patients and found to give a great relief. The use of opium in the country is so very general,—each house possessing a tola or two and the climatic influences therein are so enervating that I regard its use, not as a vice, no, not even luxury, but a bare necessity of life. I acted as a police officer in His Highness's Southern and Kathiawar districts and as magistrate in all the four districts. I have apprehended various offenders and inquired into several cases of petty and heinous offences. But I never found that opium was instrumental in the commission of crime. Almost all offences can be traced to alcohol but none to opium. There is no connexion between opium and crime. It is not the fruitful source of either immorality or insanity. The reason is obvious. Opium is a sedative drug; so it does not stimulate. Its toxic properties are quite different. No other intoxicant will ever supply its place. The fear that alcohol or ganja will be substituted for opium is more imaginary than real. The opium-consumer will have his daily ration in spite of your peg or Ganja Chilaam. The toxic properties of opium are calmative and palliative. They soothe the head and invigorate the body. I should say they are the peace makers between the mind and the body. Consequently this peacemaker's help is always sought to make up the differences whether *social, religious, or political*. I was Conservator of forests in His Highness's territory, and as such I had many subordinates under me both consumers and non-consumers of opium. The largest number that suffered from the evil effects of that tract of country were one and all *without exception* non-consumers. The consumers of opium did not look bulky but were better able to counteract the evil effects of water and climate and endure more privations and fatigues than the non-consumers. From my experience of three years in the forests—*notoriously unhealthy*—it is perfectly evident to me that opium acts as preventive and febrifuge, and gives very great staying powers under severe exertions. That is why our old mail-bearers and Jasuds were fortified with opium before they were sent on their errands. Even the grooms and the runners occasionally take opium when they have to run a race with their master's horse. Such occasional consuming does not grow into a habit. The Baroda State is, strictly speaking, the cultivator, manufacturer, and seller of opium. The State undertook the business since the introduction of the monopoly on the Bengal system, at the instance of the British Government, which called upon the State to act up to the provision of the Convention of 1820. In spite of this convention between the British and His Highness's Governments, the practice in vogue was to cultivate opium as much as the people liked, manufacture it in their private warehouses and export it to foreign markets after paying the Darbar and British export duty. The cultivator was then contented, because he was at liberty to set any value upon his property. The money-lenders and capitalists were better able to utilize their own capital because the export trade was affording them extensive field for circulating the same. In this manner, the opium traffic was entirely in the hands of the people of the northern division, the other divisions producing opium for local consumption only till 1878, when for reasons, as it is said, that as opium in large quantity was smuggled in the British territory and for the protection of British opium revenue, the Convention between both Governments was revived and made binding. The following are its provisions:—

- (1.) To purchase all the opium produced within the territory.
- (2.) To supply the merchants and subjects of the territory with the opium required by them.
- (3.) To fix the price of the opium so supplied and sold within the territorial limits at the rate obtaining in the British districts.
- (4.) To confiscate all opium brought secretly for sale into the territory.
- (5.) Not to purchase opium from the Government stores until that produced in the territory and stored by it is consumed.
- (6.) To be the sole medium of supply of the drug to the merchants and subjects.
- (7.) To obtain supplies of opium as required from the opium godowns at Kaira, and when such cannot be obtained, to procure the same in

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Malwa and to convey it thence to Baroda free of tax subject to the condition set forth under head five.

This Convention was a mere dead letter till 1878. The Baroda Government insisted upon the existing practice being continued, but the Government of India was not prepared to forego the right acquired by the British Government under the Convention of 1820. Consequently, the Baroda Government had to enter into arrangements and establish a State monopoly on the basis of what is called the Bengal System. The Baroda Government then undertook the monopoly under the following conditions:—

- (1.) That poppy cultivation be limited to the supply of the licit demand for home consumption and export.
- (2.) That the cultivation of the poppy be restricted to the Northern Division.
- (3.) The retail sale prices be assimilated with the British price.
- (4.) That no British duty be charged on opium imported by the Baroda State from foreign territory for home consumption.
- (5.) That Baroda Government indent upon the neighbouring collectors or officers in charge of opium depôts for opium for retail sale to be supplied at cost price without any duty or profit being charged.

The Bombay Government accepted the proposal with the following conditions:—

- (1.) That the concession of allowing Baroda to export opium will be withdrawn if it is found to be abused or to lead to financial loss or inconvenience and that the Baroda Government will be held responsible for illicit export of opium beyond its territory.

On the recommendation of the Bombay Government, the Government of India passed a resolution to the following effects. Baroda Darbar has formerly acknowledged its willingness to carry out the principal provisions of the agreement of 1820, viz., to establish State opium monopoly system on the basis of the Bengal system and to limit the production of opium to the extent of the licit demand, and that the Government of Bombay has decided to continue the following concession to the Baroda Government:—

- (1.) To permit the Baroda Government to import an amount of opium required for actual licit home consumption at cost price and free of duty from Malwa or from Government Depôts.
- (2.) To permit the Baroda administration to export opium locally produced to Bombay through the scales at Ahmedabad on payment of the full British duty.

These engagements entered into between the Baroda and British Governments brought about the total extinction of export traffic. The Baroda Government lost an annual opium export revenue of Rs. 2,50,000; the poppy plant ceased to lay the golden egg; the circulation of the capital was greatly impeded and the credit of the poppy cultivator was the thing of the past. However, the State monopoly has helped to survive the dying trade and sinking credit, to a small extent, by giving better rates for the produce of the juice, by making advances without interest, by manufacturing purer drug than what can be obtained by smuggling, and lastly by better supervision and control over the retail sale. The following are the figures of the retail sale for the last ten years:—

Years.	Quantity of Opium retailed.	
	lbs.	oz.
1883-84	60,495	3
1884-85	62,873	0
1885-86	62,006	31
1886-87	60,610	9
1887-88	59,992	10
1888-89	54,265	28
1889-90	62,844	8
1890-91	66,218	15
1891-92	72,008	29
1892-93	59,502	32

The above figures will fully indicate that the sale within the last ten years have been almost stationary.

After the introduction of the State monopoly, Baroda tried to enter the market four times for exporting its opium but, excepting the last time, it suffered a great loss. In order to protect the British revenue another understanding was arrived at in 1886 between the Baroda and the British Governments in addition to the former engagements that opium should not be retailed in any portion of the British or Baroda territories at a rate lower than Rs. 1-4-0 in advance of the issue rate for the time being in force. The above are in short the Treaty arrangements regarding opium, binding upon the Baroda and the British Governments. They are, with a slight variation, in existence for more than half a century. By these engagements, the Baroda Government is entitled to import opium from foreign districts free of duty, export it to Bombay on payment of the British duty, and transport it through British District for home consumption. The obligations made incumbent by the Treaty rights on both Governments cannot be interfered with. In 1878 when the Baroda Government was unwilling to adopt the Bengal Monopoly System for the loss it was destined to entail by ruining the export trade in opium, the Government of India forced its adoption by pointing out that they would not forego the rights acquired by them under the Convention of 1820. Would it, let me ask, be now fair and justifiable to demand of the Baroda Government to forego its rights acquired by the same Convention and recognized by subsequent engagements because some Christian people wage war against opium traffic, and its use which, the Baroda Government knows, has in no way been degrading the morals of the people, or deleterious *physically or mentally*? The Treaties entered by separate Governments are equally binding upon them. One Government for its convenience or otherwise cannot recede from the obligations without the consent of the other. They must always be regarded as very sacred and, on no account, be interfered with. Any interference in matters of Treaty-rights will certainly meet with resentment. The strength of every Government lies in the fulfilment of the pledges. Violate one pledge and the confidence in the Government will be lost. Take, for instance, the European Powers which are independent of one another. The safety of these Powers rests upon the international Treaties. Violate one Treaty, the balance of power will be lost. All European nations will be at war. It is, therefore, why these Treaty engagements are always kept intact. What a hue-and-cry will be raised from one end of India to the other if a single provision of the existing Treaties be disregarded? How far will the Government of India be hampered in safely steering the ship of Indian administration, if pressure were brought by irresponsible persons to abrogate Treaty engagements? Apart from the question of Treaty engagements, can we make at least a reasonable case for the anti-opiumists from out of the figures of production and consumption of opium? Here are the figures from the last five years' average. From the census of 1891 the population of Baroda is 2,410,559. The extent of the Baroda territory in square miles is 8,570. The cultivation of the Kari district is bigas 15,30,047, out of which the poppy cultivation on five years' average is 15,831. The consumption of opium on five years' average is 63,065 lbs. by retail sale. There are 428 licensed shops in the Baroda territory. There are not the so-called "dens" either for eating or smoking opium, as our people do not consume opium on the premises. The sum and substance of all the above figures can be briefly stated thus. The consumption of opium per head of population is tola 1-6 per annum. There is one licensed shop for retail sale for 5,632 people and twenty square miles. The cultivation of poppy is $\frac{1}{10}$ th of the other cultivation in the Kari division. Taking the above figures into consideration, one can easily grant that the consumption of opium per head of population is smaller than what medical practitioners prescribe with safety. The extent of territory and the number of people per licensed shop can with advantage be compared with the extent of country and number of people per licensed liquor-shop in Great Britain. The result will be most appalling to those moralists who are carrying on crusade against the phantom of Satan giving the real Satan freedom to eat the vitals of their nation within doors. It will be thus seen that the above result obtained from the figures of production and sale of opium does not leave a margin for anti-opiumists to fight out their cause. I do not, therefore, see any practicable usefulness in holding sessions after sessions to go over the same grounds. There is no other crop that can be substituted for poppy with

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equal advantage. Wheat and rapeseed are substituted by people when the Government notify very low rates. Poppy cultivation is not then a very paying occupation for the ryots. But fearing the risks to which the other crops are liable, many cling with a great tenacity to poppy cultivation, because it is less risky, entirely free from the ravages of cattle, more productive in the long run, and lastly enables the cultivator to strengthen his credit with the money-lenders. Having no religious objection to the use of the drug all the classes of people without an exception consume it. It is chiefly used by all the warlike and turbulent classes such as Rajputs, Kathis, Kolis, Bhils, Waghers, Mekranis, Mayars, Sidis, Charans; Kunbis, Barotes, Fakirs, and Bawars are also its votaries to some extent. Opium is, in large cases, used to obtain relief from some malady or other or as a restorative. Such a use does not grow into excess. It is, in a few cases, used as a luxury: such a use tends to grow into excess. There is a very imperceptible line between the moderate and excessive use of opium, as excessive use with nourishing food is as beneficial as the moderate use of it. The general idea is that one who consumes opium below 30 grains per diem is a moderate consumer. Consumption to that limit is not looked down upon, one exceeding that limit is regarded as excessive consumer. The excessive consumer does not suffer from social opprobrium so long as he preserves his health and the effects of excess are invisible. There are no statistics to show how many persons consume opium out of the whole population. However, it can be safely laid down that there are 5 per cent of moderate consumers and one per thousand of excessive consumers. Opium is never harmful unless it is consumed without a good nourishing food or when it is used as an aphrodisiac. In that case, its use stimulates virile powers and leads to excessive sexual intercourse. Opium is consumed on the occasions of birth, marriage, death, by all warlike classes as well as Kunbis and Barotes. It is either eaten in a crude form or drunk in a liquid form called *Kasumhla*. Among these classes opium forms the leading factor in the hospitality to be shown to the guests. Its use figures very much in making up quarrels and differences between the antagonistic parties. Opium is used in anointing the Hindu Gods. The merits to be secured from anointing the deity with opium are considered to be hundred-fold more than what can be procured by anointing the deity with sugar or milk. To enforce absolute prohibition of the production and consumption of opium is impossible. It is also undesirable as its use is nowhere seen to degrade the morals of the people or affect their health. The people who consume opium are so numerous and India is abounding in so many narcotics that deprivation of one narcotic which people for generations have been accustomed to regard as a legitimate and harmless luxury, and which has done no perceptible injury, will be followed by another narcotic more pernicious in its effects. The warlike classes, who are the chief consumers of the drug, when deprived of the drug may create disturbance and the peace of the country will be endangered. The use of opium on social and religious occasions is regarded essential by numerous classes who will regard prohibition as unjustified and unnecessary interference with their individual liberty. The prohibition will be a serious privation to those who are now habituated to consume opium. The prohibition will drive the people to the medical practitioners for ordinary diseases which are now cured or prevented by opium. The grandma's business will be extinct and the doctor's bill will swell. People thus touched in their pockets and confirmed in their belief that Government is forcing down their throats spirits mixed with medicines with a view to tamper with their religion will be much disaffected. Nobody can say that such a state of things will not breed discontent. Absolute prohibition seems to me an idea beyond the range of practical politics. How can such a tremendous agency both preventive and protective be organized to enforce complete prohibition, and what new source can be traced to amass a large amount that will be required to maintain the force especially when opium revenue is to cease? People against whose wishes opium revenue is to be sacrificed, will not bear the imposition of a new tax. Will not this create general disaffection and add fuel to fire? Besides, notwithstanding the existing facilities for obtaining opium and the maintenance of the preventive arrangements, do we not know that a large quantity is still smuggled into our territory? With this knowledge of the country, and its people, the success achieved by the preventive agency, we must admit that if absolute

prohibition and sale of opium be enforced, we shall not be able to cope satisfactorily with the smuggling which must flow in either from poppy-producing countries or patches that will have to be planted with poppy for pure medical purposes, however costly and strong the preventive agency be. Then there will be a difficulty of protecting the patches planted with poppy for medical purposes. How large an army of policemen will have to be maintained to guard these fields, and how many men will have to be kept to look after the yield? These expenses will render the drug very precious and stimulate smuggling. What fine prospects will thus open for oppression, corruption, and extortion? With all these difficulties looming in the way of absolute prohibition, no responsible Government will ever take such ill-advised step and lose not only the revenue but endanger the safety of the Raj. I cannot close the subject of prohibition without quoting the words of that eminent statesman Raja Sir T. Madhava Rao, who remarked "any measure having for its aim the immediate or ulterior suppression of the production of opium cannot but be as unfair and as unwelcome to this Native State as to any Native States in Malwa." The question of compensation does not require any lengthy treatment. When we are not prepared to enforce absolute prohibition for reasons above alluded to, and as there can be no compromise in matters of Treaty-rights, the question of compensation falls to the ground. Supposing such a contingency is in near future, there will even then be a serious difficulty of estimating accurately the amount of compensation. The ten years' average of opium net revenue will not be an adequate figure of compensation. The reasons are that the revenue is gradually rising every year by the substitute of duty-paid opium for smuggled opium. Besides if we raise the present duty by Rs. 2, the opium revenue will increase by almost a lakh of rupees. Then the poppy cultivator's loss, more especially the loss of the credit with the money-lenders, and the stoppage of circulation of the capital and consequent general loss of wealth to the country, all these interests will have to be taken into account before fixing the amount of compensation. But these interests are so much intermingled with other agriculturists and mercantile enterprises that arriving at an accurate figure of compensation is a task well-nigh impossible. Since the establishment of the State monopoly in 1878 till 1889 opium was sold by separate license-holders for each shop. The license-holder paid a certain sum for the right to open a shop and sell the Sirkar's opium, purchased in the depot, at the issue rate. The license-holder used to take a small quantity of the Sirkar's opium to avert suspicion, but made his profits by retailing illicit opium. When it was found that such illicit dealings could not be stopped, the safest course that appeared best under the circumstances was to introduce what has been designated as the Minimum Guaranteed Vend System. The right to vend opium was given to one person for the whole district after fixing the minimum quantity, to be retailed, at appointed number of shops and at prices fixed by the Government. This system makes it incumbent upon the farmer to pay duty on a certain minimum quantity even though his actual sales fall short of the minimum. This condition was entered with the object of checking smuggling so rampant when the separate licensed system without guaranteeing the sales was in vogue. The condition makes it the interest of the farmer to refrain from dealing in contraband opium, as he has to dispose of the guaranteed quantity of opium himself. The farmer being one for the whole district he has increased powers to bring to light the illicit dealings. The only fault attributed to the system is that the quantity of opium to be disposed of in a year being guaranteed, the farmer has to encourage sale by hook or crook. But this fault in the system is rather imaginary than a real one, in the opium transaction. The quantity to be kept in possession and to be retailed being restricted and the minimum and maximum rates of sale being fixed, the farmer finds it very difficult to dispose of a large quantity by cheap sale. Then there is a fear of being detected and the license withdrawn. His best interest to extricate himself from this predicament, lies in disposing of the quantity at maximum price and thus make up the loss accruing from the quantity unsold. The following results will better illustrate how the system works:—After the introduction of the system, in the year 1891-92, the farmers guaranteed to vend 74,215 lbs. in one year. They actually sold 72,208 lbs. They had, therefore, to pay 11,035 Rs. for the quantity fallen short of the minimum. The right of vending opium was leased out to them for

three years. So the farmers had to pay during those years not less than Rs. 1,08,456. After the expiry of the first lease, the new farmers guaranteed to vend 62,850 lbs., that is, 11,365 lbs. less than the outgoing farmers. In this way, the quantity goes on falling and the opium being sold at maximum price, the excessive indulgence is placed beyond the reach of the masses. We often hear that the Minimum Guaranteed Vend System is condemned as it is alleged that it encourages consumption. But the actual results prove to the contrary. It is the only system which substitutes licit opium for illicit. But the persons who condemn the system do not devise another which can be substituted in its place. As long as another better system cannot be suggested, so long the Government should be allowed to maintain its own policy.

22,386. You say, "The use of the drug is nowhere so made as to rouse the sympathy of the philanthropist" or attract the attention of the politicians"; I suppose there are a considerable number of cases of excessive use, are there not?—No.

22,387. Have you ever seen men incapacitated for their profession by the use of opium?—No.

22,388. As an officer at the head of large establishments, have you ever had to reduce a man, or dismiss a man, for intemperance in opium?—Never.

22,389. You also say that "The use of the drug is gradually losing instead of gaining ground before the advance of education and under the seal of social condemnation; of late we scarcely meet with new opium consumers"; does that apply to the common country people or to the educated class?—To all the classes I should say. Among even these cultivators we do not see the young people eating opium, although the old people generally do so.

22,390. Do you attribute that to anything else besides the "advance of education and the seal of social condemnation"?—Also to the high price of opium.

22,391. Is it more difficult to get than it used to be?—Certainly.

22,392. Before the opium monopoly was created was the sale free in the villages?—It was not exactly free; but there were many shops, and the price of the article was very low.

22,393. You have told us that you have never seen instances of excessive use; if there are no instances of excessive use why should there be any social condemnation of the habit?—The thing is this, some people do go to excess, and the people laugh at them; but the cases are very rare.

22,394. I suppose the social condemnation is a sort of fashion?—Yes.

22,395. You say the fashion is tending more towards liquor?—Yes.

22,396. What kind of liquor?—English liquors. We see almost all the classes using whisky and brandy instead of ganja, bhang, or opium.

22,397. That surely is among the upper classes, not among the lower?—The lower classes use country liquor I think.

22,398. Do you think that change of the fashion towards liquor is a bad thing or a good thing?—It is a very bad thing.

22,399. You also say that there has of late grown a healthy public opinion which is now shaping the future of India socially, morally, and politically; why does not that healthy public opinion stop the growth of the habit of taking liquor?—It has been doing of late a good deal that way.

22,400. Are there any temperance societies?—Yes, even among the lower classes.

22,401. Can you give us any description of them?—There is an association at Sinore in the Baroda district where the boatmen had formed a society not to touch liquor at all.

22,402. Is that a large association?—It numbers about 2,000.

22,403. Does it include most of the tribe?—Yes.

22,404. Are there any other such associations?—Yes. There are also in the Nausari district, the southern district of Baroda, people who have formed an association.

22,405. What people?—Machis and Kolis.

22,406. Have they done that entirely of their own notion, or has it been suggested to them by people above them?—Of their own notion.

22,407. Has anything similar been started among the higher classes?—There are various associations amongst the Brahmins and other people against the use of liquor.

22,408. Do the Machis and Kolis who have formed associations against liquor include opium in their vow?—They do not include either bhang or opium.

22,409. Apparently they think those lesser evils?—Yes.

22,410. Do you know if these associations among the Brahmins and higher classes make a vow against all intoxicants?—Yes, against all intoxicants.

22,411. Is opium included in that?—Yes.

22,412. You say that opium is the sovereign remedy, the family doctor, the home Vaid, is that among all classes?—It is almost general.

22,413. Do you yourself think that the custom of giving opium pills to children is a good or bad thing?—I think it is a good thing. It has done no harm. I was given opium for three years when I was a child, and I do not suffer from it.

22,414. You say there is no connexion to be traced between opium and crime?—No.

22,415. But it has been generally said that excessive opium eaters in some parts of the country take to petty thefts?—I have not seen them here. I was police officer in all the districts of Baroda for seven years, and I never met with a single case.

22,416. The Convention between the British Government and the Baroda Darbar of 1820 was made, I think, very soon after the war between the British Government and the Maratha States?—Yes.

22,417. Do you think the Baroda Darbar agreed to it of their own free will?—That I cannot say. It was forced upon them so far as I know. Even in 1878 it was forced upon them also for the interest of the British opium revenue.

22,418. Sir Madhava Rao was not a man who would let himself be forced into a thing which he deliberately disapproved of; he was a very independent man?—Yes; he was a very independent man.

22,419. I see that another witness has mentioned that there was also a sort of agreement in 1803 between the British Government?—There might have been, but I have not seen it.

22,420. In considering the agreement of 1878, it must be remembered, must it not, that it was a fact that a very large quantity of Baroda opium was smuggled into British territory?—It is so stated, but we have not examples.

22,421. But do you not know as a fact that it was so?—I do not know that it was. Of course all that kind of pressure was brought upon the Baroda Darbar.

22,422. That was a legitimate reason, so far as it existed, for pressure was it not?—Yes.

22,423. You say that by the engagement entered into between the British Government and the Baroda Darbar, the Baroda Government lost an annual opium export revenue of Rs. 2,50,000?—That Rs. 2,50,000 is calculated at Rs. 135 per chest; and there were other duties also, Ohungi and Tolamni.

22,424. You say that the consumption is decreasing, and that there are very few new consumers; but the figures of retail sale which you give do not show any decrease, as it were?—No, not much decrease; but there has been a decrease for the last two years since the interruption of the Minimum Guarantee System. The farm guaranteed to sell 74,000 lbs. in 1891-92. It was a contract for three years. Since the last lease they only guaranteed the vend of 62,850 lbs.

22,425. Your figures of retail sale show no great decrease?—It was 72,000 lbs. in 1891-92, and it was 59,000 lbs. in 1892-93, and it was 66,000 lbs. in 1890-91; so that there is a good deal of decrease.

22,426. You say, "Opium is used in anointing the Hindu gods. The following is the religious authority:—"Milk, curds, butter-milk, honey, sugar, cold water, liquor, water washed from rice, opium, hemp, the poison from dhatura, these are the articles used for anointing Hindu gods: and anointing by opium is

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"much more meritorious than anointing with other articles."

22,427. Where does that come from?—It is from the tenets from the Shastras, the persons who worship Marahatta*; they are called Varmamagis.*

22,428. Is it a frequent practice to anoint gods with opium?—It is a frequent practice on certain days, that is on Shivarat, Panchmi and Durgapuja.

22,429. You say, "Notwithstanding the existing facilities for obtaining opium and the maintenance of the preventive arrangements, do we not know that a large quantity is still smuggled into our territory;" where does that smuggled opium come from?—Generally from Malwa.

22,430. And from Central India and Rajputana?—Yes.

22,431. How is it smuggled?—It is brought through the jungles; it is not brought by railway.

22,431a. How is it concealed?—It is concealed in bags, and it is generally carried at night.

22,432. What preventive establishment is there—the police?—Yes; we have preventive people as well as policemen.

22,433. You say, "The revenue is gradually rising every year by the substitute of duty-paid opium for smuggled opium"; do you mean that the revenue is rising, or that more licit opium is used every year?—I have given the figures. I say the figures are going down.

22,434. What do you mean by saying that the revenue is gradually rising; do you mean that less illicit opium is used now?—Yes.

22,435. And the prevention of smuggling is improving?—Yes.

22,436. The minimum guaranteed vend system was introduced in 1889?—Yes, in 1889 in Baroda.

22,437. It was introduced into British territory and Bombay about 1879, was it not?—I do not know exactly, but as far as I remember I think it was in 1874.

22,438. Before the minimum guaranteed vend system was introduced, is it your opinion that the licensed vendors used to smuggle?—Yes; we had several cases like that on the record.

22,439. But if they smuggled themselves, they could not easily inform against other people who smuggled, could they?—No, they could not.

22,440. If they do not smuggle themselves, and buy from the Durbar, then, I suppose, they do inform as much as possible?—Yes, exactly.

22,441. Do the licensed vendors give information which enables many smugglers to be caught?—They do sometimes.

22,441a. (Mr. Pease.) Why does the advance of education cause a decrease in the consumption of opium?—The reason is, because the educated people would not advocate the cause of any narcotics.

22,442. Do your educated people abstain from narcotics?—I cannot say, because opium is never considered to be a very bad poison. It is sometimes necessary.

22,443. What do you mean by the expression, that the drug is gradually losing instead of gaining ground before the advance of education?—Educated people will not generally take opium.

22,444. In what way does the seal of social condemnation against opium show itself?—When a man uses opium excessively the people generally deride him.

22,445. You make allusion to malarious fevers; do you know of any cases of persons taking opium before they had been attacked with fever or some other ailment in order to prevent them from catching the fever?—Yes.

22,446. Is the view that opium is a preventive against fever general in this district?—It is general in the jungle districts.

22,447. I suppose that people here take quinine more than opium for that purpose?—So far as I know people do take quinine in the Baroda and Kari districts, where there is not much malarious poison.

22,448. What is the price you give to the cultivators for their opium?—We give different rates at different

* It has not been found possible to verify these two words.

times. We give sometimes Rs. 3.4 as., sometimes Rs. 2.4 as., and sometimes Rs. 2.8 as. It generally depends upon the stock we have in the depot. If the stock runs short we give a high price for a seer of juice. We manufacture the opium; the people do not.

22,449. Do I understand that your price varies from Rs. 2.8 as. to Rs. 8 for juice?—No; we give from Rs. 2.4 as., to Rs. 3.8 as.

22,450. You say that the State monopoly has helped to survive a dying trade and sinking credit; why do you call it a dying trade?—Because at first the people were allowed to export, and now the Government has taken the monopoly.

22,451. According to the return you have given us in 1891-92 there were 72,000 lbs. sold, and in the succeeding year, 1892-93, the quantity came down to 59,500 lbs., which is a reduction of 20 per cent. In what way do you account for that; do you think it was an increase of illicit opium, or a decrease in the consumption, or that there was some decrease in what was held over the year before?—I cannot exactly give you the reason. The reason which I would assign is that there may have been less marriages and births and other ceremonies where opium is very largely consumed.

22,452. Is there any opium smoking in Baroda?—No.

22,453. Is there any opium smoking in clubs or in private houses as far as you know?—No, nowhere.

22,454. Is it your estimate that a person may be a moderate consumer who consumes up to 30 grains a day?—Yes; even persons taking 30 grains of opium a day are not the worse for it; they enjoy perfect health.

22,455. Do you mean persons with specially strong constitutions; there are many people who would suffer very much if they took much less quantity, are there not?—Yes.

22,456. And there are many people who have not good nourishing food who suffer from taking opium; you say it is never harmful unless it is consumed without good nourishing food?—I mean taken in excess. Opium taken in excess without nourishment is very harmful.

22,457. You have observed that?—Yes.

22,458. In what way is it possible to force down the throats of people medicines mixed with spirits?—People regard all tinctures as being mixed with spirits; so whatever liquid is given to the people they regard it as spirit.

22,459. In what way is there any compulsion to take tinctures?—What will they take if opium is taken away from them?

22,460. Can you tell me the amount of revenue derived by the State from opium?—The net revenue is about Rs. 5,00,000 retail sale.

22,461. Do you not think that your system of requiring a minimum guarantee is almost equivalent to saying to the licensed vendor, "After you have sold a certain amount of Government opium, then you may sell illicit opium"?—I do not think that is the meaning we attach to it. It is not that.

22,462. The object of a minimum guarantee is to prevent the licensed vendor from selling illicit opium until he has sold the Government quantity?—Yes; but he can take an extra quantity if he likes when the minimum is finished.

22,463. (Mr. Haridas Veharidas.) You say that there is no other crop which can be substituted for poppy with equal advantage. I believe before the present system there were other parts in the Baroda territory where opium was grown?—Certainly.

22,464. And the cultivation was put a stop to?—Yes.

22,465. The cultivators were obliged to discontinue the poppy cultivation which was very beneficial to them; have the Government of Baroda made any arrangements with the cultivators in the way of compensation?—No, the Government has not made any arrangements to give compensation, but the cultivators deserve it, I suppose.

22,466. You say that the cultivation of poppy is one hundredth of the other cultivation in the Kari division. Have you compared the condition of the cultivators who grow poppy with those who do not?—I could give you the amount of the yield and all the expenses for a bigha.

22,467. I want to know whether the poppy cultivators are much better off than those who grow other crops?—They are much better off according to my own experience. The people of Unja are much better off.

22,468. Have you any applications from cultivators to grow more poppy than you require for your purposes?—Yes.

22,469. And do you ever refuse those applications?—Once in 1891 I restricted the cultivation to a few Talukdars. There was a great clamour. They sent in a lot of petitions to Baroda asking permission to extend the sphere of cultivation, and we granted it.

22,470. The cultivators themselves did not reduce the area of cultivation, but you refused to allow them to cultivate?—When we do not want much juice we give less rates.

22,471. So that you do not consult the convenience and desire of the cultivators as regards poppy cultivation, but you have to consult your own needs?—Exactly; because we have got the monopoly.

22,472. You have said that you were a police officer. I believe you had the authority to fill up vacancies?—Yes.

22,473. In case there was a vacancy in the ranks of the police, and two candidates appeared, in other respects equal, but one took opium and the other did not, on whom would your choice fall?—I should make no distinction provided the opium eater was healthy.

22,474. You would not mind whether he took more or less opium so long as he was healthy?—It depends upon the health of the person.

22,475. The habit of taking opium would not come in the way of an efficient performance of duty would it?—So long as the habit did not come in the way of a man efficiently performing his duty it would make no difference with me.

22,476. (Chairman.) You have said that the Durbar pays from Rs. 2.4 as. to Rs. 3.8 as. per seer for the opium juice?—Yes.

22,477. In Rajputana we heard that the Sahukars and Bohras pay from Rs. 4 to Rs. 6 or even more than that per seer?—Yes; but we do not.

The witness withdrew.

Mr. RALPH KERSHAW called in and examined.

22,490. (Chairman.) You are opium superintendent of the Baroda State?—Yes.

22,491. How long have you been in the Durbar's employ?—About 16 years—since 1878.

22,492. Have you all along been in your present appointment?—Chiefly in my present appointment. I have been assistant in the Dewan's office, but most of the time I have been superintendent.

22,493. If the production and use of opium for non-medical purposes are prohibited throughout British India, could such prohibition be extended to the Baroda State?—Such prohibition can not be extended to the Baroda State. "The production and use of opium" in Baroda are a matter of treaty rights. The right of producing opium for export and local consumption has been granted to Baroda under the treaty of 1878; and the transit of its exportable opium is guaranteed also, provided it passes through the British scales at Ahmedabad and the full British duty is paid. [References:—Raja Sir T. Madhav Rao's letter No. 2562 dated 9th March 1878: Aitchison's Treaties, New edition, Vol. VI; Resolution of the Government of Bombay dated 6th April 1878, No. 1771; Paras. 3 to 6 of a letter No. 4020 dated 9th November 1878 from the Government of India to the Government of Bombay.] Under this treaty His Highness' Government undertook two monopolies; first that of the production of opium; second, that of retail sale. The British Government on their part agreed "(1) To permit the Baroda Administration 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 the Government Depôts. (2) To permit the Baroda Administration to export opium locally produced to Bombay through the scales at Ahmedabad on payment of the full British duty." Vide Para. 3 of a letter of the Government of India to the Government of Bombay dated 9th November 1878, No. 4023. The principal obligations which the treaty enjoins on the Baroda

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22,478. In Bengal the British Government pays Rs. 5 per seer. Can you explain why the Durbar rates seem so low?—I do not know why that is, because when we manufacture opium it comes up to Rs. 5. The issuing rate is Rs. 10. I do not think the rates are very low.

22,479. Can you tell me what the ball of opium for export costs per seer?—Rs. 5 almost.

22,480. No more than that?—No.

22,481. You are not in charge of that Department, are you, and perhaps you do not quite know?—No; I do not exactly know.

22,482. Probably the Excise superintendent will be able to answer that question?—Yes.

22,483. You have said that no compensation was given to the cultivators in those parts of Baroda where cultivation was stopped. Can you tell me in what part the cultivation was stopped, and in what part it was allowed?—It was stopped in Petlad and the Amreli districts.

22,484. Anywhere else?—It was also stopped at Dhegaum.

22,485. Is that a Taluka or district?—A Taluka.

22,486. In the rest of the territory it was allowed?—There are four districts in Baroda: Nausari, where poppy was not grown at all; Baroda, where poppy was grown; in Petlad it was stopped; and poppy was grown in some of the Talukas of the Amreli district: that was stopped; and it was stopped at Dhegaum and Attursumba, which are in the Kari district.

22,487. Was there much poppy cultivation in Petlad?—I have not got the figures but there was, as far as I know.

22,488. Was the poppy cultivation in the Talukas of Amreli much or slight?—I think it was slight there.

22,489. I suppose it was stopped where it was difficult to look after or where it was slight?—It was stopped for two reasons—it was very difficult to look after, and the yield was very small.

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Government are first, that the cultivation of the poppy in the Baroda territories should be restricted to the Kari Division of those territories alone; second, that the cultivation should be limited to licit demand for home consumption and for export; third, that the cultivation should be by license; fourth, that the State should buy all the juice and convert it into opium; fifth, that the opium for export should be in charge of the State till it has paid British duty at Ahmedabad; sixth, that the retail sale should be carried out under a complete Sirkar Monopoly, analogous to that prevailing in British provinces, the prices being assimilated, and seventh, that the Baroda Government should give the strictest and most loyal adherence to, and enforcement of the arrangements, and exert its utmost efforts to carry them out faithfully and cordially. The obligations which the treaty enjoins on the British Government, as noted above, are first, That they should permit transit of Baroda exportable opium, taken to the scales at Ahmedabad, on payment of the full British duty and second, allow opium required for consumption within the Baroda State at cost price and free of duty from Malwa or Government depôts. As long as the Baroda Government continues its "strictest and most loyal adherence to and enforcement of the arrangements," and also its utmost efforts against the prevention of "the illicit export of opium beyond its territories," there can be no withdrawal from, or interference with, the treaty. Any attempt at prohibition in regard to the production or use of opium would, under the circumstances, be obviously unjustifiable. It may be added that the Baroda Administration was most reluctant to adopt the arrangements proposed in the new treaty, and did so only "yielding to the pressure of the situation" and in protection of the British Opium Revenue. In undertaking the monopoly of production the Baroda Government had, much against its wish and conviction, to interfere in respect of "a cultivation" which had been going on from former times and "which had attained a considerable magnitude under

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"influences similar to those which had operated to increase the production in the Native States of Central India. Very large interests had grown up in progress of time" and these had to be summarily swept away. Further the Baroda Government heavily suffered in its export Revenue to the extent of about 2 to 3 lacs and the prosperity of the trade of the Division where opium was being cultivated was materially affected. The capitalists as well as the village money-lenders received such a severe shock from the unexpected, and the sudden introduction of the measure that the trade has not yet recovered from its effects. Fifteen years have passed since, still the trade of the Division remains dormant, and the traders, in every grievance relating to their condition prominently put forward the introduction of the State Monopoly as the chief cause. The opium growing ryot suffered also, and suffered considerably. The credit he had then and the easy interest he had to pay are now the things of the past. He grew his opium for a private trader—his own money-lender—with whom he had transactions on all occasions whether for the settlement of Government demands, or marriages, births or deaths as his fathers had before him. He drew on this bank liberally and the bank honoured his orders. But things have altered since. The condition of the opium grower is far from being the same. He grows opium now for the Sirkar who certainly gives him advances, but only to meet the expenses of his cultivation; in all other respects he is still dependent upon the money-lenders, deeper in debt and worried much and oft. He finds credit simply because he still cultivates the only precious crop in the parts where it is grown. In carrying out the retail sale monopoly the Government had to buy up, and often at a loss, all the old opium in the territories and also imported from Malwa. It happened to be in a year when the Malwa crop having suffered the price of opium had risen unprecedentedly high. "The most extraordinary excitement in trade" says the Baroda Gazetteer "sprang up in the Division (Kari) during late years from speculation in opium. The intensity of the desire to deal in opium reached a climax in the very year when the State made the manufacture and sale of opium a State monopoly, that is on and after the 1st October 1878. Every class of people even those who were ignorant of the meaning of trade or the qualities of good and bad opium rushed headlong into the speculation and suffered proportionately." The Baroda Government under the obligation of the treaty arrangements had to enter the market and buy up the whole produce of the Division. It can easily be imagined how distasteful was the action of Government with the trader and the cultivator, how great the commotion and the clamour of dissatisfaction. I was an eyewitness to the whole and as opium superintendent a worker in the field. I do not even now, after the lapse of so many years, forget the difficulties and disagreeableness of the work. "Any measure" says Raja Sir T. Madhava Rao "having for its aim the immediate or ulterior suppression of the production of opium here, cannot but be as unfair and as unwelcome to this native State as to any native State of Malwa." Sir Madhava Rao wrote this previous to the framing of the present treaty. How much more unfair and unwelcome it would be now when the State at a great sacrifice and loss of revenue accepted the treaty, and has been most strictly and most loyally fulfilling its obligations. "Yielding to the pressure of the situation" may be all well and fair, in the interest of the fiscal measures, of the paramount power and in the protection of its revenue, when by illicit measures that revenue suffered, but not so, when the state of things is different, and the Baroda Government puts forth as agreed to, its utmost efforts towards the prevention of the illicit export of opium beyond its territory.

22,494. What is the nature of the existing arrangements with the native States in respect of the transit of opium through British territory; could those arrangements be with justice terminated?—This question has to a great extent been dealt with in the previous answer. The existing arrangements with the Baroda State in respect of the transit of opium through British territory form the subject of one and the same treaty as those in regard to the production and use of opium. The Baroda Government in having agreed to establish a State monopoly had in return certain concessions granted, or, to quote the words of the Government of India:—

"His Excellency in Council notices that the Baroda Durbar has formally acknowledged its willingness to

"carry out the principal provisions of the Agreement of 1820, viz., to establish State opium monopoly system, on the basis of the Bengal system and to limit the production of opium to the extent of the licit demand and that the Government of Bombay has decided to continue the following concessions to His Highness the Gaikwar's Government." One of these concessions being, to quote again the words of the Government of India:—

- (2.) "To permit the Baroda Administration to export opium locally produced to Bombay through the scales at Ahmedabad on payment of the full British duty. These concessions have been granted on the understanding that His Highness the Gaikwar's Government will not import and export opium other than those thus defined in toor from the British territories and loyally carry out all the other terms of the Agreement. His Excellency the Governor-General in Council fully approves the arrangement made with the Baroda State as detailed in the Resolution of the Government of Bombay dated 6th April 1878. No. 1,771."

Let it be plainly stated with all respect, that under this treaty of 1878, so clearly ratified by the Government of India, the British Government would have to pass Baroda grown opium to Bombay provided, first Ahmedabad and secondly the full British duty is paid there, even were there to be a complete prohibition against all export of opium from British territory. Under the same treaty arrangements the British Government have to pass through their intervening territories opium conveyed from one part of the Baroda territory to another for licit consumption. Let it be noted that these are not all new rights obtained under the present treaty. Even under the Convention of 1820 (taking it in the sense in which the British Government demanded it to be observed after over half a century) Baroda was entitled to produce opium for use in its territories, and in case the stock ran out to obtain the required quantity free of duty from the British depôts or from Malwa. But the Convention of 1820 had never been observed. Its provisions remained a dead letter. No State monopoly of retail sale as therein provided for had been created. The State never purchased up all the opium produced in its territory. The cultivator was left free to grow opium according to the demand of the market, the trader to buy the produce of the field, cake it, and export it or sell it in the territory. Being the highest and most Export trade increased rapidly commencing with 1857, the occasion being the establishment of the scales at Ahmedabad. In 1862 over 3,900 chests passed through the scales at Ahmedabad for export to Bombay paying pass-fee there; still the British Government did not object to the action of the Baroda Government. Every year a large number of chests continued to be conveyed to the scales by private merchants, and the British Government went on passing the chests and collecting their duty. Between 1862 and 1877 over 32,150 chests had passed through the scales and paid British duty. Large agricultural and mercantile interests thus grew up in course of time. Practices sprang up which gave the cultivator the strength of prescriptive rights. Neither the Convention of 1820, nor about the question raised in regard to it. Over a generation the cultivation and trade had existed, and it never entered into their calculation that there was anything so destructive of their prosperity as the State monopoly, looming so near. The Malwa crop failed, the price rose to a near height, and all without distinction of sex or condition rushed into the speculation hastening to be rich. In the same year the convention of 1820 which existed only in name was set aside and the present monopoly introduced. It was a rude awakening for all parties.

22,495. What compensation would Native States be fairly entitled to in case of measures of prohibition being adopted?—There can be no question of compensation in a case of treaty rights like the one noted. Can such prohibition be extended with justice is the second question. It has been shown in answer that it cannot be done so with "justice." The question, therefore, of compensation calls for no answer. It is only in the case of the Baroda Government agreeing with the British Government to come

to a compromise on the subject matter of the treaty, that the question of compensation could be brought on the board. But I am certain that His Highness' Government have no wish, even were the highest compensation made, to accede to an act which would be ruinous to the agricultural interests of the State, and the little trade that remains in the Kari division; that would interfere without cause with the individual and social liberty of its subjects, that would drive out one imaginary evil spirit to make room for seven in the shape of some other drug, that would create dissatisfaction and disturbance among its subjects; in short what would be a serious political blunder as will be shown further on in detail. Besides in a matter like this it is impossible to ascertain the amount of compensation. It is not only a case where a certain fixed revenue is concerned where one may take the figure of average profit. In the present case, there are the agricultural interests involved and there is the fear of impoverishing the ryots by prohibiting one of the richest crops, and the only rich crop in the parts where opium is grown. It is a question of land revenue. There may arise difficulties, and I declare there will, as to the collection of the assessment, because by the prohibition of the poppy cultivation, the cultivator will not only be deprived of his best and most paying crop, but of that which gives him credit with his money-lender and what poor ryot is without his Sahukar or money-lender? It is hard to ascertain precisely how the revenue will suffer in this matter. In case of difficulty of collection there will have to be used the harassing process of distraining which will drive away the Ryot, and necessitate the writing off of arrears, or the reduction of land assessment. Again, when a state unjustly deprives a cultivator of his right of cultivating a crop on which he chiefly depends for meeting the dues of the Sirkar may he not fairly expect a compensation in some way or other. How can such a compensation be settled at once? Further, a total prohibition of cultivation is one thing, but when a partial cultivation is kept up only for medical purposes there will be required a most expensive preventive force. It is hard to imagine just yet what the strength of such an establishment would be. The prohibition is bound to raise the price of opium to a speculative height which will open a way to extensive smuggling. In fact the greatest difficulty will be to settle the area and the district for a cultivation of the drug purely for medical purposes, and if such a thing is sold by auction there can be no question of its fetching a high amount. And what guarantee is there that there will not be illicit cultivation notwithstanding an extensive preventive establishment. Every field will have to be watched, and even if the area is kept under control and supervision there is the question of collection of the juice. There will be every reason for the cultivator to keep back as much of juice as he can. Of course, there will be one of the members of the preventive department there, but will not the temptation prove too much for a peon on five, a havaladar on ten, or even a mehta on Rs. 20 a month. Then there comes the caking process. For though the trade to China may cease and the use of opium locally may be prohibited and made penal, still the opium will have to be caked, or if not caked, dried in some shape or other, before being used for medical purposes. This will have to be constantly watched, and the cakers will have to be highly paid; and yet it is hard to say whether the temptation to steal or smuggle opium will not prove too much for their poor strength. I can go on dealing with the different processes in this manner until the opium goes into the custody of the medical man, for medical use, and even there difficulties will arise and a watching will be required. It is not possible, therefore, to come to any definite conclusion as to the strength and expense of a detective force. Without all these particulars no amount can be determined as to compensation. But taking the above facts into consideration together with the resulting loss of export trade the amount may be roughly estimated at twelve lacs of rupees a year.

22,496. Have you any general observations to make with reference to the effects which the prohibition of the cultivation and use of opium is likely to have?—As I propose to express my opinion in regard to the effects which the prohibition of the cultivation and use of opium is likely to have, in case of the former on the agricultural and money-lending classes, and in case of the latter on individuals and the society in general; as I shall have in the course of my remarks to compare the effects of opium with those of alcohol, as they have

come under my personal notice, and also to speak of the feelings and fears of the people in regard to the present movement and to make observations of a similar nature, and as I propose to give evidence on these points in addition to those noted above, it is but fair that I should indicate here what opportunities I have had to obtain information regarding these matters. I have been in His Highness the Gaikwar's service for over 15 years, that is since the establishment of State opium monopoly in the Baroda State, to carry out which I was appointed by the Baroda Government as superintendent of the Opium Department. I am also superintendent of Customs and Abkari in the Kari Division. My position as opium superintendent constantly brings me in contact with the Ryots in general and the opium-growing Ryots in particular, and with the trading and money-lending classes; and hence I have had many opportunities to inform myself on the subjects regarding which I shall speak here. I have also been with more than one Christian missions and churches in the capacity of educational teacher or preacher, in Bombay, Poona, and Gujarat; and from the knowledge I gained in these and other capacities, I am enabled to form my opinion as to the comparative effects of opium and alcohol on individuals, on society, on crime, and on morality and religion. What I shall say will be only in regard to the practical view of the question, the physiological being left to experts. With these remarks, which I feel were due under the circumstance, I shall proceed to the subject and be as brief as possible on each point, leaving the subject to be expanded as the questions arise. Independent of the matter of treaty rights and monetary gain or loss, the Baroda Government has also to take into account the effects that the prohibition of the production and use of opium would be likely to have in its territory. I shall first address myself to the subject of the prohibition of the production of opium:—

- (a.) It would be ruinous to the opium-cultivating Ryots of the Kari Division where the poppy is grown.

"Any measure," says Raja Sir T. Madhava Rao, "having the effects of sooner or later destroying the production of opium in Baroda territories would not only prove ruinous to the agricultural districts and commercial industries therewith connected, and to the revenues therefrom derived by this State, but would also, I submit, be prejudicial to British interests."

"Again, with the suppression of opium production in Baroda territories the revenue derived therefrom must disappear."

Sir Madhava Rao wrote this when he was fighting his ground, inch by inch, against the introduction of the State monopoly in the Baroda State. But still the monopoly gained in the field and is now in full possession. With the establishment of the monopoly "the commercial enterprises connected with the production of opium" ceased to exist. The agricultural interests suffered also. But if the cultivation is completely prohibited it would create great agricultural distress in the parts where opium is grown. It would in fact be altogether ruinous to the ryot. The reason is obvious. In the parts where opium is grown there is no crop of equal value or anything near it that the cultivator would go in for in case of the prohibition. The soil is light and sandy and rejects such valuable crops as sugarcane, cotton, &c. In fact as these opium ryots have told me they cannot even grow chillies instead, if opium was stopped. It is a soil good enough for food grains and cereals of some kinds, but not for such crops that would equal opium or replace it. It is well known what lifelong and intimate transactions—transactions which come down from sire to son—exist between the ryot and the money-lender. In these transactions opium holds the chief place. The opium-grower is readily trusted by the Sahukar who comes to his help on all occasions, whether of marriage, birth, or death, or Government dues, or other monetary difficulties, because the Sahukar is comparatively sure of not losing his money. I have known many cases in which Sahukars have refused to lend money to ryots on account of their failing to grow opium one year, unless they promise to do so next year. The crop yields on an average 15 lbs. of opium juice and seven and a half maunds (three hundred pounds) of poppy-seed per acre. Taking the former at the average low rate of three rupees a pound and the latter at two rupees a maund, the total amount comes to Rs. 60 an acre. Besides, in

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some sub-divisions it is usual to take a crop of *bajra* before utilizing the land for the poppy; and though the yield of opium juice is a little less in such cases yet the margin of profit left upon the whole is larger. The cultivator is also benefited in his land, as a field grown with poppy gives in the succeeding year a better yield of wheat or other cereals that may be sown in it. Notwithstanding the bad years and less return of food grains and fodder on one side and the State keeping down the cultivation by giving low prices on account of the market in Bombay being against the export of opium due to low prices on the other, on an average over 8,000 licenses a year are issued. It must be remembered that though the licensee may be one he has not unfrequently *peta bhagias* (co-sharers) and especially so in a crop like that of opium, which, being valuable, requires much care, labour, and attention. The cultivation is not confined to any particular class, it is popular with all classes. The largest number of cultivators are *kanbis*. But the *Dher* and even the *Bhangi* grows opium. The families of the opium growers are during the season engaged in the field. The labouring classes of the village find work during the weeding and the juice collecting season. Stop a cultivation so profitable and helpful without any other to replace it, and it goes without saying that the consequences will be serious. Agricultural distress and general discontent must follow. Impoverished ryots must throw Government dues into arrears. Distraining processes will drive away the defaulters, and, in the long run, the result all round will be exceedingly undesirable impoverishment to the people and loss to the revenue. The prohibition will also affect the money-lending classes. The village money-lenders are not capitalists. They themselves are generally borrowers of money. They take loans from the capitalists at a certain interest and lend out money to the cultivator at a higher interest. Since the establishment of the State monopoly the interest has risen, still the opium grower can always find a *Sahukar* to lend him, and get the money on less interest than others. It may be asked wherein lies the security, so great as this, with regard to the opium grower. The answer is plain. In the first place, opium is a valuable crop giving a realisation much higher than any other. Secondly, there is a certainty connected with it of which the money-lender does not lose sight and in which the ryot has confidence, viz., that the price of the juice will come in a lump sum from the Government at an appointed time and on immediate delivery of the produce, which the cultivator will be ready to pay and the money-lender to receive. They know also that no decree of the civil court can touch it nor can the Government dues, except the advances made for the poppy cultivation, be deducted from it. Thirdly, food grains have outlets in a variety of ways, while opium, being under Government control, has none. If, therefore, the cultivation is prohibited the money-lender will be backward to give credit, and, if he does, the amount of interest charged will be crushing. The fact is, since the establishment of the monopoly the chief trade of the Division consists in money lending, there being no commercial industries, this trade will also be to a great extent swept away by the prohibition. Now to the question of the prohibition of the use of opium. I believe the action would be very undesirable; that it would serve no good purpose; that, on the contrary, it would have just the opposite effect; and that the people would seriously resent it; and that it would lead to very serious discontent, and perhaps to political danger. I say this from what I know to be the feelings of the people. The object of the present inquiry by the Commission must be acknowledged to be good. But it is looked upon with suspicion. The impression amongst the people is that a pressure will be brought to bear upon the Government to prohibit the use of opium with the effect of spreading the use of "*Pilayati daru*." They openly declare it so. In fact, I have been asked by people over and over again whether such is not the intention. When I tell them it is the very people who would like to see all sorts of *daru* banished the earth they give me a smile of scorn and surprise. They say: "Why don't they stop it amongst their own people, why don't they stop it coming into the country where it is flooded? They will spoil our children, they will teach them to drink, they will destroy our religion. Opium is not against our religion. Opium does not disgrace one's name or family." They have often asked me whether they should not memorialise to the Government. I advised them not to do so. I told them that it would serve no

good purpose, that it might be misunderstood as if got up for the special purpose, and I kept them back. This prohibition will not affect one particular class of people. It will affect all classes. Everyone is interested in one way or another—the opium grower in his own way, the money-lender and capitalist in theirs, and religious feeling against drink which has unfortunately got mixed up with this affair. Taking all in all, a more undesirable action cannot be taken, and hence any recommendation towards the prohibition must be resented. I am personally no advocate of any narcotics or stimulants. I should like to see one and all banished the surface of the earth. But it is a matter by law or by breaking of treaties or engagements. Besides "*cui bono*?" When alcohol is going about slaying its thousands, why persecute or destroy the use of a drug that, if moderately taken, is never known to do harm? Examine your hospitals, your jails, your lunatic asylums, and show me a single man whom simply opium eating has driven there. Take note of the register of crimes, do you find a single case there that early age I have had opportunities to watch and study talked about it, I suppose because there were no printed reports in those days. I have seen the finger of scorn pointed while preaching in the streets as professed Christians passed reeling along the road. In all my tours with missionaries, in all my intercourse with a remark to the effect that opium eating retarded the progress of morality or was a stumbling block in the way of the spread of Christianity. In fact, the most that Dr. MacDonald, of the Free Church of Scotland, is reported to have said, "Opium eating and smoking was bad, but could not be compared to the bodily evils and moral degradation caused by drink." He had unbounded opportunities of studying the effects of indulgence in both. Take our own population, compare the figures of the consumption of drink and opium averaged for the last five years per head of population ending with 1891-92 and you get—

Division.	Liquor.		Srs.		Tolas.	
	Seers.	Tolas.	Seers.	Tolas.	Seers.	Tolas.
Nasari -	-	-	-	-	16	38
Baroda -	-	-	-	-	1	26
Amreli -	-	-	-	-	0	7
Kari -	-	-	-	-	0	28

The result of the prohibition will be to pass over the opium consumer from the opium vendor to the liquor seller. His Highness' Government I know is very desirous to see the sales of liquor dwindle away as much as possible. The prohibition would be the wrong way of going about it. It would on the contrary add to the number of liquor consumers instead of lessening it. Let us note here before proceeding further that opium penal in the Baroda State by the Gaikwari Act (Sthanik Nibandh) of Samvat 1917 (1861), section 56 in the shape of eating or in the liquid form of *Kasumbha*. Opium is not an increasing consumption in much towards its decrease. Education is also a valuable worker in the field against opium. The general complaint is that the races among which opium held a big place is giving place to drink. One thing I can testify to from my personal knowledge that opium eating is falling off, that the largest number will make a pic worth of opium serve them for two doses. I have never

in any evil consequences proceed from moderate opium eating. In fact there are hundreds of respectable intelligent business people who take it and yet would not know they did. I have seen also cases of excessive consumers, but they did not act like what we see under the influence of drink do. There was no fe-beating, there was no nuisance to neighbours, there was no frenzy or madness, and there was no tempt at suicide or homicide. It was sublime somnolence or sublime indifference to the passing things of a world. Whenever I think of the story of Alnaschar's dream it makes me question whether Alnaschar his storyteller was not under the sublime dreamy influence of opium at that time. An opium eater under a full influence of his favourite drug imagines himself a monarch of all he surveys, there is none his right dispute," but all the dispute that may arise about it is not in the least upset the placid equanimity of his mind. I have said before that education is fighting him out of the field. Can as much be said of alcohol? Is it insinuating itself into higher classes or not? Is it spreading with education or not? These are serious questions, questions requiring seriously to be pondered. There is much to be done in this respect about interfering with the use of a drug that is quietly dying away and will soon disappear. How tall is the per-centage of opium eaters compared with that of those who use alcohol. Then the per-centage have of the latter is simply of the use of country liquor. There is no record of the per-centage as regards imported liquors. I shall further on notice this article import as far as the Presidency of Bombay is concerned. In the meanwhile let me quote here the words of the Government of India in regard to the habits of temperance as connected with education, and claim the same consideration for a harmless drug lest any extreme measure should lead the people to a greater id more to be dreaded evil. One of the earlier effects of the spread of education and enlightenment in such countries as India may sometimes be an increase in intemperance; old checks based on imaginary sanctions lose their power of restraint and the result is excess. But this result is, we believe, only temporary, education in time establishes more solid and enduring restraints against intemperance than those which it destroys. The gradual growth of a healthy public opinion will, in our opinion, reduce intemperance in a wider, surer, and more lasting manner than the most severe restrictive measures which Government could adopt. It seems to us better to await with confidence this result of education and to assist in the formation of sound public feeling than to be hurried by alarm at a temporary evil into hasty attempts at forcible repression." It will be seen from the above that in the case of a drug on which greater evils proceed, wisdom dictates a waiting with confidence the result of education and advocates severe restrictive measures, now much more than the result carries a greater certainty with it. Now as to imported liquors. Taking the figures of the five years ending 1891-2 I find the quantity of potable spirits imported into Bombay to be 1,105,466 proof gallons which gives an average of 221,093 proof gallons. But this comprises only brandy, whiskey, rum, old tom and hollands. Liquors such as quars, ale, beer, wines, porter, and other fermented drinks are not included in the Port Trust Customs reports in the above figures, as they do not fall under the heading of potable liquors. So also alcohol rectified and methylated spirits, spirits used in the composition of medicines, chemicals, and perfumed spirits are excluded. As all these things are used more or less, the Eau de Cologne being not an exception, it is hard to fix the per-centage without full figures. But I am not concerned with the drink question just now. I imply mention this with a view to show that the danger of moral degradation does not lie towards the side of opium. One word more in regard to the effects of the use of opium as regards crime. I am not aware of a single case in which opium eating can be made responsible for crime. Our Police Commissioner, Mr. J. Kye, to whom I referred the question that I may compare notes, expresses his views so much in consonance with mine that I cannot do better than give them here: "My experience of police duties," says Mr. Kye, "dates from June 1866, I have had about 22 years' experience of police work in British territory and about six years' experience of the same duties under His Highness' Government. My opinion on the comparative effects of opium and alcoholic drinks

"with regard to their effects on crime in general or crime of any special character is that there is no comparison between the two, for alcoholic drinks are and have been found by me to be the source of any amount of crime of all descriptions, whereas the use of opium has never to my knowledge and experience been the source or cause of a single cause of crime (suicides excepted). I cannot also bring to recollection a single instance in which the smoking of Chandu and Madak has given rise to any crime whatsoever. I beg to state that opium has never to my knowledge been used by criminals to further their designs or to induce their victims to partake of it in order to stupefy them. Should opium be used in any other drug for the purpose of stupefaction the nauseous taste would act as a preventive rather than as an inducement to the partaking of the drug. I would beg to state that the consumers of opium, and smokers of Chandu and Madak, have never been known to me as offensive neighbours." Opium is a household remedy, used as a specific for children. It is given to weak, emaciated, cranky children. It is used for this purpose amongst all classes, high and low. The idea is that the child remains in *khush misaj* (happy), and grows up vigorously. They believe that if it were not for the administering of opium they would lose 40 per cent. of their children from diarrhoea, fever, cough, &c. The drug is administered till the child is about three or five years old. It is used as a specific by people to check chronic diarrhoea, which is common here, especially amongst the lower classes, also in cases of cough, asthma, and chest affections, and as a febrifuge, &c. I have known people taking it in diabetes. Amongst what are called "*Shuralok*," that is, the heroic or warlike races, such as Rajputs, Sikhs, Mahomedans, Bhats, Charans, Dharalas, Thakardas, Kolis, Kathis, and Waghers, opium is held in great esteem. It is the drink of "*Shuras*," they say, "the drink of the brave." Their quarrels and misunderstandings are made up over *Kasumbha*. All bad feeling must cease the moment *Kasumbha* is taken together. In fact, *Kasumbha* fills the place of the social glass over which quarrels are made up amongst certain people. In visits of congratulations or condolence *Kasumbha* holds an important place. The Hindus are not the only races, the Mahomedans used it also, in fact it has no religious or class restraint. The most respectable people make use of it, as it is considered to give staying power and keep one in *khush misaj*, or happy humour. While on this subject, I cannot do better than to quote extracts from our chief medical officer, Dr. Shamsudin's reply to my inquiry in regard to the use of opium, as all that he says I can testify to as having come under my notice and personal knowledge. "Opium holds an important place," says Dr. Shamsudin, "both in European and native pharmacopoeias. There are several compound drugs in which opium is the chief ingredient, and its place cannot be supplied by any other drug. There are some diseases in the treatment of which opium is the sheet anchor, without which results are likely to be very unsatisfactory. Opium is largely used by Hakeems and Vaidis in the treatment of diseases. It is also used as a household remedy for bowel complaints, and cough, chronic diarrhoea, dysentery, bronchitis, and asthma. Opium is made use of as a household medicine, and thereby much suffering and many lives are saved. As regards the effect of opium on constitution, its dietetic use amounting to a few grains daily does no harm. Hundreds of people use it, and those who live in damp and malarial districts, imperfectly clad, indifferently fed and housed, and keenly susceptible to attacks of fever from chills are greatly benefited by it in point of health. They do not suffer so much from climatic changes as the non-opium eaters do when placed in similar circumstances. Habitual moderate use of opium gives staying power to man under severe exertion. Shikaris going in the jungle can walk the whole day without taking any nourishment, and without experiencing feeling of fatigue when they have taken their usual allowance of opium before starting. Opium when used moderately as a matter of habit does not prevent man from following his usual avocation, whether it be connected with brain or not. Opium when taken habitually in a comparatively large quantity causes emaciation of body, especially in the case of poor men who cannot afford to live well. No serious organic disease of any kind ever results even from the abuse of opium. Habitual imbibition of alcohol in large quantities produces terrible

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"results. It causes cirrhosis of liver, kidney disease, "dropsy, fatty degeneration of heart and arteries, "paralysis, and insanity. In the majority of cases of "insanes in Europe the cause of deranged mental condition is attributable to the abuse of alcohol. From "what has been stated above, it will be seen that the "evils from opium are nil as compared with those from "alcohol." In conclusion, I would request the liberty of being allowed to say a word about the moral grounds on which the agitation appears to be based. This is an important point. I have not the least doubt that if every rupee as far as the revenue is concerned had to be sacrificed, His Highness's Government would not be deterred from siding with morality. But I beg respectfully to submit that morality is not at all concerned in the matter. It is a fearful misunderstanding to make opium responsible for a serious matter like that when the trade in drink is permitted to flourish, when the importation of liquors is allowed, the consequences of which are so well known and daily seen that on moral grounds, opium should be drummed out of the country as its worst enemy. If it is not immoral to take a glass of wine, I trust I shall be permitted to say that it cannot be immoral, especially as the excess of it has not such demoralising and degrading consequences to take a pipe worth of opium. It is a matter of personal liberty, and if the man by excess sins against law or society he has his punishment. In matters of eating and drinking each nation has its own code. If the stronger one compel its own on the weaker it would be against all law and justice. Matters like this must be left to education, moral persuasion, and fitting example. But any extreme measure that would interfere with one's individual or social liberties would only lead to unpleasant and serious consequences. I beg to submit that the feelings of the people are very much against any action that would interfere in their liberty in this respect, and I am not singular in my opinion. The Subhas of the several divisions who have had vast experience and intimate knowledge of the people entertain the same opinion.

22,497. You have said that one of the obligations of the Treaty of 1878 was that the cultivation of the poppy in the Baroda Territories should be restricted to the Kari Division of those territories. Why was that?—That is one of the conditions we entered into, that we would not extend it beyond the Kari Division.

22,498. Is it mentioned in the Treaty too, do you remember?—Sir Madhava Rao's letter is the Treaty. There is no other Treaty except that letter ratified by the Government of India. That letter will be found in Aitchison's Treaties, I think, in vol. 6 of the new edition.

22,499. Perhaps you can tell us what was the object in restricting it to the Kari Division?—The cultivation in the other parts was not worth anything. In the Dhegaum Taluka we stopped it, because in the first place it is an interlaced Taluka. Every third village is British, and the other is Gaikwari. The cultivation was not very much. It was a highway of smuggling from Malwa on the other sides into Ahmedabad as well as into Baroda, and that was stopped. In Amreli and Baroda Petlad the cultivation was very little. We have no figures of the cultivation. We have only the past cultivation to go upon.

22,500. Was the cultivation in Kari better?—Kari was the chief place. The bulk of the cultivation was in Kari, and certain parts of Kari.

22,501. Was that because of the soil?—Yes. It is a kind of light sandy soil where opium grows better with manure than anything else. In that part no other crop will grow so well. We stopped cultivation in Kalol and Kari.

22,502. Are they Talukas?—Yes. Kari is the headquarters of the Division. The cultivation was very small, and the superintending and weighing the juice, and that sort of thing, caused great trouble.

22,503. What year was this stoppage carried into effect?—In 1878-79. I think the monopoly came into operation on the 1st October 1878.

22,504. Was there much complaint by the peasantry in those Talukas when it was stopped?—Yes, terrible complaint. In fact, for the first two years, they would not cultivate, and the money-lenders who lent them money on other crops would not lend them on that account. It gave us a great deal of trouble; but after the third year they all came round and begged of us to

allow them to cultivate. They could only stand it for a year or two in that Division.

22,505. You mean for two years they did not cultivate any crop?—Only about one-third of the cultivation. They thought if they did that the Government would withdraw the monopoly, and let them have their own way again. When they found we were determined they came back again.

22,506. For those two years they let the land lie waste?—No. They grew other crops. At that time also there was a slight scarcity of grain.

22,507. Do you know what other crops they generally grew in place of poppy on that land?—In certain mahals, where the bulk of the cultivation lies, they grow wheat or rape seed.

22,508. I am speaking of those Talukas in which poppy was given up?—They grow cotton and castor oil plant. Those crops pay them better than opium. In Kari and Kalol opium would not yield five or even three seers an acre, while the other crops thrive there.

22,509. Then why did they complain?—They did not complain.

22,510. The complaint was about the monopoly, and not about the cultivation?—Yes, the monopoly. The merchants complained.

22,511. For instance, in the Amreli Talukas, and in Petlad where you have stopped poppy cultivation, you say it was not very good; was there much there. There would be complaint not so much from the cultivators as from the money-lender and retail seller, because they bought and sold their own opium. Truly speaking we know very little about Amreli and Petlad.

22,512. You said the Baroda Government suffered heavily in its export revenue to the extent of about two or three lakhs; is it not the fact that under the Treaty of 1820, the Baroda Government had no right to export opium at all?—In 1820, when the Treaty was made, that Treaty was understood in one sense by the Baroda Government, and in another sense by the British Government, and it was never given effect to. The Treaty of 1820 remained a dead letter. Fifty-three years afterwards the British Government decided that the Treaty of 1820 meant so and so, and the Baroda Government accepted that view, and introduced the monopoly under another Treaty—not under the Treaty of 1820.

22,513. As a matter of fact, opium went to Bombay, and was exported before 1878?—Yes. It went to Bombay in not only a few chests, but in two or three thousand chests a year.

22,514. Did it go to any British Government scales?—It went to the British scales at Ahmedabad. The British Government received duty and passed opium for export to China.

22,515. But no question was raised whether it came from Baroda or not?—They knew it came from Baroda at the scale at Ahmedabad. It came from Kari in Baroda Territory.

22,516. Is any other opium weighed at Ahmedabad besides Baroda?—Ajmere opium used to be weighed there, I believe. The same line that runs there as to Kari.

22,517. By Ajmere you mean Rajputana?—Yes.

22,518. You said that the export trade increased rapidly commencing with 1857, the occasion being the establishment of the scales at Ahmedabad; before 1857 I suppose there was no export?—No, the opium used to be sent to Rutlam before, and caked there. Before the scales at Ahmedabad it always used to go to the Malwa side to be caked and weighed.

22,519. What States in Central India and Rajputana does Baroda territory touch; does it touch any of them?—On one side Palanpur and Mahi Kantha. It does not touch Rajputana or Central India.

22,520. Do you know it got through to Rutlam before 1857?—It was in this way; the produce used to be bought from the traders at Rutlam and Ahmedabad, but by what route it went I cannot say.

22,521. Before 1857 it went under the name of Malwa opium?—Yes, to a certain extent, when it was caked at Malwa.

22,522. Before 1878 was there a system of licenses to retail vendors?—No; there used to be farms, but no

licences. It was not like the Government licences that are issued now.

22,523. The farmer could establish as many shops as he liked?—Yes.

22,524. And the farms were sold by public auction?—Yes.

22,525. And anybody who bought opium except from a farmer was punishable?—I do not think there was any law to that effect.

22,526. Is there a fixed cash settlement in the Baroda territory of land revenue?—Yes; I do not think it is anywhere paid in kind, unless it is in some parts of Amreli.

22,527. I suppose land growing poppy is assessed as first-class land?—Yes. Under the new survey there are different rates, but still it is assessed as first-class land.

22,528. You say that a crop of poppy yields on an average 15 pounds of opium juice per acre?—That is the average taking the whole. If we took separate mahals it would be more in some cases than in others. The average is 15 pounds.

22,529. How many pounds of opium would that 15 lbs. of juice make?—About 160 or 170 lbs. of juice would make about 140 lbs. of opium.

22,530. Then the 15 lbs. of juice would make about 13 lbs. of opium?—Yes.

22,531. You say that the average rate of opium is Rs. 3 per pound?—Yes; a low average rate of payment would be Rs. 3 per pound. We have paid Rs. 3-8-0. and Rs. 3-4-0. We have paid less than Rs. 3, but I find the average we have paid is Rs. 3 per pound.

22,532. Your rate seems to be about the same as the rates paid in Rajputana, and higher than those paid in Bengal?—Yes.

22,533. You say that the use of madak and chandu is made penal in the Baroda State by the Gaekwadi Act I?—Yes; opium smoking is not allowed.

22,534. Was that Act passed in 1861?—Yes.

22,535. Do you know at whose suggestion that Act was passed?—It was done at the time of Khanserao.

22,536. Sir Madhava Rao was not there then?—No.

22,537. Have you ever heard whether the practice was common in those days?—It is very old compared with our times.

22,538. Has the Act absolutely stopped the practice, or does it still go on?—I do not believe the practice is known. As far as the Kari Division is concerned nobody knows what madak or chandu is. They do not understand it—it is not known. In Amreli there is no madak or chandu, neither is there in Nausari. I believe if the Act was passed at all it must have been passed for the sake of Baroda itself. I believe in Baroda there is no practice of that kind carried out. There are no dens, and no shops or anything.

22,539. You have never heard of it being practised in private houses?

22,540. You say that education is also a valuable worker in the field against opium; how do you think that education affects it?—I should say from what I know of the people, as the people get more educated they seem to despise opium and respect and honour drink.

22,541. You speak of English education,—that it teaches them to despise native things and follow English fashions?—Yes.

22,542. You have given some figures as to the imported liquors into Bombay; I presume you got them from the Customs report?—Yes.

22,543. What is the law with regard to the import of English liquor into the Baroda territory?—There is a Customs duty on it.

22,544. Can it go in bond into the Baroda territory from the sea?—We have no sea to bring it in. Whatever comes comes from Bombay direct.

22,545. It pays duty at both places?—Yes. It pays whatever the Bombay duty may be; and it pays duty on coming into the Baroda territory.

22,546. Do you know what sort of duty it is?—So much a gallon—I think four or eight annas.

22,547. You have referred to a report made by Mr. S. Kyte of the Police Department, and he says,—“I cannot also bring to recollection a single instance “in which the smoking of chandu and madak has “given rise to any crime whatever.” Do you suppose he is referring to smoking chandu and madak in the Baroda territory?—He gave his opinion as a British officer and as a Baroda officer. He belongs to the British service. He knows we have no chandu or madak.

22,548. You mention that at one time you were engaged in mission work?—Yes.

22,549. May I ask what church you were connected with?—There are a great many phases about it. I was in connexion with the Free Church of Scotland; I was in connexion with the Baptist Church, and partly in connexion with the Methodist Church, and I am at the present time a Roman Catholic.

22,550. Where were you born?—I was born a Parsi priest; I am a convert.

22,551. When you were in the Free Church and the Baptist Church and the Methodist Church, did any of these churches make it a matter of discipline that their converts should not take any opium?—I never heard of such a thing as opium discipline. There used to be discipline about drink. We had Sikh converts there, but I never heard of opium in those days.

22,552. It did not come to your notice that converts ever took opium?—No.

22,553. Probably they did not?—No, they did not.

22,554. Where were you working when you were in connexion with the missions?—I was in Bombay in connexion with Dr. Wilson's College. I was there as a student, and I used to go out with Turner and others preaching. I was sent out by the Baptist Church. I used to preach in Poona and in the hills about there. I was in Gujarat in connexion with the Irish Presbyterian Mission. I was head master of the Mission School, and I used to preach there.

22,555. (Mr. Pease.) Can you tell me what has been the acreage under poppy cultivation for some years past?—I am not prepared with those figures.

22,556. You have said that you are personally opposed to all narcotics and stimulants?—Yes, I am.

22,557. I suppose, therefore, you would disapprove of the practice of giving opium to healthy children?—I know nothing about it. I do not give opium to my children, but the people who give it to their children know what is best. I do not disapprove of a custom that improves the health of children; I cannot say that I disapprove of it. It is given as a medicine; it is not given as anything else.

22,558. Have you ever known any accident that has occurred in connexion with an overdose of opium given to children?—I am not aware of any instances; but an accident might occur.

22,559. You have said, “notwithstanding the bad years and less return of food grains, and fodder, on one side, and the State keeping down the cultivation by giving low prices on account of the market in Bombay being against the export of opium due to low prices on the other, on an average over 8,000 licences a year are issued.” Can you explain what you mean by that?—In the first place we have had very bad years. There has not been that plentiful supply of food grain and fodder which the land ought to produce. Then the present British pass duty is very heavy on export opium, and we can hardly meet that, because it comes to a great deal more than the cost price of the opium itself. We have to keep our cultivation down to just sufficient to meet our own requirements. We are bound to give a very low rate. If we gave an unusually high rate there would be plenty of cultivation.

22,560. You mean that with the present English Pass duty foreign trade is of no value to you?—It is of very little value to us under the present circumstances; and hence we are obliged to keep our cultivation down. Our agreement is that we are to cultivate according to the licit demand, what we want for export, and for our own consumption.

22,561. (Chairman.) I believe there has been very little export lately?—That is so; in fact there has been no export since 1887.

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22,562. (Mr. Haridas Voharidas.) I believe that Sir Madhava Rao was appointed by the Government of India during the minority of the present Maharaja, under special circumstances?—Yes.

22,563. He was not so independent as he would have been if he had been appointed by the present Maharaja after his majority?—I would not say that. He did use his independence to a certain extent. Sir Madhava Rao acknowledged that pressure was brought to bear upon him, and that he yielded to that pressure. He was independent, but pressure was brought upon him.

22,564. All this arrangement was not according to his own wishes, but with the view to comply with the wishes of the Government of India?—Quite so.

22,565. (Chairman.) And in conformity with former agreement?—I cannot say. That is just the point in which the Baroda Government and the British Government have been at variance.

22,566. If there had been no former agreement to refer to, the British Government could not have brought that pressure to bear?—I cannot say even that. Where the Imperial fiscal question is concerned I do not know how to meet it. As far as British revenue is to be

protected, of course there is a difficulty as to what measure we may have to introduce. This was a question of British revenue no doubt; but they made capital of that agreement of 1820.

22,567. (Mr. Haridas Voharidas.) I suppose the figures you have given with regard to the losses that would result from the prohibition of opium except for medical purposes are simply intended for the information of the Commission, and not as a basis on which compensation might be calculated?—I have been distinctly told to state that we want no compensation, and that we would be sorry to agree to any.

22,568. The Baroda Government does not think it is under any obligation to enter into any agreement with the British Government for the prohibition of the cultivation?—No.

22,569. If there was an Imperial order expressing compulsion by the British Government with regard to prohibition, will the Baroda Government enter into any agreement with reference to the prohibition and growth of opium except for medical purposes?—The Baroda Government does not expect any such contingency. It does not expect that the Imperial Government will bring any such pressure against the Treaty rights.

The witness withdrew.

Major W. B.
Ferris.

Major W. B. FERRIS called in and examined.

22,570. (Chairman.) I believe you are in political service, are you not?—Yes.

22,571. And I suppose you work under the Agent Governor General of Baroda?—Yes.

22,572. Have you separate charge as it were of Amreli?—Separate political charge.

22,573. Is Amreli a detached piece of country: is it separated by British territory from the rest of Baroda?—It is surrounded by Native States, with a little amount of British territory. The Amreli mahals are entirely surrounded by the other Kathiawar States.

22,574. It is detached by long distance from the rest of Baroda?—A very great distance.

22,575. What is the amount of the drug consumed in the Amreli and Okhamandal districts?—The Mahals consist of Amreli, including Bhimkatta, Dhari, including Khambha, Damnagar, including Sihanagar, Kodinar, Dwarka. Population according to the census of 1891:—Males, 93,532; females, 85,960; total, 179,492. The Contractor Vithaldas Lilladhar, who has held the Ijara (farm) for the past three years, contracts to sell 12,525 ratis, i.e., seers of 40 totals per annum. He pays nothing to the Durbar for the concession. If the consumption is in excess of the above he can get additional opium. For every seer, less than the contracted amount that he fails to sell, he is fined Rs. 5.

22,576. What is the average consumption per head of the population?—Of the whole population 2.79 tolas. Assuming that adult males make up 25 per cent. of the population. Of adult males 11.16 tolas.

22,577. What have you to say with regard to the customs of the people, and the use of the drug as an article of daily necessity?—The castes that may be classed as opium consumers:—Kathis, Higher Rajputs, Barots, Bharwads, and Mers among Hindu; Mianas, Mekranis and Arabs among the Mahomedans; Bawas and Waghers of both persuasions; individuals of all castes also have the habit, but it is usually acquired by the drug having been taken as a remedy for some disease. Form of Consumption.—Opium smoking is unknown. Among Kathis and the well-to-do of the habitual consumers, in a liquid form called kasumbha, so called from its colour which is that of the safflower (*carthamus tinctorius*). Among the poorer classes, and those who take it to allay pain or to give relief in disease, the crude drug is chewed. No opium is incorporated in sweets; it is stated by some that "Majum" contains opium as well as hemp, but this requires confirming. Kasumbha how made.—Cut the opium into small pieces, add a little water, mix to a thick consistency; put the mass into a thick woollen cloth, pour cold water on gradually and strain through. Drink the decoction without any addition of sugar, or anything to destroy the bitter taste. The proportion is usually 1 tola opium to 20 tolas water. Ordinary Daily Consumption.—According to the Ijadar, this varies from $\frac{1}{2}$ tola to 1 tola per diem. According to Kathis the usual dose of kasumbha contains 6 rattis,

or $\frac{1}{16}$ tola of opium, and this is taken twice or thrice a day according to habit. They say that probably the smallest dose is one ratti at a time, and the largest $\frac{1}{2}$ tola or $\frac{1}{16}$ tola in the 24 hours. According to my experience the average quantities taken by those having the habit is Rs. 1 worth, or $\frac{3}{4}$ tolas a month. One man a Sadhu admitted that he used to take 28 tolas a month, but as it unduly excited his sexual passions, he reduced it to his present habit of 10 $\frac{1}{2}$ tolas a month. Women Consumers.—In all castes may be found individual women who take opium either medicinally or as a stimulant in old age. The only class Mahomedans. Children Consumers.—It is an universal habit among all castes and classes to give their children, from the age of one month until they are weaned opium daily in what is called a small quantity of pill. The object is: (a) to keep the mind happy and contented; (b) to make them sleep well; (c) to prevent diarrhoea. The bal-goli is made of nutmeg, cinnamon, mace, and other spices, and a little opium. The quantity of the latter is about $\frac{1}{2}$ tola to 1,000 pills, or say $\frac{1}{2}$ grain to each pill—one is given in the morning, or two smaller ones, morning and evening. The pill is put down the child's throat, and he is at once put to the breast to enable him to swallow it. The pills are usually prepared by the mother. The poorer classes give the crude opium beginning with a piece the size of a poppy seed, and increasing to a bajri seed. As the drug is bitter a little milk is squeezed from the mother's breast into a shell, and the opium dissolved in it and administered to the child. Weaning.—Among the poorer classes once the child ceases to suck the mother, the bal-goli is stopped; but the better educated wean gradually, either by lessening the dose or lengthening the intervals. Evil results.—So far as I can discover, whatever the evil results may be, children never acquire the opium habit from being given bal-golis, neither when stopped, is there any apparent craving or physical disability, such as emaciation, as in the case of adults giving up the habit. Age at which Kathis begin the habit.—At festivals a youngster is sometimes given a mouthful of kasumbha, as we might give a sip of champagne or the top of a peg, but it is not until the youth is 18 or 20, that is when he begins to take part in the business of life with the adult males, that he takes to the habit.

22,578. Is the use of opium imperative in certain cases of festivity and mourning?—Customs social and religious in regard to consumption.—Among Kathis kasumbha is consumed at all funerals, marriages, betrothals, and such like ceremonies. As a fact it is never refused, but there is no religious obligation to take it. Nevertheless, if a Kathi has the habit and refuses kasumbha, on such an occasion it would cause offence. In cases of reconciliation after a quarrel among Kathis, the drinking of kasumbha, even by those not having the habit, is de rigueur. To refuse would be to raise a suspicion that the reconciliation was not sincere. Each party

must take some, however little, or the reconciliation is incomplete. It is a necessity almost amounting to a religion for a guest of a Kathi to be given and to accept kasumbha. A failure on either hand is a grave breach of hospitality and respect. Promises and verbal contracts and agreements are sealed among Kathis by the parties drinking kasumbha together. This makes the fulfilment as binding as an oath. When families agree to divide the ancestral property by mutual agreement, without having recourse to documents and the law, the parties drink kasumbha to clinch the undertaking.

22,579. What effect has the drug on the people?—To judge by the physique and longevity of the Kathis it would seem that the habit is not only harmless but beneficial. After consulting a large number, the following is an epitome of their opinion absolutely unanimous. It induces appetite, it starves off hunger, prevents dysentery and diarrhoea and cures it, aids digestion, relieves indigestion, invigorates the whole system, fortifying both mind and body; endows with great power of endurance and staying. Under its influence a man is bright and wide awake and his body is capable of bearing great fatigue. Even old men so fortified are capable of walking 20 or 30 miles at a stretch. It keeps the mind from fretting and worrying while the body is less liable to disease, it is good as a febrifuge, for asthma, cough, and lung affections, it conserves virility, and by preventing loss of tissue induces longevity. It is a harmless and necessary stimulant, and prevents those with the habit from seeking relief from alcohol, ganja, &c. It is not intoxicating and does not cause drowsiness although by keeping the body in health insomnia is averted. Being a nerve soother it is not the cause of crime. A man inclined to commit violent offences is more likely to be deterred from them by the habit, he is certainly indisposed towards violent crime when the habit is uninterrupted. Crime cannot be traced directly or indirectly to the consumption of kasumbha by Kathis. A man does not become a nuisance to his neighbours or slovenly in his habit unless deprived of the drug. All those having the habit take the drug internally in some form the first thing in the morning. There is no immediate exhilarating effect such as is induced by liquor, but if the allowance were not taken there would be a feeling of lassitude, discomfort, fidgetiness, and craving. The effect wears off with some in seven or eight hours, that is the uncomfortable sensations would make themselves felt if another dose were not taken. Such persons take three allowances, morning, 2 p.m. and night. In others the body is stimulated for 12 hours and more, and no dose is requisite between the morning and evening ones. After effects.—I cannot find that any are felt such as the excitement consequent on ganja and alcohol consumption or results as from smoking opium. The general effect is that of winding a clock before it has run down, it keeps it regular, but the winding does not accelerate the pace. Result of stoppage of habit.—There is a consensus of evidence that partial abstinence is attended with physical pains, nausea, vomiting, purging, loss of appetite and debility, and of opinion that total abstinence would result in death. Numerous instances in support are cited. Insanity.—I have not been able to trace a case of insanity either directly or indirectly to the opium habit. The disease is almost unknown among Kathis. Increase of dose.—When a young man commences the habit he naturally takes a smaller quantity than when he has practised it for years. Still there is no ever increasing desire requiring the dose to be continually augmented. The ordinary limit it would seem, as already stated, is about one-third of a tola in the 24 hours. There is a general impression that opium consumers require constantly to increase the dose as the effect wears off by habit, and that what would cause restfulness to-day will have no effect a year hence. This may be so in cases like that of De Quincey, who took to the use of the drug originally to allay pain and continued it afterwards to superinduce an unnaturally brilliant condition of intellect. The Kathi does not seek superlative results, he takes opium to keep him in good health. No doubt it is a stimulant and an artificial means of gaining an end, but the effect for the purposes required by him does not wear off, and he is consequently not obliged to go on increasing the dose indefinitely. In cases where opium is taken for the cure of disease or the alleviation of pain, the dose fluctuates with results. If physical suffering has yielded to the treatment the quantity taken is diminished and vice versa. But a moderate habit invariably remains. As an aphrodisiac.—I find it admitted gene-

rally that opium is taken occasionally by persons to preserve their failing virile powers. This is, of course, not the true use of an aphrodisiac, which is to excite venereal desire. The idea appears to be that when virility is failing from old age from early excesses or from some other cause, opium will restore vigour. It also appears to be a popular belief that as the mind and body are invigorated so are the sperm cells in the habitual consumer, and therefore the power to impregnate the female is greater. No man will admit that he takes or has taken opium with this end in view, but all agree in the philosophy of the effects. In the case of prostitutes the drug is taken purely as a physical stimulant. The lives they lead and the calls on their vital forces enervate them. Opium gives them renewed energy. It is not taken by them to excite their desires. Physical effects on individuals.—Occasionally painfully emaciated persons are pointed out as opium eaters. I have held these up to those having the habit as examples contradicting the theory of the beneficial effects of the drug. This is the explanation:—If a person be well nourished especially on ghee, milk, wheat, sugar, &c., the opium has none but beneficial effects, enabling them to digest and assimilate their food. The emaciated are those who being poor deny themselves proper nourishment in order to obtain the drug. The result is pernicious, and as they say "the craving feeds on itself." I think the true explanation lies between these two statements. Opium appears to have no emaciating effect on those enabled to live generously on a milk and vegetable diet. It may attack quantity in the matter of food but not quality. Lepers.—Those afflicted tell me that when they can afford to practise the habit a great alleviation of their sufferings is obtained by a moderate use of opium. Popular belief. Opium eaters proof against cobra poison.—There is an universal belief, both in Kathiawar, Gujarat, and the Deccan, and among those with and without the habit, that a confirmed opium eater does not suffer evil effects from a cobra bite. To be entirely proof, however, a man must be the habitual consumer of much larger quantities than those usually having the habit. One Viro, a Kathi, deposes that his nephew Viko was bitten on the ankle by an undoubted cobra. He (Viro) saw it himself. Viko, who had a habit of 10 $\frac{1}{2}$ tolas a month, immediately took an extra dose, gave himself up for lost, lay on his bed and slept, but awoke next morning feeling no ill effects. One Bhoja, a Kathi, aged 60, bitten on the toe by a cobra at 9 p.m. went home to die. Next morning awoke feeling dizzy and refused his usual morning dose. By midday he was quite well. In this case it is asserted that the cobra was found dead from the effects of biting the man. A historical parallel to the fate of the mad dog sung of by the poet Goldsmith. In cases of scorpion sting.—There is a less prevalent belief that those with the habit suffer less from scorpion sting. I have statements in support of this. Those with the habit proof against an overdose.—A certain Kathi named Ram Vala had the habit of one tola daily. His house was robbed and in despair he determined to commit suicide. He therefore purchased and took at one dose 10 tolas of opium. He then bid his wife, children, and friends goodbye, and they surrounded his bed in tears as drowsiness supervened and he slept. From noon one day until noon the next he remained unconscious, the mourners waited for the last signs of breathing to remove the body for cremation, but Ram Vala upset their arrangements by awaking none the worse for his abnormal dose. Origin of the habit among Kathis.—The Kathis say that originally they were a very quarrelsome race, continually fighting among themselves, and appealing to arms on the smallest provocation. One of their bhagats or high priests introduced the caste custom of kasumbha drinking as a pacificator. The hot blood was scotched, the social characteristic became good temper and peacefulness, and now they live together in harmony on patriarchal lines.

22,580. Have you anything to say with regard to the antiquity of the habit?—Among lacustrine remains of the early stone or palaeolithic age (say 1200 B.C.) found in Central Europe, on the Hungarian side of the Alps, at Moosedorffsee, poppy seeds were found along with barley, wheat, pea and flax, showing that at that early date, the poppy was cultivated. (Vide Monroe's Lake Dwellings of Europe, p. 498.)

22,581. What in your opinion would be the results of prohibition in Native States?—My opinion after 20 years' experience from political connexion with Native Durbars and their subjects, in Kolhapur, the South

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Maratha Country, Janjira, Gujarat and Kathiawar is, that any attempt at interference with the rights of Native States in this matter, that is to say the sale and consumption of opium, will be strongly resented, and productive of exceedingly grave complications. It would be looked upon as an unwarrantable interference with inherent rights that have been enjoyed from time immemorial, and would give rise to an opposition, little if at all inferior to that which would result from tampering with the religions of the people. It would further have the dangerous effect of supplying all castes and creeds with a common grievance against the paramount power.

22,582. Do the castes which you mention as large consumers, the Kathis, Rajputs, Barots, Bharwads and Mirs, &c., form a small or large part of the population?—The Rajputs are the largest consumers. Next come the Kathis.

22,583. Do the races you have mentioned as consumers form the bulk of population, taken altogether, or only a small portion of the population?—They form only a small part of the population.

22,584. Do you believe that it is the opinion amongst that population that opium eaters are in any way proof against cobra poison?—A case came before me a short time ago in which undoubtedly a man had been bitten by a cobra on the day before I saw him, and he was absolutely none the worse for it. There is no doubt about his having been bitten by a cobra; but whether the cobra had lost its poison bags I cannot say. The alkali of cobra poison is narcotic.

22,585. Poppy cultivation is not allowed in Amreli is it?—It is not allowed now; it used to be.

22,586. Then the opium is all brought in?—Yes, it is brought in from Kari under passports.

22,587. Do the surrounding Kathiawar States all get their supply in the same way?—They get their supply from the British depôts. They only get a partial drawback; Baroda gets the entire drawback.

22,588. Have you yourself in talking with the Amreli people heard any expression of opinion from them as to how they would regard prohibition?—Yes. There is a very universal feeling against prohibition. There is rather a feeling of alarm just now that the Commission is going to stop opium.

22,589. I suppose after all, in the villages there are very few people who have heard about it yet?—I think

The witness withdrew.

Mr. A. F. MACNOCHIE called in and examined.

Mr. A. F. Macnochie.

22,598. (Chairman.) Will you explain to us what opportunities you have had of studying the opium subject, and what you consider to be the general effect of the drug?—I am a member of the Indian Civil Service, of eleven years standing. With the exception of eight months in the Deccan, the whole of my service has been spent in Gujarat, and I am well acquainted with all parts of the Province. For four years I was Assistant Collector and Magistrate at Ahmedabad, holding charge of the western portions of that district bordering on Kathiawar. On two occasions I acted as Administrator of the Rajpipla State bordering on Central India. I was for a year Assistant Collector and Magistrate of the Panch Mahals. For the last three years my services have been lent to Baroda, and I have travelled through nearly every part of the State. Living thus amid an opium-using population, I have had every opportunity of observing the extent to which the drug is consumed, and the general effects of its consumption on the people. I consider that the drug is wholesome and beneficial; it is largely used, and very little abused; its prohibition would in my opinion be fraught with serious injury to the people, and the resulting discontent would form a serious danger to Government. In my experience the use of the drug seldom leads to bad results. It is a sedative, and therefore conduces to peace and quiet; not a stimulant like alcohol, which rouses the passions and is an incentive to disorder, violence, and crime. In all my magisterial experience I never remember a confirmed opium-eater being convicted for any offence; but of the two murder cases I had to try while at Rajpipla one was directly caused by drink. I have never seen any one the worse for taking opium; on the contrary the few opium-eaters I have known have been exceptionally healthy and vigorous, and it is a common saying in the country here that if a man eats opium no disease has power

most of them have heard about it. The Native Press has been writing it up; and in some parts of the country people have been going about preaching that the Commission had come out for the purpose of stopping it; they have been preaching in opposition to any such policy.

22,590. Have you ever heard any such expressions of opinion on the other hand in favour of prohibition?—I have, by individual high caste people, who said it would be a good thing if opium could be done away with, people who are not in the habit of taking it.

22,591. I suppose among English educated people, too, there is a division of opinion, is there not?—Yes, undoubtedly.

22,592. Some would be in favour of doing away with it, and some would resent the interference?—I think the majority would resent interference on the part of the Government; but some would like to see opium become less popular.

22,593. (Mr. Pease.) You have spoken about people preaching; what is it they preached?—They preached that the object of the Opium Commission in coming out here was in the name of the Sirkar or Government to stop opium; and they advocated that every legitimate means should be taken to persuade Government against taking such steps as it was interfering with their right and with their religious rites, as many of them think it to be.

22,594. It was not that the Government had any sinister object?—In some cases it was thought that the Government wanted to do away with opium in order to increase the consumption of other liquors.

22,595. Where has this taken place?—In many parts of the Bombay Presidency.

22,596. But not in Baroda?—No, not in Baroda territory itself. We were on the look-out for those fellows, but they never came. They were reported in many of the Native States. They were wandering mendicants, men of no status whatever, men who had the habit, and who I suppose from personal feelings desire to take time by the forelock.

22,597. Do you remember where this has taken place?—I could not tell you the places. We have been on the look-out for them because we have seen it in the native papers. They have not come in my way at all. I am only speaking of what I have seen in the Native Press.

22,598. Do you think the reason which prompted the Government to send out this Commission is understood by the people?—It is absolutely misunderstood. Indians do not understand the disinterested philanthropy that prompts English humanitarians, instead of remedying the evils caused by alcohol to the degraded population at their own doors, to take away from a hardworking and sober population out here a drug which in health cheers their hard lot, which in disease is their best friend. The effect of prohibition on the health of the people would be no less injurious. Some stimulant or other they must and will have; and if it is not to be more poisonous, such as dhatara. Both politically and socially therefore it would be a fatal mistake to interfere with present arrangements, and any such action must gravely impair the content of the people and the stability of the empire. The one idea that the people and Hemp Drugs Commission is that they represent the masses to liquor by suppressing drugs, and so raise the local Excise revenue, at the same time giving a fillip to the English export spirit trade. The use that the sedition mongers are making of this theory is obvious.

22,600. Do you say that from what you have read in newspapers?—No, from talking with the people.

22,601. From talking with common country people? No, with the more educated people who have asked me what it meant, and if I could explain it.

22,602. Some other witnesses who have appeared before us have said that with education the consumption of opium is decreasing; your evidence seems rather inconsistent with that. Can you explain it?—I do not think it is decreasing to any considerable extent. I think large classes of the population, such as the Rajputs, are certainly not decreasing their consumption.

22,603. Perhaps it is decreasing among the natives who are educated in the English fashion?—Yes; I think they prefer alcohol.

22,604. Have you acquired any knowledge as to the Treaty arrangements between the English Government and the Baroda State?—The Baroda State possesses by Treaty the right to supply its own subjects with opium produced in its own territory. Opium has always been largely grown in this part of the country, and smuggling of the drug from Baroda into adjacent British districts early necessitated the interference of the British Government. In 1803 the cultivation of opium in Baroda territory was absolutely prohibited, and the prohibition was only withdrawn as an act of grace, on the express stipulation that the opium cultivation in Baroda was to be only for home consumption in the State. In 1820 there was concluded a Treaty between the British Government and the State "for the manufacture of opium in the Gaekwar's territories to an extent sufficient to provide for the consumption of His Highness's territories." (Letter from the Government of Bombay, Oct. 1820.) This Treaty bound the State:—

- (1.) To buy up all the opium produced within its territory.
- (2.) To supply the merchants and individual consumers within its territory with the opium required by them.
- (3.) To fix the price of the opium so supplied and sold within its territory at the rate obtaining in the surrounding British districts.
- (4.) To confiscate all opium brought secretly for sale into its territory.
- (5.) Not to purchase opium from the stores of the British Government till all that had been produced in its own territory and stored by it had been consumed.

And it entitled the State:—

- (6.) To be the sole medium of supply of the drug to its own subjects.
- (7.) To obtain supplies of opium as required from the opium-stores at Kaira, and when such could not be thence obtained to procure the necessary quantity in Malwa, and to convey it thence to Baroda free of tax subject to the condition set forth in clause (5) above.

This Treaty, however, remained for many years a dead letter. In spite of the stipulations that opium was to be grown in Baroda only for home consumption, the British Government allowed the State, as a matter of favour, to export large quantities to China via Bombay, on payment of transit duty at Ahmedabad. The State, at the same time, exercising no control over the production and sale of opium in its territories, the smuggling into British districts went on unchecked. In course of time it thus came about that the far greater part of Baroda opium was not grown for home consumption; in fact the people of His Highness's territories hardly consumed their own opium at all; they did not like it, and they much preferred Malwa opium, which they imported in large quantities, while their home-grown opium either went to the Ahmedabad scales for export to China, or was smuggled into the neighbouring districts of Gujarat and Kathiawar. Under these circumstances, in 1878, yielding to pressure by the British Government, the State concluded the agreement on which the existing arrangements are based. These are set forth in Appendix A of Mr. Finlay's note on "Arrangements with Native States" regarding opium presented to the Commission on the 24th November 1893,* which contains, besides the Treaty of 1820, (1) a letter No. 2562, dated 9th March 1878, from Sir T. Madhava Rao, K.C.S.I., late Minister 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 understood

arrived at in a conference between the Minister of the State and the Commissioner of Salt Opium and Abkari Bombay, in 1886. 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 Darbar has established a State monopoly of opium produced in Baroda on the basis of the Bengal system.
- (b.) The Darbar has agreed to limit its own production of opium to the extent of the demand recognized under the present arrangements.
- (c.) The retail selling price of opium both in Baroda and in neighbouring British districts shall not be less than Rs. 11-4-0 per lb of 40 tolas in excess of the rate fixed by the British Government for the issue of opium from the Government depôts (Rs. 10 per lb.)
- (d.) The Darbar is allowed to import any 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 Darbar is allowed to export Baroda opium by sea, from Bombay after weight and payment of the full British duty (Rs. 700 per chest of 140 lbs.) at the Government scales at Ahmedabad. Since 1887 the Gaekwar's Government has not availed itself of the privilege of exporting opium by sea under clause (c), and no Baroda opium has since that year been brought to the scales at Ahmedabad.

22,605. You say, "In 1803 the cultivation of opium in Baroda territory was absolutely prohibited, and the prohibition was only withdrawn as an act of grace"; have you ever seen any document purporting to be a prohibition?—I think it is quoted by Colonel Mead in his letter. I have never seen the original document. It is in a letter to the Chief Secretary to the Government, Poona, from Mr. Pritchard, the then collector of Salt Revenue. He says, "The cultivation of poppy was strictly prohibited in Gujarat from the year 1803." It was not to interfere with our monopoly elsewhere.

22,606. Would that necessarily include Baroda?—Yes.

22,607. In talking generally of Gujarat, you might be talking of British Gujarat, might you not?—Yes.

22,608. I know well enough that it was prohibited in 1803 in British Gujarat, but it is new to me that it included Baroda?—It is my impression that it included Baroda, because the prohibition was withdrawn as an act of grace.

22,609. Have you any reference to its being withdrawn as an act of grace?—Yes. It is in the letter from Mr. Melville, the agent of the Governor-General, Baroda, to Sir Madhava Rao. It is quoted in "Selections from the records of the Baroda Government; No. 4, opium," and is as follows:—"In 1803 the Gaekwar had agreed, at the request of the Government of Bombay, to prohibit the cultivation of the poppy throughout Baroda; but the Court of Directors, considering that the absolute prohibition of poppy cultivation was a measure of severity, and one calculated to render the Government unpopular, expressed their opinion that it would be expedient to permit the cultivation to an extent sufficient for the use of the inhabitants. The prohibition was accordingly relaxed, and it was on this ground apparently that the Gaekwar sought permission to continue the growth of the poppy, and that the Bombay Government assented to the manufacture of opium in the Gaekwar territories to an extent sufficient to provide for the consumption of His Highness's territories."

22,610. I think in 1803 we conquered some territory in Gujarat?—Yes; it was the beginning of our relations with the Baroda Government. The first Resident, Major Walker, was sent to the Court of Baroda in 1803. We were fighting the Gaekwar's cousin in Kari in that year. An alliance was of the greatest importance to the Gaekwar at that time. We saved him from being eaten up by his cousin on one side, and by the Peshwa on the other.

22,611. You say, "The British Government allowed the State, as a matter of favour, to export large quantities to China via Bombay, on payment of transit duty at Ahmedabad." Another witness has told us that that

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only dates from 1857?—It went to Ratlam before that in Central India; the juice was sent to Ratlam and it was made up there.

22,612. I suppose that was practically a smuggling trade, was it not?—It was. "The Gazetteer of the Bombay Presidency, Volume VIII, Baroda, states:— 'The poppy is certainly a difficult plant to bring under culture. It requires constant care and attention, and all the processes connected with it entail much labour. But these difficulties were soon overcome by the cultivator, and the cultivation spread rapidly. It was the manufacture of opium that for a long time baffled the attempts of the trading class. There were no skilled men in the division to prepare the drug so as to make it marketable in China. There was certainly an attempt made to dry a small quantity of juice and turn it into awkward little balls; but these were reserved only for local use. It was therefore a practice till 1857 to send the greater part of the juice to Ratlam, to be made up there. Fortunately for Gujor the unusually heavy monsoon of 1853 flooded the grain market at Ratlam. The effect of this may be easily imagined in a soil like that of Malwa. The result was that the pack-bullocks on which the out-turn of the season was sent could hardly wade through the mud, and several animals perished in the attempt. Besides the damage to the juice the loss of animal life offended the susceptibilities of a class mostly Jain in faith and infinitely loth to see even an insect in pain. Measures were forthwith taken by the opium traders, amongst whom an Ahmedabad firm was the chief, to procure opium cakers from Malwa. The services of Hamals were obtained in 1858, and thus the opium manufacturing work commenced in this division.' " It was on account of the aversion of the Jains to take animal life.

22,613. Do you suppose that that practice of sending the opium to Malwa was necessarily known to our Government?—I think it was known, and permitted; because we allowed them to export to China, and this was a preliminary.

22,614. It would be exported as Malwa opium so that it would not be known?—I think it was known because there was no attempt at interference with it.

22,615. You say "Under these circumstances, in 1878, 'yielding to pressure by the British Government, the State concluded the agreement'; I suppose in imposing pressure the British Government based its pressure upon the preceding conventions?—Yes, upon the Treaty of 1820. The Baroda Government contended that it had so long remained a dead letter that it could not be enforced, but the British Government said that it must be enforced.

22,616. I believe it was a well-known fact that our Gujarat districts were largely supplied with Baroda smuggled opium?—Yes.

22,617. Can you give us any information to show what the old area under cultivation was before the present arrangement came into force?—There are no figures available to show the area under cultivation and the average consumption per head of population before the present arrangements came into force. Cultivation was carried on indiscriminately in the Kari Division and in the Petlad Mahal of the Baroda Division. The whole of the opium used in the Baroda and Nausari Divisions and part of that used in Petlad was Malwa opium. There was no farm of the right of retail sale in the Kari Division, the revenue being derived from export duty. The greater part of this duty was collected in Visnagar, but some was also collected in Siddhpur and Kari.

22,618. Can you tell us what the average annual collections were?—The average annual collections in Visnagar were about four lacs of rupees. The number of chests annually exported necessary to produce a revenue of this amount (at the rate of Rs. 135 per chest) was roughly speaking 3,000. Of this quantity part was taken to the scales at Ahmedabad, and part was smuggled into British districts and Native States which were bound to use British opium only. From a return prepared by the Collector of Ahmedabad it appears that the average quantity of Baroda-grown opium taken to the Ahmedabad scales during the five years ending with 1876-77 was 1,700 chests; and of this quantity 200 chests were brought from the Siddhpur and Kari Mahals. Thus the licit Visnagar exports did not exceed 1,500 chests a year and therefore only about half the Gackwar's export revenue on the Visnagar opium was

drawn from licit exports,—the remainder, Rs. 2,00,000, being derived from opium smuggled into British territory and Native States subject to the British opium tax. Besides this, a considerable quantity of the opium made in Baroda escaped the Gackwar's export duty, and was smuggled out of the State without yielding a penny of revenue to either the State or the British Government.

22,619. What is the state of things under the new system?—The introduction of the State monopoly has altered all this. Cultivation has been confined to the Kari Division, and is only permitted under license; all juice gathered by the cultivators is bought up and stored in a central depot at Siddhpur, where it is prepared for the market. The care with which it is manufactured has resulted in its displacing Malwa opium from the favour the latter had always enjoyed over the locally produced drug. So much is this the case, that inhabitants of the surrounding British districts and Native States living on or near the borders largely consume Baroda opium in preference to that sold by their own farmers, though to do so involves considerable distance to the nearest Baroda shop. Hence it is impossible to get accurate figures of the consumption per head of the Baroda population, as the total amount showed as consumed includes that consumed by dwellers outside Baroda limits. Cultivation is only permitted to persons granted licences by the Opium Superintendent; the number of such licences granted every year is determined by the quantity of opium in stock. As many as 8,000 licences are issued in one year. The village officers see that cultivation is only carried on by licence-holders, and their supervision is again checked by four inspectors under the superintendent. The people of these parts are so law-abiding that very little unlicensed cultivation, if any, takes place. The police are supposed to look after illicit import and sale of the drug, and do check this to a certain extent; they are not, however, very efficient, and I should say that a good deal of opium was smuggled into the Kari Division from Central India through the Mahi Kantha. When I was at Ahmedabad in 1886, the authorities there seized a large quantity of opium which had been smuggled from Dehgam into Ahmedabad, and on latter declared that the opium was not Baroda-grown, but must have been smuggled into their territory from some other opium-producing district.

22,620. Can you tell us from your experience as Settlement Officer whether the cultivation of poppy is popular in the Kari Division or not?—Yes, it is very popular.

22,621. Do the people go up themselves to get their licences, or are the licences sent down to them?—I believe they apply themselves. The Superintendent of Opium can tell you best about that. They like having fixed advances to count on. It keeps up their status, and gives them credit with the money-lenders, and enables them to marry their daughters well.

22,622. What other crop do you think would take the place of poppy if poppy cultivation went out?—Irrigated wheat, mostly. It would not pay them nearly so well.

22,623. Would cotton take its place?—To a certain extent. I think they would try irrigated wheat. They do not irrigate here as a rule.

22,624. What other crops are there that they irrigate?—I do not think they do irrigate other crops. Of course they irrigate chilis and vegetables.

22,625. Do they grow tobacco?—No, not much. Petlad is the place for tobacco, in the Central Division.

22,626. Speaking carefully, and from what you have learnt as Settlement Officer, do you consider in the Kari Division that the prohibition of the cultivation of poppy would be a very serious injury to the cultivators?—Yes, I do; I think it would be a very serious injury.

22,627. In other districts or talukas where the cultivation is stopped, it was done by order without giving any compensation, I understand?—Yes; but I think that was very hard indeed. It must have injured them very much. They did not complain because they were so good.

22,628. Who are the chief opium-consuming classes?—The chief opium-consuming classes are the Rajputs, the Lewa and Kadwa Patidars, the Thakarda-Kolis, the Ganjas, or barbers, and the Musulmans. Among the Rajputs "Kasumbha," or opium-water, is a daily neces-

ary, an indispensable part of the rites of hospitality; while at births, marriages, funerals, it forms one of the chief features of the ceremonies. All these classes use the drug both as a luxury and as a medicine. Its use is rare among Brahmins and Waniyas.

22,629. Have you any figures to put in of the Baroda revenue?—Yes.*

22,630. Do you think these figures are reliable?—Yes.

22,631. I think you have also prepared a statement you wish to put in showing transactions in Baroda-grown opium from 1879 to 1891?—Yes.*

22,632. Supposing the Darbar wanted to stop the cultivation of the poppy and the use of opium, except for medical purposes, do you think it could do it?—I am strongly of opinion that it would be impossible to entirely check the cultivation of the poppy. To check it to any considerable degree it would be necessary to entertain a large preventive force armed with inquisitorial powers. The people are already so much distressed by the petty tyranny of the low-paid subordinates of the revenue, police, forest, and other departments, that the chance of any addition to this grievance cannot but be viewed with alarm. The expense, too, of keeping up an even decently efficient preventive force would be prohibitive.

22,633. (Mr. Pease.) You say that the area under cultivation on the 31st July 1883 was 17,372 acres, and in the next half-year, on the 31st of January 1884, it was 332 acres, that seems as though the Government did decrease the area. You have also said, "It would be impossible to entirely check the cultivation of the poppy. To check it to any considerable degree it would be necessary to entertain a large preventive force armed with inquisitorial powers." Had they a large preventive force, armed with inquisitorial powers, when they reduced the cultivation from 17,372 acres to 332?—No, they had not. The people knew that it was only a temporary measure. They knew that next year they would be allowed to cultivate again.

22,634. It would create a great deal of dissatisfaction if opium cultivation were prohibited?—Yes.

22,635. I suppose there was no compensation paid when those 17,000 acres were thrown out of poppy cultivation?—No.

22,636. You have said that the consumption of opium is to millions a necessary of life; do you take that literally?—Yes.

The witness withdrew.

Mr. F. S. P. LELY called in and examined.

22,648. (Chairman.) I believe you are a member of the Indian Civil Service?—Yes.

22,649. How many years have you been in the service?—Over 24 years.

22,650. I believe you are at present Collector of Surat?—Yes.

22,651. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—My experience relates to the Surat District, the Ahmedabad District, and to a portion of Kathiawar. In Surat District opium is of secondary importance. Liquor and toddy drinking is the prevailing vice. Smoking is confined to about a hundred persons in the city of Surat, where it was first introduced about 20 years ago. About 3,000 persons eat or drink it out of a population of 1,08,000 in the city. Of these about 2,000 are Mahomedans, and 1,000 Hindus of various castes from Brahmins to Dhers. Over three-fourths are moderate consumers, and the rest may be called excessive. Among the Rajputs of Ahmedabad, and elsewhere, opium-water is constantly drunk as a social beverage.*

22,652. You say that over three-fourths are moderate consumers, and the rest may be called excessive; how do you draw the line?—I should say that a moderate consumer would take from 10 to 15 grains a day; and that an excessive consumer would take 30 grains a day.

22,653. I suppose there are some people who can take 30 grains with as little harm as most people can

* See Appendices XIV. and XV. to this volume.

22,637. Perhaps you are hardly aware of the amount of evidence we have had with regard to opium consumers being put into gaol, and coming out better men than when they went in?—I should say from my experience that thousands, millions in fact, cannot live without it.

22,638. (Chairman.) Do you mean a necessary of life in the sense that tea and coffee are necessities of life to the people at home, or a necessary of life in the sense that bread is a necessity of life?—It is absolutely necessary. It is part of their religion for one thing.

22,639. (Mr. Pease.) Do you mean that they would die without it?—No, I do not say they would all die; but they could not carry on their religion without it.

22,640. (Mr. Haridas Viharidas.) Perhaps it has come within your knowledge that those opium eaters who commit crimes, and are sent to gaol, are not allowed to use opium, and that they have to give it up?—I do not think they have to give it up entirely.

22,641. We have had evidence from Dr. Rice, and from various medical officers, that under no circumstances would they give opium to prisoners?—I have heard of its being given here. In Baroda we do give it.

22,642. You are only talking about Baroda?—I am talking about British districts too.

22,643. The doctors say that cutting off the opium does not affect the health of the prisoners, and that they go on well and do their work. Has it come within your knowledge that opium is not allowed in British gaols?—No.

22,644. Do you consider it an advisable habit for a young man of from 20 to 30 years of age, and in good health, to take opium for pleasure?—Yes; I should not think any harm of it as long as he was moderate.

22,645. You think that if he is in health he may take it?—Certainly.

22,646. Do you know that the habit of taking opium enslaves some people?—Not unless they indulge in it to excess.

22,647. If a man takes opium in the morning regularly, but should happen not to do so on a certain occasion (even if he was in the habit of taking a moderate dose), would he not suffer pain or something of the kind?—He would feel much the same as an Englishman would feel if he were accustomed to smoke a cheroot every morning, but on some account could not do so. He feels inconvenienced and put out because he has not got his usual smoke. It is a matter of habit.

take 15?—Probably; but I should think very few would exceed 30 grains a day.

22,654. What is your experience with regard to the effect of the consumption of opium on the moral and physical condition of the people?—Many, perhaps most, consumers in Surat allege that they have taken to the habit because it affords them relief against some disease, such as dyspepsia, diarrhoea, asthma, diabetes, rheumatism, &c., and they profess to regard it as a godsend. In the great majority of such cases there is no reason to doubt their word. The minority who are excessive consumers no doubt injure their health and enfeeble their intellect, especially when they cannot get sufficient nourishing food. Most of them are weak-willed people, who would debauch themselves with something or other in spite of all attempts to save them. The vast majority of Rajputs are moderate consumers, and appear none the worse for it. They are an indolent race, but that is not a consequence of opium.

22,655. You say that the minority of excessive consumers no doubt injure their health. I presume you have seen a great number of excessive consumers?—I have seen a certain number, but they would be an exceedingly small minority of the population. Men socially wrecked by opium do, however, exist.

22,656. Do you see those people in towns or villages, or both?—Chiefly in the towns. I cannot say that I have ever seen them among the agricultural population. They may exist, but they chiefly exist in the towns.

22,657. You said there are about 100 people who smoke opium in Surat?—Yes.

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22,658. I suppose they used to smoke in public saloons?—Yes, until lately. The smoking shops are prohibited now. There were four smoking shops in the city of Surat.

22,659. Where do the opium smokers smoke now?—They smoke at their homes, and they collect together into small clubs.

22,660. Can you tell us to what caste they belong, are they Hindus or Mahomedans?—These 100 smokers belong to all castes and classes. It is a miscellaneous mixture. I have often been into the smoking shops when they existed, and they seem to be a mixed lot there.

22,661. I suppose a respectable person would go into a shop of that sort?—No. If he did, he would lose his character and good repute.

22,662. Can you say from your own knowledge that these smokers were people of generally depraved character?—No, I believe not. Except in that respect, they were decent enough people.

22,663. Is opium-smoking a habit to which prostitutes are addicted?—Not that I am aware of.

22,664. Did you see any women in the shops you went into?—No. The habit of smoking is believed to be dying out in Surat. Before the shops were closed, that was the case.

22,665. Is the use of opium for non-medical purposes, thought disgraceful by the people?—A moderate use of opium is not considered disgraceful by the people. All the Mahomedans, except a few strict sects, regard it as lawful. The largest opium shop in the city of Surat (at the Burhanpuri Bhagal) is actually in quarters belonging to a mosque, and close to its gates. It is regarded as a valuable medicinal agent, and a protection against the effects of fatigue and cold.

22,666. Supposing the use of opium except for medical purposes were prohibited, and the loss of revenue had to be met, how would the people regard fresh taxation for that purpose?—With the very greatest dissatisfaction. They would resent having to bear the burden of cost of any prohibitive measures.

22,667. Do you think there is any case made out for prohibiting the sale of opium, except for medical purposes?—Prohibition, whole or partial, would in my opinion be both unjustifiable and dangerous. I am informed by reliable persons that even the appointment of the Commission has already caused much undesirable excitement. A rumour has gone abroad that Government is going to close the opium shops, as it has already closed the chandul and madat shops, and much bitter comment is the result. The concurrence of the inquiry with that into the use of hemp drugs is, in my opinion, most unfortunate, and it will be years before the effect on the minds of the ignorant classes passes away.

22,668. What do you suppose is the effect upon the minds of the ignorant classes?—They think the Government is interfering with their pleasures and daily enjoyments, for some subtle purposes of its own. When any reason at all is given, the suggestion is made that it is some indirect means of increasing the Abkari revenue, especially the use of European liquors.

22,669. You are a Collector of some standing, I believe?—Yes.

22,670. I should like to know how you regard the measure which has been carried out of putting an end

to the minimum vend guarantee system?—I think that has worked very well, so far as it has gone.

22,671. You think putting an end to that has done no harm?—No.

22,672. What was the minimum vend guarantee system for?—I suppose it was a check against illicit practices on the part of the farmer. The antidote to that supplied by the new system is the attested character of a farmer. He is a very carefully selected man now, a man who will have nothing to do with illicit practices.

22,673. How does a farmer get his farm, at auction bid, or how?—He is selected by the Commissioner, and the farm is given to him straight off.

22,674. How is the amount fixed?—By a careful consideration of the past receipts of a district, and the probable wants of the people.

22,675. Does the farmer get his farm for a term of years, or for one year?—For one year now.

22,676. I suppose if he is a selected man, unless he does anything wrong, he may take it for granted that he will continue to have the farm?—I believe, as a matter of fact, that is so. In Surat, at any rate, the last year's farmer was again selected this year. The Commissioner's hands are not tied, but probably he would give a preference to a man who had already done well.

22,677. I suppose the short term is fixed in order to have a check on him?—Yes.

22,678. I suppose the Convention of Gujarat has very much stopped smuggling, and therefore facilitated the doing without the minimum vend guaranteed system. Has it not?—To some extent it has no doubt. There is much less smuggling from Baroda than there used to be.

22,679. You have not heard anything about the old trade in opium from Surat to China, before British rule?—No, I have never inquired into that.

22,679a. (Mr. Pease.) You have stated that 3,000 persons eat or drink opium?—Yes, out of a population of 108,000 in the city or 150,000 in Surat and district.

22,680. You have said that Rajputs are an indolent race; that is not their characteristic generally, is it?—Yes. They are willing enough to engage in martial exercises. I would not call them an indolent race at all. They are very reluctant to take to actual cultivation or actual business of any kind.

22,681. (Mr. Haridas Vekaridas.) You say "The largest opium shop in the city of Surat is actually in quarters belonging to a mosque and close to its gates." Do you think that the Mahomedans would have a liquor shop in a similar situation?—No; because they object to liquor in a way they do not object to opium.

22,682. Do you think that the habit of taking liquor is more objectionable than that of taking opium?—I think the habit of drinking European liquors as practised by many of the higher classes of the country is distinctly worse than the opium habit.

22,683. If opium is prohibited except for medical purposes you think people will take to drink, and you think that is more objectionable and injurious than taking opium; you would not like to see prohibition of opium brought about at such a cost because the result would be much more serious?—Those are my views.

The witness withdrew.

Mr. H. O. QUINN called in and examined.

22,684. (Chairman.) How long have you been in the Indian Civil Service?—Eight and a half years.

22,685. I believe you are Talukdari Settlement Officer at Gujarat?—Yes.

22,686. What does Talukdari Settlement Officer actually convey?—The office was created originally in 1862 to settle estates encumbered with debt. An Act was passed by the Bombay Government. Since then work of other kinds has accrued to it.

22,687. Who are the Talukdars?—They are landed proprietors. They receive the rents of the land. A certain per-centage of the rents is paid as revenue, called jamna.

22,688. What is your experience with regard to the consumption of opium?—I am personally acquainted chiefly with the Rajput Girasia, Thakurs, and Talukdars of those districts. As regards the consumption of opium, I would prefer to speak with special reference to the Talukdars of Ahmedabad alone as the most numerous and important of their class. The majority of them, perhaps 50 to 75 per cent., are habitual smokers of opium, and there are hardly any who do not on occasions of ceremony partake of it. Opium is a necessary of life with almost all Rajput Girasias. It is used as an essential part of the ceremonies at weddings and funerals, and it is the invariable accompaniment

when visitors come to a Girasia house for hosts and visitors to take opium together as a mark of friendship and hospitality. It is also, as I learn, largely used for medicinal purposes. Children are frequently given it as a medicine, and sometimes cattle as a stimulant when they have been undergoing heavy labour. Most of those who consume opium habitually take one or two grains daily, while those who take it to excess consume up to one-eighth of a tola. The opium is either eaten dry or mixed with water and sipped out of the hand. In the latter form it is known as kasumbha; it is never smoked amongst the Rajput Girasias.

22,689. What is the distinction between a Rajput Girasia and Talukdar?—There is no difference. The words are synonymous.

22,690. They are landed proprietors paying a certain per-centage of the rent to the Government?—Yes. The Thakurs and Talukdars are all Rajput Girasias, with very few exceptions.

22,691. Has the Talukdar any sort of jurisdiction?—No, not in the Ahmedabad district; he has no jurisdiction at all.

22,692. What is your experience as regards the effect of opium consumption on the moral and physical condition of the people?—So far as my own experience is concerned, although I have been in close communication with the Rajput Girasias of Ahmedabad for more than four years, and have travelled in their villages, I have seen almost nothing of the alleged ill-effects of opium consumption. It is true they are on the whole an extremely apathetic class, and very backward as regards education; but this I should say is due more to their pride of race, which forbids them to work for a living even when but little of their ancestral estate is left to them than to any effect of the consumption of opium. The great majority of habitual consumers take but moderate quantities, less than one-eighth perhaps consuming enough to have any appreciable effect on their health. They are often fine, stalwart men, and their powerful frames bear but scant testimony to the harmfulness of the habit of opium-eating. As regards the moral effect, I am not aware in my own experience of any case in which either a special crime or a tendency to evil-doing or dishonesty has been connected with the habit of opium-eating. I have come across a few cases in which the intellect seems to have been dulled by the use of opium, but in those cases the amount habitually taken was I believe very large. Cases have also come to my notice in which an habitual opium eater was good for nothing until he had had his daily dose, when he was at once refreshed and capable of doing whatever was wanted of him. I am given to understand that with habitual consumers amongst the Rajput Girasias there is not as a rule any tendency to increase the quantity taken.

22,693. Do the Rajput Girasias also consume liquor to any extent?—Yes, a certain proportion of them do; but those who consume opium do not consume liquor, and vice versa.

22,694. Do they consume country liquor or European liquor?—Those who can afford it, I think, probably consume European liquor. There are not, however, many who can afford it. Others consume country liquor.

22,695. Do any of the Rajput Girasias themselves cultivate, or do they consider that beneath them?—As a rule, they consider it beneath them. There are occasional instances where they do cultivate, but they are very rare.

22,696. How do the Rajput Girasias regard the use of opium for non-medical purposes?—My opinion as to the disposition of the Rajput Girasias of Gujarat in regard to the use of opium for non-medical purposes is that they look on the drug as a necessary of life. In Tod's Rajasthan I find it stated that "opium to the Rajput is more necessary than food," and I am inclined to think that much the same might be said of the Girasias of Gujarat. If it were possible to prohibit opium entirely, it is difficult to say exactly what the result would be; but it would be something extremely serious and might mean the physical ruin of a race to whom it has become an absolute essential. It would also mean, as I am informed, that the consumption of liquor would greatly increase. Although the Girasias admit that excessive consumption is most harmful, there is amongst them, so far as I am aware, no feeling whatever against the use of opium in moderate quantities, and they would be altogether at a loss to under-

stand the need for doing away entirely with the habit of opium eating in which they have indulged from time immemorial. The prohibition of the sale of opium would be regarded by the Girasias with the utmost disfavour.

22,697. Supposing prohibition were carried out and taxation became necessary, how would they regard it?—There can I think be no doubt whatever that the Rajput Girasias of Gujarat would be most unwilling to bear even in part the cost of prohibitive measures. So long as they continue to regard opium in the light they do now, they would consider it the greatest of hardships to be deprived of the drug, and they would certainly not be willing to pay for such deprivation.

22,698. What is your opinion with regard to the proposition that the sale of opium should be prohibited in British India except for medical purposes?—In my opinion the sale of opium in British India, except for medical purposes, should not be prohibited. I consider such prohibition would be in the first place unjustifiable and in the second impracticable. Unjustifiable because to certain classes and individuals opium has become a necessary of life, and it has not been shown that moderate consumption is harmful, and impracticable because it would not in my opinion be possible, in view of the necessity for a supply of the drug, to prevent its being either illicitly grown or smuggled. Amongst the Rajput Girasias of Gujarat, for instance, unless the prohibition were extended to the Native States in Kathiawar and to the Baroda State it would be valueless in the adjacent British districts; and even if the prohibition were so extended it is difficult to see how the cultivation of the poppy could be altogether stopped in the Native States, where the chiefs would probably be at least indifferent and when the demand both in the State and the adjacent districts would be so great and so urgent.

22,699. How do you think the Native States would regard a request to them to prohibit cultivation?—I fancy they would regard it as being a thing which would be unjustifiable to their own subjects.

22,700. Do you think that there is any change of fashion or change of feeling going on with regard to the consumption of opium. Some witnesses have said that they think the use of opium is going out?—Speaking of the Talukdars, I think the number who now consume opium habitually is considerably less than it was a generation ago. That is partly due to an increase in the price, and partly, I should say, to the influence of education.

22,701. Do you think the decrease in the number of people who consume opium has been accompanied with any increase in the number of those who consume alcohol?—That I am not prepared to say. I fancy there is more alcohol drunk now, but whether it is amongst the people who were originally opium consumers I cannot say.

22,702. I suppose the Girasias, particularly the richer ones, are inclined to spend lazy lives, are they not?—Yes.

22,703. And it is among a class of that kind that the excessive use of stimulants is most to be expected?—Probably.

22,704. Have you seen many who have absolutely ruined themselves by excessive use of opium?—Very few indeed.

22,705. (Mr. Haridas Vekaridas.) You have said that opium is a necessary of life and later on, in answer to the Chairman, you said that the use of opium is on the decrease. There must be many people who do not take opium, would you not therefore modify your general assertions?—I mean that many of these people have got into the habit of eating opium from one cause or another, and they find in that way it has become a necessary. The necessity would be stopped by prohibition.

22,706. You say the price of opium has increased; the people cannot afford to take it, so in that sense it is not considered as a necessary of life?—It is not a necessary of life in the sense that bread is.

22,707. They like it, and those who can afford it can take to it?—It is a necessity of social life amongst the Girasias.

22,708. Those who do not like it can do without it?—Yes, those who have never taken to the habit.

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22,709. (Mr. Pease.) I presume you mean that it would be a necessary of life very much in the sense that a smoker's pipe becomes a necessary of life?—No. I consider it would be a much greater necessity of life than a pipe. It is an absolute necessity with those who have begun the habit. A great many take opium to begin with as medicine; but by the time they have finished their course of medicine they have become confirmed opium eaters and unable to give it up.

22,710. We have had evidence of cases where men are necessarily obliged to give up opium and that while

The witness withdrew.

Khan Bahadur
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KHAN BAHADUR BAHMANJI E. MODI called in and examined.

22,713. (Chairman.) I believe you are District Deputy Collector of Kaira?—Yes.

22,714. What experience have you had with regard to the cultivation of opium by the different races of people in your district?—I have been a deputy collector for 23 years, and I am personally acquainted with the opium-consuming races in the Kaira, Ahmedabad, Panch Mahals, and Broach districts of Gujarat.

22,715. Have you anything to say as to the moral and physical condition of opium consumers?—I am positively of opinion that no bad effect is produced on the moral or physical condition of the people by the consumption of opium. On the contrary it has had a good effect in preventing them from resorting to alcohol. The majority of consumers believe it keeps them in good health if taken in moderation. Cases of excess are very rare, but of course in such cases the consumer's bodily health and his mind are wrecked, but even then it is a question whether he would not have become worse if he had had resort to ganja or alcohol, if opium had not been available.

22,716. How would people regard the use of opium for non-medical purposes?—The use of opium for non-medical purposes is not considered by the people as a bad thing. The majority of the people of India are not addicted to opium, alcohol, or ganja, and those who do not use opium do not show any repugnance to those who do.

22,717. How would people regard new taxation to meet the cost of prohibitive measures?—The people would certainly not be willing to bear in whole or in part the cost of any prohibitive measure. It would, in my opinion, be a grave political error to saddle them with any such cost.

22,718. How do you regard any suggestion that opium should be prohibited except for medical purposes?—The sale of opium, except for medical purposes, should not be prohibited either in British India or in Native States. It would be impossible to make rules deciding who should be according to native ideas regarded as medical practitioners.

22,719. Supposing total prohibition to be impracticable have you any suggestions to offer?—Total prohibition is impracticable. I consider that the present system for regulating and restricting the opium traffic and raising revenue is all that can be desired.

22,720. You say that it would be impossible to make rules deciding who should be regarded as medical practitioners; in those districts of Bombay with which you are acquainted are there any class of medical practitioners who practise in the villages?—There are Mahomedan Hakims as they are called and Hindu Vaidis. They have their own native systems of medicine.

22,721. Are they hereditary Hakims or do they set up practice for themselves?—They were formerly mostly hereditary, but now they set up for themselves. There are now many quacks also, but the people do believe in them, otherwise those folks would not have been able to live.

22,722. Are there Pansaris in the villages?—There are in the large villages.

22,723. They sell all kinds of drugs?—Yes.

22,724. What sort of people are these druggists; are they well-to-do or poor people?—They are moderately well-to-do.

22,725. Do they sell anything besides drugs?—In large towns there are druggists who sell nothing else but drugs, but in small places they sell grain and other things and they sell these sort of drugs as extra.

it creates a great deal of discomfort for a time it does not permanently injure the health?—That is not the opinion the people hold themselves. I have asked the question several times, and the answer that I at once get is that they will die.

22,711. But you have not heard of anybody who did die?—No.

22,712. Their saying that they will die is very much like the Irishman saying that he will be *kilt*?—I am afraid they go through a great deal more suffering than the Irishman does when he says that.

22,726. In Bombay is there any rule about the sale of arsenic or other poisons?—Yes, there are regulations. The druggists have to keep registers of the persons to whom they sell these poisonous articles. There is a Poisons Act in the Bombay Presidency.

22,727. Does that apply to villages as well as towns?—It applies everywhere.

22,728. A man must not sell poisons without keeping a register?—That is so, and he must take down certain particulars as to the use for which the poison is purchased, and the purchaser signs his own name in the register with his own hand. The books are examined regularly by the officials.

22,729. Do you know what poisons are included?—The list is given in the Poisons Act. I cannot remember just now what poisons are mentioned. Arsenic is the chief and there are the compounds of mercury, also the nux vomica and verdigris.

22,730. Do you know what the Act is?—I think it is III. of 1866 or 1867.

22,731. Are those shops generally confined to towns?—Yes, to towns generally.

22,732. There are very few in the villages?—I should say none. I do not know of any in the villages of the districts in which I have served. In the towns of Matar and Borsad there are no shops for selling poisonous drugs.

22,733. Is opium eating or drinking at all common among the Parsis?—Drinking is not at all common, but there are some Parsis who do take opium. I know some among my own relations even, but other people would not notice that they are opium eaters.

22,734. Opinions have been expressed that the fashion of opium-eating is dying out, have you seen anything to indicate that?—As far as my observation goes I do not think that it is going out.

22,735. Not even among the English educated class?—The English educated classes have not taken to opium, so that I cannot say it has gone out with regard to them. It never existed among the English-speaking people.

22,736. There are various classes of people who are now taking to English education who did not take to English education before?—Yes.

22,737. So that perhaps some of those people would belong to the classes who used to take opium?—I think the children of those who used to take opium are not educated in English generally. For instance, the sons of the Giasias are not educated in English, but among the Talukdars there are many young people who are educated in English. They have taken to alcohol but not to opium.

22,738. (Mr. Pease.) How is the habit of taking opium looked upon by the Parsis?—It is looked upon with indifference by them. They have not any positive dislike to those who take opium.

22,739. Is it looked upon as a good habit?—It is not looked upon as a good habit; and I may go further and say that those who take opium do not say that it is a good habit. They admit that it is not a good habit.

22,740. But as a body the Parsis are not favourable to the opium habit?—No.

22,741. You have expressed the opinion that opium consumption has a good effect in preventing people from resorting to alcohol; would you tell me upon what you ground that?—The Giasias who are educated in English have taken to alcohol. People must have some sort of stimulant; and I think if they leave off opium they will take to alcohol. Those who have plenty

of time on hand would like to have some sort of stimulant.

22,742. Have you observed the case of anyone who has been prevented from taking opium, and who has taken to alcohol as a consequence?—I have known such cases. One case was in Cutch. I know the case of a Mahomedan gentleman whom I cannot name. He was in the habit of taking opium, and he was prevented from doing that, and he then took to alcohol. I know also of the case of a man in Dholka. I took a great interest in that man. I stopped his opium, the result was he took to drinking, and he became worse. He was a young man, and was what you might call a wreck. Whether it was from the effects of alcohol or opium I do not know.

22,743. Do you mean that those who have taken opium in excess if the opium were stopped would take to alcohol, or do you mean that moderate consumers of opium would take to alcohol if their opium was stopped?—If they leave off opium they will take to some other intoxicating thing. It would not matter much whether they were taking opium in large or in small quantities.

22,744. You know that intoxicating drink is forbidden both to the Mahomedans and to the Hindus. Do you think if they were to give up opium they would take to alcohol?—The lower classes of Hindus are not prevented from taking alcohol, and many Mahomedans openly take alcohol. The gentleman that I mentioned, who was in Dholka, is a Mahomedan, and he has taken to alcohol.

22,745. (Mr. Haridas Veharidas.) Have you experience of the results of opium eating, and when people take to it generally?—If they take opium in moderation there is not any bad effect. If they take it in excess they go on from bad to worse, and become what are called wrecks. When young men begin to take opium they do so generally on account of getting into bad company. These people are vicious in other respects also, and the result is the ruin of their health and of their intellectual powers. I do not think that they acquire any vicious habits, such as thieving or lying, when they are in good circumstances. It is poverty aggravated by inability to work owing to the excessive use of the drug that produces the deterioration and the ruin of their morals. These opium wrecks are generally persons who suffer from other vicious habits and diseases, and it is not opium that produces these accompanying habits. These generally existed before the use of opium began. The opium eaters, such as Giasias, cultivators, and labourers, do not take opium in excess, and they do not suffer any evil effects. They themselves admit that they would like to break off the habit, but are unable to do so, although I have observed

The witness withdrew.

RAO BAHADUR SARDAR BECHARDAS VECHARIDAS called in and examined.

22,753. (Chairman.) I believe you are Desai of Nadiad?—Yes.

22,754. What are the duties of a Desai?—He is a medium between the Government and the tenants.

22,755. Have you any magisterial powers?—I was an honorary magistrate, but I am not doing the duty now.

22,756. What opportunities have you had of obtaining information with regard to the consumption of opium, and in what districts?—I am well acquainted with the British districts of Kaira, Ahmedabad, Broach, Panch Mahals, the Gaikwari Mahals of Baroda and Petlad, and the State of Cambay. In all these districts opium eaters are found among all classes, but owing to the enhanced price of opium the numbers are greatly diminished, being, in my opinion, only about one-fourth of what they formerly were.

22,757. What in your experience is the effect of the consumption of opium on the moral and physical condition of the people?—I do not think that the moderate consumption of opium in a regular way produces any bad effect on the moral or physical condition of the people.

22,758. Do you think there are any cases of the excessive use of opium?—Yes. Those persons who take it excessively do not keep their moral and physical condition properly.

22,759. Out of a hundred consumers how many take it in excess?—Before the duty was raised more than

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that in the gaols the habit can be broken. At the same time it should be observed that whenever they are let out they take to it again. The dearthness of the price of opium has no doubt deterred several persons from contracting the habit; but the present price is in my opinion sufficiently high. Any further increase in the price would be unjust and an unnecessary restriction on the liberty of the people. The minimum guarantee system did not in my opinion increase the consumption. There is a great difference between liquor shops where liquor is drunk on the premises or in the vicinity, where the shopkeepers can induce the customers to take more and more, and opium shops. The opium eater generally does not exceed his usual quantity. He purchases it, goes to his house, and takes it at the fixed time. The minimum guarantee system was of great use in putting an effective check upon smuggling, which is carried on on an extensive scale. The licensed shopkeepers, under the screen of licenses, smuggle large quantities, more than double or treble what they took from the Government Depôts. My impression about the prohibition of the cultivation of opium in Panch Mahals in 1878, is that it has not materially reduced the consumption of opium in that district. Although before 1878 opium was very cheap, it was not consumed largely. In 1879 we had to give some compensation to the Thakur of Limri on account of the prohibition of opium cultivation on his lands, and also on account of the failure of the rains in that year. One Chandu shop was opened at Broach, but it failed.

22,746. Do you take any stimulant as a habit?—No.

22,747. Will you not modify your assertion that everybody must have a stimulant?—I do not say everybody; I say most people.

22,748. Then it is not *must*. Those who like it may take to it, but not everybody *must* have it?—It is rather difficult to judge other people by ourselves.

22,749. You think that the generality of the people require a stimulant?—Yes.

22,750. Those who are not so learned, or so sober, and do not improve their ideas as you do would of course think that they must have something?—It is not all people who can have command over their inclinations.

22,751. So that it is not the case that everybody *must* take it as a necessary thing?—It is a difficult question, but I should say that stimulants are, as a rule, necessary with the majority of mankind.

22,752. That is your personal view?—Yes. There are many people who take alcohol, and whenever I argue with them they always say that they find it necessary, although I myself do not think it necessary for myself.

10 per cent. were excessive eaters, but at present we have not got more than one or two in a thousand consumers.

22,760. Do you think the people of India would approve of the Government prohibition of the use of opium?—They would not like to have prohibition.

22,761. What do you think their feelings would be if Government not only prohibited opium, but put an additional taxation to meet the cost?—The people would not be in a position to bear the cost of prohibitive measures.

22,762. Do you think it would create any violent and strong feeling?—No doubt it would. At present, according to the general talk of the people, they are all crying out that Government is going to abolish the sale and cultivation of opium, and they are all unwilling to see these measures taken by the Government.

22,763. If the British Government prohibited the use of opium in its own districts, do you think it could prohibit it in the Native States?—No.

22,764. Supposing total prohibition to be impracticable, can you suggest any change in the system at present followed for regulation and restricting the opium traffic and from raising a revenue therefrom?—There is no necessity to take any measures for restricting the opium, but if Government are inclined to do so, the end in view would be to a great extent obtained by increasing the present duty on opium, and by

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decreasing the quantity which may be licitly kept by one person from two tolas to one, and by reducing the number of opium shops. But the effect of this would be to drive opium consumers to alcohol or other stimulant.

22,765. Which do you think is the most pernicious thing—opium or alcohol?—Alcohol.

22,766. You state that in your opinion the opium eaters are only about one-fourth of what they formerly were. Do you think that that is a good thing?—I think the less intoxication there is the better.

22,767. Do you think it is a good thing, and do you not rejoice at their being only one fourth of the number of opium consumers that there used to be?—Yes.

22,768. Do you think statistics would confirm your view as to the reduction of the quantity consumed?—I have no statistics with me, but I am of opinion that the number of opium eaters has been lessened on account of the duty being raised.

22,769. You suggest increasing the present duty on opium and decreasing the quantity which may be licitly kept; would you advise that?—That is only by experience. When Government first increased the duty the number of opium eaters was lessened. The Government has given education to the people, and at the present time they are not so much in favour of taking opium. They see in the books they read the vices of opium eating and how opium eaters are suffering. The new generation is not taking so much opium. The taste of opium is bitter, and therefore they prefer alcohol as a stimulant.

22,770. You do not recommend at the present time that the price should be raised or that the quantity should be decreased, but you think the time may come when it would be wise to carry that out?—Yes.

22,771. What makes you think that persons would take to alcohol if they gave up opium?—I am not well

The witness withdrew.

MR. MOTIBHAI RAGHUNATHJI PANDIA called in and examined.

22,777. (Chairman.) You are the President of the Nadiad Municipality, Kaira District?—Yes.

22,778. Have you been long President?—Nearly 4 years.

22,779. Will you state what your experience has been, and what you know of the habit of the consumption of opium?—I am acquainted with several parts of Gujarat, and have a particular knowledge of the Kaira District, in which I reside. Opium consumers are found among all classes of the people. The Rajputs and Dharalas are the chief consumers. It is usually eaten in the raw state or drunk as kasumba. It is very rarely smoked in the parts with which I am acquainted. It is used by several castes at marriage and funeral ceremonies, and is also given in very small quantities as medicine to infants.

22,780. What is your opinion as to the effects of the habit?—I am of opinion that taken in moderation it does not cause any bad effect, moral or physical, on the condition of the people. On the contrary, if wholesome food is also taken, it is beneficial. In excess it is injurious both morally and physically. It acts as a stimulant to labourers when taken in small doses.

22,781. Do you think it would excite discontent if Government were to prohibit the use of opium?—The general tendency of the people is not to discontinue the use of opium for non-medical purposes.

22,782. What would they think if it were proposed that they should give it up?—They will be totally

The witness withdrew.

RAO BAHADUR RANCHODLAL CHOTALAL, C.I.E., called in and examined.

22,790. (Chairman.) I think you are President of the Municipality, Ahmedabad?—Yes.

22,791. And a member of the Legislative Council?—Yes, a non-official member.

22,792. You have received the honour of the Companionship of the Indian Empire?—Yes.

22,793. What in your opinion is the effect of the use of opium?—The effect of opium on the moral and

acquainted with those who have left opium and gone to alcohol, but the customs and company of the new generations lead them to alcohol. There is the enticement of other friends which induces them to take alcohol.

22,772. You think that persons of the class who used to take opium will take alcohol in the future?—Yes.

22,773. Have you known persons who have given up opium and taken to alcohol as a stimulant in its place?—I have heard of many cases. I know of certain princes who used to take opium, but they have given it up, and they prefer alcohol as a stimulant.

22,774. (Mr. Haridas Veharidas.) Perhaps you know the quantity of opium used in connexion with the ceremonies and the social gatherings on the death of your grandfather, and also on the death of your father; from that would you say that there was a decrease in the consumption of opium?—My grandfather died in 1851 or 1852. In that year, I suppose, nearly three maunds of opium were consumed for the purpose of treating the guests.

22,775. And how much was consumed at the death of your father?—My father died in 1881, and in that year not more than 10 lbs. were used by the guests.

22,776. You also know that there are many social occasions when kasumba is offered to the guests. Have you noticed any decrease in the amount of opium used on those occasions?—Yes, there has been a great decrease. Formerly when there was a marriage people would come from the villages to visit us and we were obliged to give them kasumba, but nowadays when people come to meet us and we order our servants to no one is drinking opium. When there is a marriage procession, or anything of the kind, and people come to visit us, kasumba, used to be given before they commenced eating, but now that practice is abandoned and nobody is taking opium in that way.

unwilling to bear any portion of the cost of prohibitive measures.

22,783. What would Native States think if they were asked to prohibit opium?—It is not desirable to prohibit the sale of opium, except for medical purposes, in British India, either in the interests of habitual consumers or that of trade. As I think the sale should not be prohibited in British India, the same is my opinion as regards prohibition in Native States.

22,784. I suppose there are a certain number of excessive consumers, are there not, who do themselves harm?—I have no personal knowledge of excessive use.

22,785. Are you a Brahmin?—Yes.

22,786. Brahmins never have used opium much?—No, formerly they did not use it, but nowadays they do.

22,787. Do people who have had an English education take to opium?—No, I have not heard of them taking opium, but sometimes I have heard they take alcohol.

22,788. Do you think the present system of regulating the use of opium that exists in British India can be improved in any way—can you suggest any improvement?—No, I do not know of any new system.

22,789. (Mr. Haridas Veharidas.) When you say "the general tendency of the people is not to discontinue the use of opium except for non-medical purposes," do you mean that the people have increased their use of opium, or that they would not like to see prohibition of the use of opium except for medical purposes?—I mean the prohibition of the use for non-medical purposes, not the increased use of it.

The witness withdrew.

physical condition of the people is not good. Some people consider that a little opium does good in old age, but I have seen many instances in which very old people have kept their health very well without opium or any other kind of intoxicant.

22,794. What do you think the general feeling of the people is in respect to the use of opium?—I consider that the general disposition of the people is against the

use of opium for non-medical purposes, although there are certain classes of people with whom it is customary to offer opium to their guests. As education extends, and opium becomes dearer, this practice seems to be diminishing.

22,795. What would the people say if the Government put on an extra taxation to meet the loss?—I think that the people will not be willing to bear in whole or in part the cost of prohibitive measures.

22,796. In your opinion is it advisable that the British Government should prohibit the use of opium except for medical purposes?—Total prohibition of the sale of opium in British India is not advisable, because of the outcry it will create amongst consumers, but I think that its consumption should be gradually curtailed.

22,797. Do you think the Native States would agree to it?—In some of the Native States the consumption of opium is greater than in British India, and it will, therefore, be more difficult to extend the prohibition to them.

22,798. What measures would you suggest for improving the present system?—I would suggest the gradual raising of the selling price of opium so as to dissuade people from beginning the habit of using opium. At the same time Government should adopt every practicable measure to prevent opium-smuggling.

22,799. You said that you have seen many instances in which very old people have kept their health very well without opium or any other kind of intoxicant; have you not seen also many people who take opium and keep their health very well to a great age?—Yes; but those who take a moderate quantity, and can afford to have proper nourishment with it, are able to keep their health well; but the poor people who cannot have nourishing diet with it do suffer in their constitution. That is my opinion.

22,800. Are there many consumers among your work-people in the mills?—There are some. We generally employ women and children more, and with them, I think, the great curse is alcohol. Perhaps that is doing more harm than opium. There are very few opium eaters, and we have never had any person dismissed on account of opium eating. Many were dismissed on account of alcohol. Out of the three chief sources of intoxication I consider alcohol the worst; the next is ganja, and the third is opium. They are all bad things; but there are degrees, in my opinion.

22,801. Were the people who had to be dismissed for the abuse of alcohol common workpeople or people in the position of overseers?—Both sorts. The higher and lower classes of people. Those taking country liquor.

22,802. I suppose the people who, perhaps, are most given to the use of opium are the Rajputs Girasias?—I think the Kolis, who are inferior Girasias. I think they are more among the classes of Hindus at Gujarat. They are consuming more opium than the other classes.

22,803. These are people who live in the country villages?—Yes. Some of them live here, but most of them live outside. I observe that the custom of eating opium is diminishing; it is less than it was in former days. Those who have an English education do not like opium eating. Though their parents are opium eaters the children give it up; but unfortunately if they are not under proper control those young people will go to alcohol. It is not because they have left opium that they are obliged to take to alcohol, but it is the change of education, the change of example, that now induces them to go to the other kind of thing.

22,804. A sort of change of fashion?—Yes.

22,805. I suppose if the price of opium were raised very much it would be very difficult to stop smuggling, would not it?—I do not think it would be so difficult as some people suppose, because at present the temptation to smuggle is not small. Opium is not bulky, it can easily be smuggled, and Government require to be very vigilant and very careful in detecting it. If the price is raised a little more I do not think it will be much more difficult to prevent smuggling. It will have a very good effect on the new generation, because as they cannot afford to pay a very high price, they will not contract a habit of opium eating. The unfortunate people who have got the habit will not be able to give it up, but their children will. If you go into a village and ask why the habit is not so common as it was, one of the reasons they give is, "It is too dear for us now to take to opium eating; we do without it." This

dearness has had some effect on the total consumption, and the total consumption will further decrease. Of course a little exertion might be required on the part of the officers to prevent smuggling, but it is not very difficult. Of course I would not say put a very high duty at once, but it might be a little increased. Those who have unfortunately got the habit might be treated differently. That is the only way I can see how it can be curtailed.

22,806. (Mr. Pease.) Do you think there has been injury or benefit to the general health by the decrease in the habit of taking opium through the increased price?—There has been no injury through giving up the habit of opium eating. I do not think the people do suffer. It is in particular diseases, such as asthma, that it does good as a medicine; but for a person enjoying good health it does no good in my opinion.

22,807. Do you approve of the alteration of the law doing away with the minimum guarantee, and the selling of licences?—Yes, I approve.

22,808. Perhaps you can tell me what your experience is?—The minimum guarantee means this—it creates a motive for the person who takes the farm to sell a particular quantity. If he is not able to sell that quantity, he has to pay a penalty, so that he will try to induce people to purchase as much as he possibly can. When that is taken away he will work more honestly, and in a more straightforward way. Therefore, I think the abolition of the minimum guarantee system has been a benefit as regards opium in this district. I think there is no reason why it should be reimposed.

22,809. You agree with the evidence given by Mr. Lely, that the effect has been good?—I was not present at the time he gave his evidence; but I think it is good. It will curtail the consumption a little. There will be no temptation for any middleman to increase the consumption.

22,810. (Chairman.) How do you think the vendors could increase the consumption?—In the case of alcohol they could increase the number of shops, or do something or other that way.

22,811. Would the vendor be allowed to open more shops?—It depends on the magistrate. With the magistrate's permission the vendor can open more or less.

22,812. Without opening more shops do you think the vendors can sell more?—In the case of opium they cannot do so; but they can do a very great deal of harm in the way of alcohol. It is very true that a person who takes opium would not take more than his usual dose, but he can gradually increase it.

22,813. All shopkeepers will sell as much as they can, will they not?—Yes, because they get profit.

22,814. How did the minimum guarantee make the vendor sell more than he otherwise would?—He would exert himself more if the interest was created for him to do so. He would not care if he was not suffering any penalty—he would be rather indifferent whether he sold a little more or less. It would not matter much as he would only lose his profit; but here besides losing his profit, he would have to suffer a penalty.

22,815. But the principle was, was not it, that the sum of the minimum guarantee vend, should be fixed after inquiry as to the amount that had been sold in past years?—Yes, but it is liable to abuse.

22,816. If the system was worked properly it would be fair enough, but it is liable to be used unfairly; is that what you mean?—Yes.

22,817. The system was intended to stop smuggling?—To stop smuggling, and create an interest for the middleman to stop smuggling and other things.

22,818. (Mr. Haridas Veharidas.) Do you not think that if opium were prohibited except for medical purposes, the people would take to alcohol, which you consider to be a more vicious habit?—I have not observed any case of that kind,—that a person who has left opium has gone direct to alcohol. There are a certain class of people—the Peditars, Brahmins, and high-class people—who will take opium without any objection, but they will not go to alcohol if opium is stopped.

22,819. But if opium were stopped, and there was no supply of opium for those who use it, do you not think those people would take to alcohol?—Mahomedans or high-class Hindus would not take to alcohol, on account

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of their religion. They would take to bhang or some other kind of intoxicant.

22,820. But there are some Mahomedans and Hindus who take alcohol?—The respectable people do not take it openly; they do it secretly.

22,821. When there is a probability that they may take to alcohol, do you not think some stringent measures are necessary in regard to that before opium is dealt with?—I am of that opinion. Before Government takes any active measures about the prohibition of opium they should take some steps to stop alcohol among the Indian people. If they did this it would be considered a great boon by the people.

22,822. (Mr. Pease.) You gave us your views with regard to the minimum guarantee; will you also tell us

The witness withdrew.

RAO BAHADUR CHUNILAL VENILAL called in and examined.

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22,826. (Chairman.) You have served Government for a good many years, I think?—44 years in four collectorates, in Thana, Ahmedabad, Kaira, and Broach as deputy-collector.

22,827. You are now pensioned?—Yes.

22,828. What class of people is the use of opium most common amongst?—The use of opium is most prevalent among Rajputs, Girasias, Musalmans, Kolis, Bhats, Charans, and Ghadrils. The Kunbis and some members of the higher castes use it less freely.

22,829. What is the distinction between Girasias and Rajputs?—Some of the Girasias are of Rajput caste. They are called Girasias because they enjoy gas and water allowance from Government. They are the cultivators. A Girasia would not give his daughter in marriage to a Rajput, but a Rajput would to a Girasia.

22,830. What are the Ghadrils?—They are a class of buyers who go about to different Girasias.

22,831. (Mr. Haridas Vekaridas.) What are Charans?—Charans, Ghadrils, and Bhats are nearly alike.

22,832. (Chairman.) What is your experience as to the effects of the opium habit?—I consider the moderate use of opium to be beneficial especially in the old age, and in checking diseases of various kinds. It sharpens the intellect and strengthens the system. It does not produce disease. The moral condition of the opium consumer is certainly much better than that of the user of alcohol.

22,833. Did you ever find it necessary to take it yourself?—Only on one occasion when I had to travel 9 miles in a monsoon. The road was impassable for a cart, and as I could not get a pony I had to walk. I saw I would not be able to do the journey; but I was advised to take a small pill of opium, and with great reluctance I took it. I performed the journey of 9 miles on foot, and at the end I did not feel fatigued.

22,834. How would the people regard an order of Government prohibiting the use of opium except for medical purposes?—In my opinion the people consider the prohibition of opium for non-medical purposes a grievous interference, and they would be most unwilling to bear, in whole, or in part, the cost of prohibitive measures.

22,835. I suppose you would consider that the sale of opium should not be prohibited?—In my opinion the sale of opium, except for medical purposes, in British India should not be prohibited. Such a prohibition could not be extended to Native States. It would be undesirable, both politically and financially. I do not suggest any change in the present system for regulating and restricting the opium traffic, and for raising revenue therefrom.

22,836. Do you think the present system of Excise is good, or can you suggest any improvement?—I think the present system is good. They are gradually improving it, and perhaps may find room for still

The witness withdrew.

what your views are with regard to the selling of licences by auction?—I do not think that is a good thing at all. I have given it as my opinion that as regards alcohol Government should give licences—that the middlemen or farmers should not be employed.

22,823. What is your view with regard to the selling of licences for opium?—I do not know about opium. I have not seen much injury done by the middlemen as regards opium; but as regards liquor shops Government is losing a good deal, and are stimulating the consumption.

22,824. (Chairman.) By middlemen you mean the farmer?—Yes.

22,825. And he has under him shop-sellers?—Yes.

further improvement hereafter. I do not think the system has reached perfection yet.

22,837. How do you regard the abolition of the minimum vend guarantee?—I think it cuts both ways. The minimum guarantee system is in one way good and in another way bad. The abolition of it is also one way good and in another way bad. For instance, if the system was in force, it would be the business of the farmer to see that his sale came up to the amount guaranteed, and that illicit opium is not imported. In so as to bring it up to the amount stipulated by him. So in one way it was injurious, and in another way it was beneficial. The abolition was also beneficial and injurious. When a farmer had to sell his opium up to the amount guaranteed by him, of course he would

22,838. Properly worked, the sum guaranteed ought always to be less than the probable sales, ought not it?—Yes, that was the intention of the rule.

22,839. If that intention was properly carried out, then, I suppose, there would be no disadvantages in the rule?—No.

22,840. On the other hand, the advantage is that it gives the licensed vendor a strong reason for not buying smuggled opium?—Yes.

22,841. (Mr. Pease.) It would have the effect, would it not, during the earlier months of the period, of making the licensed vendor anxious to sell a large quantity of opium, in order to make sure that at the end of his term he had got up to the quantity stipulated?—The sale would not depend upon the months. Sometimes one shopkeeper might be able to sell 10 times more than another shopkeeper in the neighbourhood. Owing to one or two marriages or deaths among the Rajputs and Girasias, they may require a large quantity of opium.

22,842. You say you consider a moderate quantity of opium to be beneficial; you do not take it yourself. Would you advise other people to follow the course you have adopted?—I would advise other people not to take opium for pleasure, but I certainly should advise them to take it if they needed it.

22,843. You would advise people to abstain from opium except when they require it for health?—Of course healthy people do take it in very small quantities. I should say that in moderation the minimum quantity is 3 grains, and the maximum, 9 grains. It does a great deal of good to people who take that quantity. I have known several cases in which people suffering from asthma, consumption, and bowel complaint have checked those diseases by taking opium. Opium is not good when taken for pleasure's sake; but everything is bad. Alcohol is bad, ganja is bad, bhang is bad; and I should say that daily food is bad—if taken in excess it might cause indigestion.

22,844. (Chairman.) Which of those drugs do you think the most injurious?—Alcohol; next ganja, and then opium, if taken in excess, but not in moderation.

DARASHA HORMASJI BARIA called in and examined.

22,845. (Chairman.) You are, I think, Chief Medical Officer, Dhrangadra State, Kathiawar?—Yes.

22,846. What school of medicine do you belong to—are you a graduate of the Grant Medical College, Bombay?—Yes.

22,847. Will you state what opportunities you have had of observing the use of opium among the people?—I have been connected with this State for the last 12 years, and my experience as regards opium habit in others extends over this period and is confined to this State only. The classes of people who generally resort to the habitual use of opium are Rajputs, Khawas (servant class), Bharwads (shepherds), Kathis and Charans (native bards). About 3 per cent. of the population are opium habitués. Besides this figure, there are others who take it on special occasions, such as marriage and death occasions, holidays and occasions of reconciliation between two parties. Most of the habitual consumers of opium contract the habit by following the example of others, and some of them use it for medical purposes, e.g., those suffering from diarrhoea, dysentery, colic, neuralgia, rheumatism, asthma, &c. As far as my knowledge goes, opium is not used as a prophylactic against malaria in this part of the country. Most of the habitual consumers take about five to seven grains morning and evening, i.e., about 15 grains per day. Some only use it in a solid form, but most of them use it as a watery solution. Hardly anybody smokes opium in this State.

22,848. You say "about 3 per cent. of the population"; do you mean 3 per cent. of the total population or 3 per cent. of the adult males?—3 per cent. of the total population itself.

22,849. Have you included in that the giving of it to children?—No, not children: the habitual consumers of opium.

22,850. What is your opinion of the habit upon the people?—As far as my experience goes, there is no moral or physical deterioration of persons who take opium habitually in a moderate quantity, but as regards those who take it in a large quantity there is sooner or later some lowering of the moral and physical powers. As compared with the habit of taking alcohol, opium taking is a less injurious habit, and the latter does not tell upon the constitution so much as the former. Opium even when taken in more than moderate quantity is far less injurious in its immediate and subsequent effects than alcohol also taken immoderately. Opium tends to keep up the moral and physical stamina of persons who use it in a moderate quantity. Its habitual use does not tend to shorten life; in fact some people seem to live to a green old age who have been taking opium from early manhood. After being once used to a habit of taking opium the habit cannot be easily broken off. If forced to so, the consumer suffers in constitution or resorts to some other and more injurious narcotic substances, such as alcohol, hemp, &c.

22,851. Do you think that the habit is going out as education increases?—I believe it is a little, but decreasing if anything.

22,852. Is that decrease balanced by an increase in the drinking of alcoholic liquor?—I cannot exactly say.

22,853. How is the opium habit regarded by the people?—As far as my experience goes the people in general do not look down upon habitual opium con-

sumers, but in fact they are as a rule indifferent to this question. They would not like to put any restriction on the sale or use of opium for purposes other than medical. Opium consumers are as a rule such an innocent set of people, that they are hardly noticed in a wrong light by the masses of people. On account of these causes the people would have no reason to take any prohibitive measures against the use and sale of opium, much less to bear, in whole or in part, the burden of any prohibitive measures that may be taken.

22,854. By "noticed in a wrong light" you mean, I suppose, looked upon as wrong-doers?—Yes.

22,855. Your opinion is that the sale of opium should not be prohibited?—No, it should not.

22,856. In the Native State in which you are employed, how would a request that they should prohibit opium be regarded by the Durbar?—So far as I can see, the Durbar would not take the request kindly.

22,857. (Mr. Pease.) You say "forced to give up opium" the consumer suffers in constitution or resorts to "some other more injurious narcotic substances," can you tell us any instance you have known of that?—If people are forced to give up opium, they suffer from diarrhoea or sleeplessness, or some other ailment.

22,858. I ask whether you can tell us of cases where this happened?—Yes, I have seen some cases like that in which people who have been forced to give up opium actually suffered.

22,859. How were they forced to give up opium?—Their relations or friends may have induced them to give up the habit, or sometimes people themselves give up the habit; and then they either resort to opium again or take some other narcotic substance, such as hemp—something to stimulate them.

22,860. You have observed that that has been the custom?—Yes.

22,861. You say that "opium consumers are an innocent set of people"; do you mean that none of the bad people are consumers of opium?—I mean that opium eating does not lead to crime.

22,862. Is it not a fact that some of the worst characters are opium consumers?—Not so. The only things that can be attributed to them are petty thefts occasionally. As a rule they are people of good moral character. Opium does not spoil their morals.

22,863. What is the practice of people of bad moral character in regard to stimulants?—Alcohol spoils the morals worse than anything else.

22,864. (Mr. Haridas Vekaridas.) Perhaps you mean to say that opium eaters are not immoral characters because they eat opium; do you mean to say that?—Yes.

22,865. Their immorality is just the same as other people's?—They have lower moral tone than the others.

22,866. But total abstainers from any stimulant are not, of course, immoral?—Not for that reason only.

22,867. They are moral in the same way as other people?—I mean to say that those who take opium are not worse moral characters than others. In fact they are a better-behaved set of people than those who resort to other stimulants, other narcotics, such as hemp and alcohol.

The witness withdrew.

PRABHASHANKAR MAKARAJI BHAT called in and examined.

22,868. (Chairman.) You are the Naib Diwan of the Dhrangadra State in Kathiawar?—Yes.

22,869. What experience have you had of the consumption of opium in Dhrangadra State?—I am acquainted from my lifetime with the Dhrangadra State, of which I am a native. From my experience I state that generally Rajputs, their menials, Kathis, Charans, cowherds, and shepherds, and also some Mahomedans, Banias, Brahmans and others consume opium in this State. About 3 per cent. of the population are habitual consumers of the drug. There are others who take it on special occasions, such as marriage, death, festivals, &c., and also as a sign of reconciliation between two parties. Most of the habitual consumers have formed the habit by following the examples of

others, whilst some of them use it for medicinal purposes. Most of the habitual consumers take about 10 to 15 grains per day. Some of them use it in solid form, but most of them use it in liquid form. Opium is very rarely smoked in this State. As far as my experience goes moderate consumption of opium does not deteriorate moral or physical condition of the consumer, nor does it produce laziness or indolence. It imparts more staying powers; but excessive use of the drug enervates the constitution and in some cases perverts the moral senses. Moderate habitual use of opium does not shorten life. In my opinion the people of India are not disposed to have the use of opium stopped for non-medical purposes. The people consider opium as a harmless drug, and consequently its con-

Mr. Dar-
Horma-
Baria
(Dhrang-
dra State.)

7 Feb. 11

Mr. Prab-
hashankar
Makaraj
Bhat.
(Dhrang-
dra State.)

Prabha-
shankar
Makaraji
Bhat,
(Dhrangadra
State.)

7 Feb. 1894.

sumers are not generally looked upon in any degrading light. The consumption of opium having been generally considered innocent, the people of India would not, in my opinion, be willing to bear in whole or in part the cost of prohibitive measures. In my opinion the sale of opium in British India, for purposes even other than medical, should not be prohibited, nor could such prohibition be extended to the Native States with which I am acquainted. Nor any further restrictions in the production and sale of opium are desirable, because such restrictions will prove calamitous to the opium-eating people, and will give place to the use of other alcoholic and harmful drugs. Nor in my opinion the existing arrangements in regard to opium with the Native States in Kathiawar could, with justice, be terminated, even if it were thought desirable to impose any further restrictions, on the production and sale of opium in British India.

22,870. Are there any classes of people in your State who are especially criminal—who commit burglaries or robberies?—No, not any special class.

22,871. What is the commonest crime in your State?—Thefts and robberies.

22,872. What sort of people generally commit robberies?—Generally Kolis.

22,873. Are Kolis opium eaters?—Some of them; not all.

22,874. Do Kolis also drink alcohol?—Most of them.

22,875. At what age do people generally take to eating opium in your State?—At the age of 20.

22,876. Is not that very young to take to eating opium?—They contract the habit by following the examples of others. Their friends press them to do so, and they are tempted.

22,877. Is it not a bad habit to take to at the age of 20?—It is certainly bad.

22,878. Among 100 opium eaters, how many do you think eat it in excess?—Only two or three.

The witness withdrew.

MR. LALUBHAI SAMALDAS, called in and examined.

22,888. (Chairman.) I believe you are Revenue Commissioner at Bhaunagar?—Yes.

22,889. Your father was Diwan of the State?—Yes, and my brother is so at present.

22,890. What is the size of the Bhaunagar State?—About 2,860 square miles.

22,891. Can you tell us roughly what the gross revenue is?—About 40 lakhs.

22,892. Can you tell us anything about the opium habit in the Bhaunagar State?—In this Bhaunagar State the races that chiefly use opium are Rajputs, Kathis, and Musalmans. Even amongst these races the habit is, as far as I am aware, falling off. The new generation therein is, generally, not addicted to the use of this drug; though it is possible they may take to it in their old age, when, according to their belief, it is useful as a powerful tonic. In all the other races the cases of opium-eating are few, and these are generally due to persons beginning to take it as medicine, and afterwards not being able to give it up, or by long contact the opium-eaters of the other races they contract that habit. Sometimes labourers use it after a day of hard work. It is customary amongst Rajputs, Kathis, &c., and sometimes amongst well-to-do Kanbis to offer kasumbha (mixture of opium with water) to guests.

22,893. What effect has the habit upon the moral and physical condition of the people?—The effect on the moral condition is not so bad as it is alleged. It is not incentive to crime, though it generally leads to indolence. In some cases where petty thefts are attributed to opium-eating, they are not the effects of opium, but are due to the persons feeling very badly the want of money to buy opium, which to them is more important than the bare necessities of life. The physical condition of the people using opium is generally weaker compared to the people not using that drug, though in some cases that drug is said to strengthen the physique, but such cases are few.

22,894. What is the general feeling in regard to the proposal to prohibit the use of opium, except for medical purposes?—This question cannot be answered definitely, for the people of India are not of one mind

22,879. Do many people take to it for pleasure, as a luxury; or do they take to it for their health?—Some of them take it for medicinal purposes, while others take it for the purpose of getting more staying power to enable them to work hard. Some people take it for pleasure.

22,880. Do you find that people who take opium in excess are mostly amongst those who take it for pleasure?—Generally I find such cases amongst the lower classes, as cowherds, shepherds; not among well-to-do classes.

22,881. Is that because they cannot feed themselves properly, that opium does them harm?—Yes, generally that is the reason.

22,882. Have you ever heard how it was that opium came to be prohibited in Kathiawar?—When the Kathiawar Political Agency was first established, Government prohibited the growth and sale of opium.

22,883. How did the British Government get suzerainty over Kathiawar?—The British Government succeeded the Peshwa.

22,883a. After fighting the Peshwa, they succeeded to his dominion the country?—By Treaty rights.

22,884. Have you anything else to say?—Yes, I am instructed by His Highness to state that the views I have expressed are also the views of the Dhrangadra State.

22,885. (Mr. Haridas Veharidas.) If the British Government ceased to supply you with the quantity of opium agreed upon for the consumption of the State, what would you do?—We should request Government to restore the *status quo*.

22,886. What was that?—The Peshwa's State had a right to grow and sell opium. That right should be restored to the Kathiawar States.

22,887. That means the obligation would be cancelled?—Yes, when one part is cancelled, the other part is cancelled, too.

as regards the use of opium for non-medical purposes. The Brahmins, Banias, and such of the Rajputs, Musalmans, as are educated, are against the use of opium, while the majority of uneducated Rajputs, Musalmans and others look upon the use of opium with favour.

22,895. Do you think that the educated people are in favour of prohibition being enforced by law?—I do not say that they are in favour of prohibition, but they, themselves, would not like to take opium. They are indifferent.

22,896. If opium were prohibited it would mean that a law would have to be passed, and that if anybody used opium, he would be punished like a criminal, and put in gaol. That is the case now in Burma—a great many people are put into gaol for using opium. What would be the general public opinion about that?—It would be decidedly against it. I do not think Government can do it—at least, they ought not to do it, even if they can do it. It would not be advisable.

22,897. What would the people of India think, if prohibition were enforced, and if extra taxation had to be imposed to meet the loss of revenue?—I think the people of India would be unwilling to bear, in whole or in part, the cost of prohibitive measures.

22,898. What is your opinion with regard to prohibiting the growth and sale of opium?—I do not think it would be advisable to prohibit the growth and sale of opium in British India. The number of people using opium is so large, and the habit of taking it is so difficult to give up, that total prohibition would lead to much discontent and a great deal of misery. Moreover, it is quite possible that, if the sale of opium were prohibited, those of the people who now use opium would begin taking alcohol, which would be more injurious physically and morally. As the prohibition, in my opinion is not advisable in British India, the question about extending the prohibition to Native States does not require any reply; though I may add that even if the growth and sale of opium be prohibited in British India, such prohibition cannot be extended to Native States.

22,899. You say that such prohibition cannot be extended to Native States; but in your Native State there is prohibition of the growth of poppy?—Yes. It was first prohibited in 1820. Major Barrington issued an order by which it was prohibited. All the Chiefs of Kathiawar submitted a petition to Government in 1887, and I would submit a copy of the memorial to the Commissioners.* The views of the State are expressed at full length. It gives the history of the prohibition of opium in Kathiawar. The Government wanted the States to sign a Treaty by which they would bind themselves to accept all the regulations in force in British territory. We objected to that, and we said: "The effect of our accepting this obligation would be, that any regulation which the British Government make in relation to opium, would at once have force in our territories without any reference whatsoever to their rightful and independent rulers. That would be in absolute breach of all those sacred, those inviolable, and those oft-repeated pledges, as regards the security of our independence and abstention from interference in our internal affairs, which the British Government have solemnly given, and hitherto observed, and which we have no hesitation in declaring bind us more than anything else to the throne of England by the ties of loyal friendship and of common interests. Once break down the

The witness withdrew.

Dr. SHIVNATH RAMNATH, L.M.S., called in and examined.

22,905. (Chairman.) Are you a graduate of the Grant Medical College?—Yes.

22,906. I believe you are in charge of Sir Jasvatsinghji's Dispensary at Bhaunagar?—Yes.

22,907. How long have you been in charge?—Fifteen years.

22,908. What have you observed with regard to the opium habit in Bhaunagar?—Opium is largely used by the Kathi and Rajput classes in these districts on all occasions when friends and relations meet, and the preparation and distribution of the kasumbha is most important in every one of their entertainments—religious and social. Of the other classes, some of the so-called opium-eaters are those to whom the drug may have been commenced in the earlier period of their life for medical purposes, some are those who take to the drug to stop the usual general debility of advancing age, and a small number use it as an article for mental relief or enjoyment.

22,909. What, according to your observation, is the effect of the habit upon the moral and physical condition of the people?—There is little particular to note about the moral and physical condition of opium-eaters in general, and such degradation of a few only of the opium-eaters is mis-attributed to the drug. Instances can be quoted of persons taking very large quantities of opium who have enjoyed vigorous health and long life, and with immunity from injuries and diseases which attacked and proved fatal to others. It is in those cases of opium-eaters only who are reduced to poverty that those conditions suffer on account of want of food; because opium, to persons habituated to its use, is an article they are more urgently in need of than the bare necessities of life, and they must provide for, even at the expense of the latter.

22,910. Is it regarded as a bad and disgraceful habit?—Not among the classes who consume it.

22,911. What would the people think of the prohibition of opium?—They would not like it. They complain of, and some are unable to buy opium at the present price, and will be totally unwilling to bear, in whole or in part, the cost of prohibitive measures.

22,912. You are against any prohibition, I suppose?—Yes.

22,913. Do you yourself, as a medical man, think that it is a good thing for the people of this country to take opium in old age?—Not necessarily.

22,914. But you think it does good to some people?—Yes.

22,915. What kind of people should you recommend to take it in old age?—Very old people who have to earn their bread by physical labour.

22,916. You think it supports that sort of persons?—Yes.

* See Appendix XVI. to this Volume.

"wholesome check created by these pledges, and there will be occasions more than enough when the British Government will find it desirable to act upon that fatal precedent, which, it is apprehended, will eventually cost us some of our best cherished and highly valued rights and privileges, and seriously impair our integrity, which has been time after time guaranteed by the wisest British Statesmen."

22,900. The States of Kathiawar were sort of tributary States under the Peshwa and Gaekwar?—Yes; we pay our tribute, and we are free to do everything else.

22,901. The Government, therefore, naturally has stronger power of interference than it has with the Independent States?—Yes.

22,902. (Mr. Pease.) You are aware that in Lower Burma all opium consumers by registering themselves can purchase the drug?—I had no knowledge of that.

22,903. You are personally opposed to the opium habit?—I myself do not take it.

22,904. (Mr. Haridas Veharidas.) If the Government were to stop the supply for consumption, would they consider themselves free to grow it?—Government ought to give us power.

22,917. We have been told by some people that opium is an article of mental relief and enjoyment. Do you think it does harm to people who take it for enjoyment and mental relief like that?—If it is not followed up by plenty of good food it does harm.

22,918. Have you seen many people who have injured themselves seriously by taking too much?—Yes.

22,919. Have they ever come to you in the hospital to ask you to try to cure them of the habit?—Yes, I have had four cases of people coming to me to try and cure them of the habit.

22,920. To what classes of people did they belong?—I do not remember exactly what caste they were. I believe one was a Brahmin.

22,921. Did you cure them?—Yes. We do not give opium to any patients in the hospital. I have had 20 cases of opium eaters admitted into the hospital for different complaints. Four of them came to try and leave off the habit, and they left the hospital non-opium-eaters. None of them got opium while they were in the hospital.

22,922. Why was their opium stopped in all the cases while they were in the hospital; do you find that opium eating interferes with the use of other drugs?—I do not like the habit. If they can leave it off it is another thing.

22,923. How do you compare the opium habit with the alcohol habit?—Alcohol is worse than opium. As far as my experience goes, the alcohol poisoning cases were violent, and the opium poisoning cases were not violent at all. People addicted to alcohol often commit crimes, but opium-eaters rarely commit crime. They injure themselves by taking opium in excess, but they are not likely to commit any crime.

22,924. Do you find that the opium habit produces any particular kind of disease of the tissues, or anything of that sort, or does it merely lower the general health?—It lowers the general health by causing a diminution of all the secretions.

22,925. (Mr. Pease.) You have said that some people complain that they are unable to buy opium at the present price; you would not be in favour of its being sold at a lower price?—I would be in favour of it.

22,926. You think it would be a general advantage to the people to be able to buy it—to those who cannot buy it now?—Yes. There are some very poor people who are in the habit of taking opium. They have to beg for the money to buy their opium with.

22,927. (Mr. Haridas Veharidas.) You say you are in favour of lowering the price as it would be a benefit to those who are already in the habit of taking opium?—Yes.

22,928. But would it not also facilitate the means of obtaining the drug by those who are not addicted to the habit; do you not think it would be an injurious thing

Mr. Lalubhai
Samaldas,
(Bhaunagar
State.)

7 Feb. 1894.

Dr. Shivanth
Ramnath,
(Bhaunagar
State.)

Dr. Shivnath
Ramnath.
(Bhavnagar
State.)

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to extend the use?—Education would be a better means of stopping the habit.

22,929. If deterrent measures are to be taken, the higher the price the greater the deterrent?—If you increase the price to twice the amount a person who buys 1 pice worth of opium would have to pay 2 pice. That is not much for him. If he begs for 1 pice he would beg for 2 pice.

22,930. In your printed statement I see that you say that opium eaters often use it for stimulant as others take a cup of tea?—Yes.

22,931. A person in the habit of taking tea could, perhaps, give it up without much inconvenience or

pain?—I believe the pain in leaving off the habit is a matter of degree in the cases of both tea and opium. As opium eaters are not so well educated they cannot curb their minds so well as tea drinkers would. They feel themselves more wretched without a dose.

22,932. You think the pain would be more sentimental, and not that a man would really have more pain or difficulty in giving up the opium habit than in giving up tea?—He will have a motion or two more, and he can have medicine for it.

22,933. So far it would be more painful?—It is a matter of degree.

Adjourned to 11 o'clock to-morrow.

At the Holkar College Hall, Indore.

SIXTY-SIXTH DAY.

Thursday, 8th February 1894.

(Section A.)

PRESENT:

Mr. R. G. C. MOWBRAY, M.P., IN THE CHAIR.

Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. A. U. FANSHAWE.

Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

MIR MUNSHI IMTIAZ ALI called in and examined (through an interpreter).

Mir Munshi
Imtiaz Ali,
Minister.
(Bhopal
State.)

Feb. 8, 1894.

22,934. (Chairman.) I believe you are Minister of Bhopal?—Yes.

22,935. I believe you have brought a Yaddasht from Her Highness the Nawab Shah Jehan Begam of Bhopal?—Yes. It is as follows:—

1. If native chiefs exercising full powers be asked to put a stop to opium cultivation, a difficult question will arise; that is to say, as long as the cultivation of opium is not of the nature of a criminal act, neither the cultivators of opium can be justly punished, nor can it be stopped. If the duty be increased, it will neither stop the cultivation nor consumption. Habitual opium-eaters will certainly continue to use the drug no matter how high the price may be at which it is available. Should they give up the use of it, it is feared that they may be attacked by dangerous diseases, such as diarrhoea, catarrh, &c., which may have fatal results.

Under such circumstances the commission of crimes and ruin to the people may be anticipated.

2. The land revenue which is now derived from the cultivation of opium will be lost if it is put a stop to.

3. The Darbar will also lose the income which is derived from the export of opium.

4. The cultivators of opium will suffer immense loss, land will be thrown out of cultivation, and no other crop, of an equal revenue value, can be found to take its place from which advantage could accrue to the State.

5. The local traders who deal in opium are sure to suffer heavily. For a large number of them lay out money in the cultivation of the poppy, and when the opium is ready it is exported to other countries. If the cultivation of this drug is put a stop to, it is greatly feared that general discontent will result among cultivators, labourers, and traders, and it is also apprehended that this step will occasion extensive outbreaks and serious crimes.

6. The cultivation of opium is no innovation—it has existed for thousands of years. It will be a difficult task to explain to the ignorant people why, after all these years, it is now to be put an end to.

7. I estimate roughly that the State of Bhopal and its subjects will suffer a loss of not less than 12 lakhs yearly if the cultivation and export of opium be stopped. My Minister will give the exact details of this loss.

8. If the British Government undertake the responsibility of making good the losses that the native States will suffer by discontinuing poppy cultivation, and at the same time will bear the losses that must also ensue in British India, and, furthermore, withdraw from their trade (in this drug), I am of opinion that no just and lawful taxation will ever make up for the loss that will be sustained. If a new tax were imposed to make good such loss, the people of India would not be able to bear the burden thereof.

9. In my opinion the cultivation of opium should not be stopped. For opium is not so deleterious as has been described; it is far better than alcohol.

Will the British Government consent to stop opium cultivation merely for the sake of some imaginary benefits as represented by a body of *padres*, whose experience in administrative matters cannot be considered reliable?—Never!

10. Besides the losses detailed above, I consider that the prohibition of opium cultivation and trade in Bhopal will be entirely contrary to the terms of treaty engagements between the British Government and the Bhopal State.

The Government of India have by virtue of treaties allowed this State full independent powers, more especially in revenue matters, and Government will never approve, in the face of the terms of the treaties conferring those powers, of interference in a purely revenue matter of such vast moment as the cultivation of and trade in opium; which would occasion, not only to the Bhopal State, but also to cultivators and traders, enormous losses. For, throughout Malwa and Bhopal, a great portion of the revenue is derived from opium cultivation, which is extensively carried on. If the cultivation and trade of opium be stopped or restricted, very large losses will be incurred by the State, culti-

vators, and traders. In these circumstances, a summary prohibition of cultivation would not only be difficult, but seems to be impossible. If prohibited by weight of superior authority, it would result in immense losses to the States concerned, and would be keenly resented by the chiefs.

In my opinion, therefore, it is in no way wise to stop or limit the cultivation of opium. Other Chiefs will, I presume, also hesitate in giving their consent, for as the Bhopal State is estimated to lose yearly 12 lakhs of rupees if the cultivation of opium is to cease, other Darbars will similarly suffer losses which they will not be able to bear.

11. I have already instructed my Minister to submit to you full details in writing, and I hope he will do so.

22,936. Will you now lay before us any statement that you desire to present on your own account with reference to the subject before the Commission?—There are two points worthy of consideration with regard to this:—(1.) A large number of men consume opium in this State. About 75,000 men whose age is over 20 years consume opium. (2.) When once a man commences opium, then it is difficult to leave it off. If its use be stopped, it makes a man ill of dysentery and other diseases. Opium is given to children up to the age of three or four years. By its use children do not cry, and therefore allow the females to carry on their household and other duties without interruption. People must take some stimulant. Ganja and charas are used by low men, bhang would not be enough as a substitute for men who take opium, and therefore they would take to alcohol in place of opium. Opium is cheaper than alcohol. The use of country liquor even would cost in a day as much as the use of opium would cost in one month. It is incorrect to say that the dose of opium increases gradually. There is always more tendency to increase the dose of alcohol than opium. The use of alcohol is the cause of many fatal diseases.

Drunkards are always turbulent, but opium eaters are not. Opium cultivation is the most advantageous—no other crop can vie with it. Cultivators of opium get a net profit of Rs. 10 per bigha. About 25 per cent. of cultivators cultivate opium. The others do not cultivate poppy simply because they cannot get opium land to cultivate. Opium cultivators are always well off. Sugar-cane takes the whole year, whereas opium takes only four or five months to get to maturity. Sugar-cane requires watering in the hot weather mostly when water becomes scarce. Wheat will not pay even the cost of irrigation. Bhopal State exports 1,580 chests of opium annually. Its trade is not only advantageous to those who export it, but also to those who deal in it in the State. A sum of Rs. 14,60,000 is invested in the trade of opium, which would be idle if opium cultivation be stopped, which gives an annual profit of Rs. 3,50,000 to the traders. This State would lose Rs. 3,33,313 annually if cultivation of opium be stopped. Jagirdars of the State would have to suffer a loss of about three-quarters of their income if the prohibition be carried out; and it is feared that they might adopt the dangerous proceedings of their ancestors. If once adopted, this calamity would spread like wild-fire and ruin the country; it would be difficult to check it. Prohibition of cultivation of opium is therefore dangerous, and should not be attempted. A perusal of the treaty, dated 26th February 1818, between the East India Company on one side and the Bhopal State on the other shows that the British Government has no such right. This State has always been loyal, and has always carried out the conditions of the treaty strictly. Bhopal chiefs have always been assured that the Government would not interfere in internal affairs of the State. Therefore it is hoped that the Government would not introduce a change that would cause serious loss to the State, traders, and cultivators, and ruin the country. Interference in such matters is opposed to the policy of the British Government. The trouble and inconvenience that this prohibition would cause to opium eaters have been described above. To overcome this they would try to get opium at any price. Opium would be smuggled and the opium cultivation would be carried on stealthily. If it be proved beyond doubt that opium is injurious mentally or physically or cuts short life, prohibition of its cultivation would be incumbent on each State. But when we see that it is not so, and that the opium eaters of Malwa are as healthy and strong as non-eaters of the N. W. P., and also when we look to the pecuniary losses that would be caused to the State, cultivators, and traders, as well as the dangerous results it is likely to produce in the

country, and will only be supplanted by alcohol, which is costly and injurious, I am sure no one would have the least hesitation in saying that the opium cultivation should not be stopped.

22,937. Can you tell me the number of bighas under poppy cultivation in the State of Bhopal?—25,724 bighas in the average of three years.

22,938. I understand that that represents about one-fourth of the irrigated area of Bhopal?—Less than a fourth.

22,939. What is the State revenue rate on the irrigated land in Bhopal?—The average rate is about Rs. 11 or Rs. 12 per bigha.

22,940. Is it the same rate upon all irrigated land whether it grows poppy or other crops?—The assessment is taken on the irrigated area at the rate I mention; but when the State is resettled at the end of 10 years, if it is found that any land has been thrown out of cultivation, it will be necessary to reduce the rate.

22,941. Therefore, if the cultivation of poppy were prohibited the rates should be reduced generally, and it is to that that you attribute a loss of revenue to the State?—Yes.

22,942. You say that the Bhopal State exports 1,580 chests of opium annually; what export duty does the Bhopal State charge per chest?—Rs. 12 per chest.

22,943. What is the retail price of opium as sold in the bazaar to the consumers?—The price varies; the average is about Rs. 6 per seer.

22,944. Do I understand that there are no excise regulations or license fees charged in Bhopal State?—There are no licenses at all.

22,945. Could you give any detail of the way in which the sum of 3½ lakhs to the traders is made up in your statement?—I estimate the capital employed in the State in the opium business at Rs. 14,16,000, and on that capital I estimate a return of 24 per cent., which accrues to the merchants in two ways; in their dealings with the cultivators, the advances made to them and the interest on those advances, and the subsequent profits made in commerce.

22,946. Do you reckon that that capital could be employed in any other way, and if so at what rate of interest if poppy cultivation were prohibited?—A portion of this capital might be employed in other modes of commerce, but not the whole of it. Because the other profitable commerce has already had its own capital devoted to it.

22,947. The estimate of 3½ lakhs is just 24 per cent. on the capital invested; you have taken it as a loss on the whole capital?—Of course if any portion of the 14 lakhs were to be employed in other channels of commerce it would be necessary to reduce the item of 3½ lakhs; but at present it is impossible to say to what extent it could be reduced.

22,948. Are there any treaties between Her Highness's Government and the British Government relating to fiscal matters, except the treaty of 1818 to which you have referred?—There is no other formal treaty between the British Government and the Bhopal State relating to the special point to which I allude with regard to the interference of the British Government. My remarks and my opinion are based, not only on that treaty, but on the general procedure and relations existing between the British Government and the Bhopal State, which have been continually proceeding since the date of that treaty.

22,949. There is no special treaty of any kind with regard to opium?—None.

22,949a. (Mr. Wilson.) With regard to the question of interest on capital invested in the trade, what difficulty would there be in investing it, if not in trade, at all events in other ways, such as railways and public stocks?—As to railways the native merchants of this country, the Bhopal State in particular, are not accustomed to invest their money in railways. They do not understand that kind of business, and if they were to purchase promissory notes the utmost interest they would get would be 4 per cent.

22,950. Does the objection to railways extend also to a variety of other investments, such as we are accustomed to in England—shares in companies, Government securities, and so on?—In my experience I have not known of these Hindustani merchants investing in shares.

22,951. You have stated in your evidence that people must take some stimulant, is it not the fact that a

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great number of persons in India are precluded by their religious obligations from taking stimulants?—When I say that people must take some stimulant I mean those who are accustomed to it.

22,952. Those who have contracted the habit?—Yes.

22,953. May I take it that you consider that opium eating is very common in Malwa and not common in the North-western Provinces?—Yes, certainly.

22,954. It is so common in Malwa that you are obliged to go outside Malwa to get a standard of comparison?—Practically, so far as my observation goes consumers and non-consumers are equally healthy in Malwa. Therefore it would be difficult to institute a comparison between men who do not consume opium in Malwa and men who do not consume opium in the North-western Provinces. I should like to produce two men, one an opium eater and one not, and I should like you to say which is the opium eater.

22,955. (Mr. Fanshawe.) I understand that there is a regular land revenue settlement in force in Bhopal for ten years?—The new settlement is for ten years, part of the old settlement is for 20 years, and it has not yet expired.

22,956. There is a fixed settlement in force throughout the State?—Yes.

22,957. Under this settlement are the revenue rates on irrigated and unirrigated lands cash rates?—Universally cash.

The witness withdrew.

RAM KRISHNA MAHIPAT called in and examined (through an interpreter).

Ram Krishna
Mahipat.
(Dhar State.)

22,965. (Chairman.) I believe you are Kamasdar of Dhar?—Yes.

22,966. What is a Kamasdar?—Administrator of a district comprising town and country round the headquarters of the city of Dhar.

22,967. You have been for many years connected with the revenue administration of the State of Dhar?—20 years.

22,968. Is Dhar one of the Malwa States of Central India?—A portion of Dhar is in Malwa and a portion is in Nimar.

22,969. You have some information to lay before us with regard to the cultivation and production of opium in your State?—I am well acquainted with the mode of cultivation and production of opium, and can describe it in detail if required to do so. Opium cultivation is distinctly popular in this State. The production varies according to prices. With low prices the least productive land is thrown out of cultivation, but on good land no other crop can advantageously replace opium. It is a troublesome crop, and if the cultivator could find a crop that would pay approximately as well as opium, he would undoubtedly prefer it; but no such crop exists. Even if export should cease, opium would always be cultivated for local consumption, which is quite sufficient to keep up the price to the level which would make good opium land pay. The agriculturists here rarely grow opium on all their land, but only on the best part, and they appreciate the crop particularly as one that brings a certain return of ready money. Any interference with cultivation would cause serious loss and widespread and dangerous discontent. The number of consumers, occasional or habitual, is very large; but I am unable to give accurate figures. Probably about 30 per cent. of the population take opium daily, and many more take it occasionally. Abuse is exceedingly

The witness withdrew.

WASUDEO TRIMBAK KAPSY called in and examined.

Wasudeo
Trimbak
Kapsy.
(Dhar State.)

22,974. (Chairman.) I believe you are Principal of the Dhar College?—Yes; it is called the college, but it is a school.

22,975. Is that under the State management of Dhar?—Yes.

22,976. You have lived in Dhar 11 years and have been in the service of the State?—Yes.

22,977. You have at the request of the Dewan tried to obtain as much information as possible regarding

22,958. Both on irrigated and unirrigated lands?—It is cash on all descriptions of lands.

22,959. In estimating the loss to the State if poppy cultivation should be prohibited, what is the crop which has been taken as the crop that would have to be substituted for poppy?—Principally wheat would be substituted, and to a certain extent grain, and one or two other crops like linseed.

22,960. What is the cash rate which you have taken in estimating the loss?—I have deducted Rs. 10 and left Rs. 2 the rate per bigha.

22,961. The rate for those crops is Rs. 2 per bigha, and you have taken the difference between Rs. 2 and Rs. 12 in calculating the loss?—Yes.

22,962. I understand that there is a Mahomedan population of nearly a lakh in the Bhopal State?—Approximately.

22,963. Is it the case that there is an habitual use of opium among that section of the population?—Approximately about a fourth of the Mahomedan population are habitual consumers.

22,964. In this matter would you draw any distinction between the Mahomedan population and the rest of the population, or do you think that the consumption is pretty much the same throughout?—The percentage is about the same. It does not include children. The children up to four years of age, whether Hindu or Mahomedan, get opium, but they are not included in this estimate.

rare. It is but rarely smoked, but most commonly taken as kasumbha. Children generally get opium during the first two or three years of their lives, and this preserves them from fever, diarrhoea, and other ailments. The habit is resumed later on in life; and from long and extensive experience I can say that it never is productive of evil, but generally improves the health of the consumer. Malarial fever is at certain times exceedingly common here, and the villagers would suffer much more than they do if they had not got opium. All classes of the community consider occasional opium consumption as an innocent pleasure, and would consider restrictions as tyrannical and unjustifiable. No Native Government has ever tried to interfere with the domestic habits of the people to that extent. I can, if desired, give details regarding production and consumption, and an estimate of the loss that would be caused by total prohibition, but the extent of discontent that would be caused by any attempt to interfere with the earnings and daily habits of the people cannot be measured by mere considerations of the loss in money.

22,970. Is there any difference in the cultivation or consumption of opium between the part of Dhar which is in Malwa and the part which is not?—There is more in Malwa.

22,971. Can you tell us what proportion of cultivators in the Malwa districts of Dhar cultivate opium?—I have no figures available to enable me to answer the question.

22,972. Is it a large amount?—I believe $\frac{1}{5}$ th of the cultivators in the Malwa portion cultivate opium.

22,973. (Mr. Wilson.) You state that about 30 per cent. of the population take opium daily; do you include the entire population, or do you refer to adult males?—Children are included in the calculation.

the cultivation of opium in the State. I understand you are personally acquainted with many opium traders, cultivators, and consumers?—Yes.

22,978. Can you give me any facts with regard to the amount of opium cultivation in the Dhar State; do you draw any distinction between the portion of Dhar State which is in Malwa and the portion which is not in Malwa?—Yes; the only distinction that can be made is that in Nimar much opium is not grown but it is in Malwa.

22,979. You have given us certain figures, are they figures for the whole State?—Yes.

22,980. I suppose they principally concern the Malwa part of the State?—They include the other part, but there is not much opium there.

22,981. I see that you give the number of acres on which opium is cultivated at 9,162?—Yes.

22,982. You mean acres?—Yes, if turned into bighas it would be nearly 21,000.

22,983. Then you calculate that it produces 2,625 maunds of opium, and the approximate value is Rs. 5,25,000?—Yes.

22,984. You calculate that about 12,000 families, agriculturists, or 60,000 persons, nearly one-third of the population of the State, are interested in the production and sale of opium?—Yes.

22,985. With regard to the State interest in opium, can you tell me what is the State rate upon poppy lands?—It varies.

22,986. Is there any difference between poppy land and other irrigated lands or is there the same rate?—The opium land is taxed from Rs. 4 up to Rs. 15. The average rate would perhaps be Rs. 9 $\frac{1}{4}$. There are four classes of opium lands.

22,987. For other irrigated lands which grow other crops than opium, what is the rate?—Other land of a poor sort is taxed Rs. 3 or 4.

22,988. Have you made any calculation of what the loss to the State would be in land revenue, supposing the cultivation of poppy were prohibited and other crops grown?—It would come to Rs. 1,43,000 loss to the State in revenue, to which may be added the income derived from customs.

22,989. That, I understand, is the loss which you estimate—the difference between the land revenue which can be obtained by the State upon poppy, and the revenue which would be obtained on other rates if other crops were substituted?—Yes.

22,990. What in your opinion would be the most probable crop substituted for opium if the growth of the poppy were prohibited?—No other crop would be substituted as profitable as opium. Others may be substituted, but they will not yield so much profit.

22,991. Can you give any idea of what would be most probably substituted?—Generally wheat. To some extent it is done even now. In some portions wheat is grown.

22,992. With regard to the loss to the State, you say further that there would be a loss of customs duties?—Yes.

22,993. Is there an export duty on opium in the State?—Yes; crude opium is not exported. Manufactured opium is sent, and the export State duty on one chest of opium is Rs. 10.

22,994. What number of chests annually are exported from Dhar?—Last year the number of chests was 725 $\frac{1}{2}$.

22,995. Then that would come to Rs. 7250?—Yes.

22,996. Are there any other profits derived by the State from the opium cultivation?—The total income derived from customs on crude opium within the jurisdiction of the State is Rs. 14,699.

22,997. Does that include the Rs. 7250?—Yes.

22,998. Is there any other item of loss to the State?—There are other losses.

22,999. You estimate the losses to the State at Rs. 1,58,663?—Yes.

23,000. I understand that opium production in the last few years has shown a tendency to fall off?—The opium production has diminished to some extent during the last few years on account of low prices. When prices are high it pays to sow poppy even in poor land. When prices are low only the better class of land is cultivated in this way. With low prices, wheat, &c., pay better than opium on poor land, but no crop can replace opium on good land.

23,001. Besides the loss to the State there are about 12,000 agriculturist families, or 60,000 persons, interested in the production and sale of opium. Have you any figures as to the loss you estimate would result to the cultivators?—The loss to the cultivators is Rs. 83,958.

23,002. How do you arrive at that?—They lose Rs. 3 per bigha.

23,003. Is that the difference in profit which you calculate between growing opium and growing wheat, for instance?—Yes, a loss of Rs. 7 per bigha.

23,004. That is the total of Rs. 83,958?—Yes.

23,005. With regard to the traders in opium, what are your figures with regard to the losses which might be estimated to them?—The loss to the traders is divided into two heads. The export traders lose Rs. 36,275, the local traders lose Rs. 3,828. Altogether the loss would be Rs. 40,103.

23,006. Is that the total loss which you estimate to the traders of Dhar?—Yes.

23,007. Is there any other item of loss that you wish to bring before the Commission?—The loss to the village blacksmiths, coppersmiths, and so on, those who have to do with the cultivators, Rs. 28,452.

23,008. Making altogether Rs. 68,555?—Yes. The total loss under the four heads would be Rs. 311,176.

23,009. What do you think would be the effect on the feeling of the people if prohibition as proposed were carried out?—This loss, coupled with the imposition of new taxes, would certainly cause deep, widespread, and dangerous discontent. The same discontent would be felt by all consumers to whom opium is either a necessity or one of the innocent pleasures of life. Any measures tending to restrict consumption would lead to increased mortality and illness, and whatever the actual increase might be, a very large proportion of ordinary mortality and disease would be consumers be attributed to prohibitive measures.

23,010. Turning to the consumption of opium in the Dhar State, have you any estimate of the number of the occasional or habitual consumers in the State?—A rough estimate might be given—about 30 per cent. including infants. The habitual adult eaters would not be more than 10 or 11 per cent.

23,011. Is the proportion of consumers in the Malwa district larger than the proportion in the Nimar district?—Yes, there are Thakurates in the Malwa district.

23,012. The proportion there is higher than in the other parts?—Yes.

23,013. At a rough estimate you put it at 30 per cent. all through?—Yes, taking all the population.

23,014. Is there any opium smoking?—No, it is nearly unknown.

23,015. In what form is opium consumed in Dhar?—It is drunk as kasumbha and eaten in a solid form.

23,016. What is the ordinary dose?—It varies from fractions of a grain to four or five grains.

23,017. Is there any tendency to increase the dose?—There is no tendency.

23,018. What is your general opinion with regard to the use of opium?—It is considered beneficial, and as a means of pleasure exactly as a European would take wine. Abuse is exceedingly rare, and the consequences of taking opium as taken here do not in any way appear to be injurious. Opium consumption is not known ever to have caused crime, while alcohol drinking frequently has this effect. Among the Bhils, who take less opium and more alcohol than other classes, murders and other crimes are more common, and in many cases distinctly attributable to alcohol. Opium consumption in moderation is not deprecated by anybody, and occasional or habitual moderate consumers are not held in low esteem on that account. Nor are they in any way incapacitated for any kind of work. My distinct opinion, after long acquaintance with opium eaters, is that opium does no harm whatever. A stimulant is frequently required, or, if not absolutely required, at least desired, and if the people could not get opium, a large proportion would take to the far more pernicious alcohol, or possibly to ganja and similar things.

23,019. (Mr. Wilson.) Is your college a large one?—No; it does not teach boys for the higher examination; it teaches up to matriculation.

23,020. You have told us two or three times that opium does not do harm?—Yes.

23,021. Do you approve of your students taking it in their present state?—They might have taken it when younger.

23,022. You have no objection?—They do not take it now.

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23,023. Have you any objection to their taking it?—If it is taken for ordinary purpose I have no objection.

23,024. If they take it habitually when they are not ill do you approve of it?—I do not think they would take it when they are not ill.

23,025. If you would rather not answer my question you need not do so. The question is do you approve of young men who are not ill taking opium habitually?—I do not approve of it.

23,026. Why not?—Because it will not do good unless there is a necessity for taking it. If they took it without necessity I would not approve of it.

23,027. You have told us that production has diminished during the last few years on account of the low prices?—Yes.

23,028. Are you expecting those prices to improve?—Perhaps they may, there is a tendency sometimes to rise in price.

23,029. Suppose the Chinese demand should diminish, what would become of your State?—If there were no demand for the article the farmers would try to grow something which would pay them. If there is no demand for an article it is no use growing it.

23,030. You do not think that the State would be ruined in that case?—Of course it would be ruined. There is no other thing to substitute.

23,031. Do I correctly understand you to say that you think the ordinary dose is not more than four or five grains?—Yes, the ordinary dose. Those who take it simply in order that they may be able to work the better for it, generally take it in small quantities.

23,032. We had a witness yesterday who told us that in his State the ordinary dose was about three mashes; that is not in your experience?—Those who are adults and have taken it for a long time may perhaps take so

The witness withdrew.

much; it will not do harm to those who are inured to it.

23,033. Am I to understand that there is a very marked difference between your State, where the ordinary dose is up to four or five grains, and the State represented by a gentleman yesterday who said that the ordinary dose was about three mashes?—Certainly, three mashes represent a larger quantity than three or four grains. That is true, but as far as my knowledge goes I think they take it only in very small quantities.

23,034. (Mr. Fanshawe.) In speaking of an ordinary dose do you mean the amount taken at one time or during the day?—Only once.

23,035. Only once?—They take it two or three times; what I have mentioned is one dose; they generally take it twice, once in the morning, once in the evening. By a dose I mean a quantity taken at one time.

23,036. You would draw a distinction between the Rajputs in your state and the rest of the people?—Yes. They take more.

23,037. Have you a fairly large Bhil population?—We have.

23,038. Is the habit of taking opium common amongst them?—Not so much. They do not take opium so much, only a few take it.

23,039. In speaking of opium being grown on poor land when prices are high, are you referring to irrigated land?—Yes, but not so fertile.

23,040. Irrigated land of an inferior sort?—Yes.

23,041. Have you a fixed land revenue settlement with cash rates in Dhar?—Yes.

23,042. Can you tell me within what limits your irrigated land rates vary?—From Rs. 3 to Rs. 15.

RAO BAHADUR VISHNU KESHAVA KUNTE, B.A., called in and examined.

23,043. (Chairman.) I understand that you are Superintendent of the Dewas State, Senior Branch?—Yes.

23,044. You have lived in Malwa from your birth, and your official experience dates from 1853?—Yes.

23,045. During the last 20 years you have come in contact with thousands of opium-eaters, and during seven or eight years you have held charge of the Dewas State, Senior Branch, and have had opportunities of knowing much about opium-eaters and drinkers?—Yes.

23,046. What opinion have you formed with regard to the result of the habit?—I can say without hesitation that its moderate use, so far from undermining the physique, tends in many instances to improve it. Many an old man sustains his strength and is able to do his work well with the help of opium. Opium is kept in almost every house for purposes of medicine. Women of the house use it even without the intervention of a doctor, vaid or hakim, and with good effects. The majority of Hindu women, and many Mahomedans too, give it to their infant children up to three years to great advantage.

23,047. What is your experience with regard to opium and crime?—From my experience and intimate intercourse with opium consumers I can say without hesitation that the habitual moderate use of opium does not lead men to commit crime.

23,048. Is opium considered degrading amongst the persons you have mixed with?—The use of opium is not considered degrading by respectable people in India. Among Rajputs, who are not inferior to any other class of the Hindu society in respectability, the use of opium is specially prized. Among other castes its use, though not general, is not considered degrading.

23,049. I understand that you have come to give us the facts with regard to the production of opium in the Dewas State, Senior Branch, the revenue derived from opium, and the loss sustained by the State in the case of the prohibition of opium cultivation?—The area under opium cultivation, in the Dewas State, Senior Branch, is 9,053 bighas and $8\frac{1}{2}$ biswas, each bigha measuring 165 feet square. The quantity of opium produced in one year is 1,334 maunds and 194 seers. Out of this, 116 maunds and 94 seers are locally con-

sumed, and 1,218 maunds and 10 seers are exported. Within the past ten years the area under opium cultivation has permanently fallen by about 10 per cent. of this fall the area under opium cultivation varies from year to year to the extent of 4 or 5 per cent., owing to various causes. No other crop can so profitably be cultivated in the place of opium. The members of their families, who help them in cultivation, is about 20,000, at an average of four for each. The total number engaged in opium cultivation thus comes to 25,000, or nearly one-third of the entire population of the State, which is 77,000 in round numbers. The average production of poppy milk per bigha in the various classes of land is as follows:—

1st class land	-	-	74½ seers.
2nd ditto	-	-	5½ "
3rd ditto	-	-	3½ "
General average	-	-	54 "

The land revenue is assessed for a term of years, and not at each harvest. The land is roughly classified and then assessed. The average rates per bigha for the various classes of land are as follows:—

1st class land	-	-	13½ rupees.
2nd ditto	-	-	10½ "
3rd ditto	-	-	7½ "
General average	-	-	10½ "

The cultivation of opium is not extending. It may be said to be contracting slowly. The Darbar officials do not seek to extend it. The cultivation of opium is popular among the people, as compared with other crops, owing to the fact that no other irrigated crop yields a return equal to that derived from opium. Inclusive of the rent payable to the State as land revenue, the expenses of cultivating opium, and of the crop which precedes it in the rainy season, come to about Rs. 36-6-2 per bigha. The receipts derived by the cultivator from the sale of opium and of the crop which precedes it come to about Rs. 40-2-0 per bigha. The profit to the cultivator in cash thus amounts to Rs. 40-2-0 less, Rs. 36-6-2 expenses and amounts to Rs. 3-11-10 per bigha. But this is not all the profit that he derives. For three months of the year he himself and the members of his family labour in the cultivation of opium, and derive their subsistence therefrom. These are the months during which no other crop can engage that

labour, and but for the opium cultivation, the maintenance of the cultivator and his family would cost a great deal. Most of the opium land is *dofastli*. The crops which ordinarily precede opium are maize, paddy, black gram, chilli, &c. Maize, the Indian corn, which is the staple food of the cultivator, suffices for his wants and those of his family for three or four months. The dried stalks of the Indian corn serve as fodder for his cattle, until grass is cut and the jawari stalks also become available. The other crops are not generally used by him as food. They are sold in order to meet a portion of the Sarkar demand. The poppy seed is separately disposed of by the cultivator. The price per mani of 240 seers is from Rs. 20 to Rs. 25. The average produce of poppy seed per bigha is $3\frac{1}{2}$ maunds of 20 seers each. The poppy seed which is not used locally is exported to Indore, Ujjain, &c. The quantity thus exported approximately comes to 5,000 maunds of 40 Government seers each. There is much local trade in poppy khali and poppy oil. Poppy heads and dust are not separately sold, and they fetch no price. Except in the city of Dewas, no arrangements exist for vend of opium by retail sale. At the Dewas city the right of selling retail opium is farmed. The retail price of opium is half a tola per anna, or Rs. 10 per seer. The amount of land revenue derived from the cultivation of opium is Rs. 1,03,630-8-3. The tax levied on opium chick is one rupee per dhari in two of the parganas and a little more in the third. It produces annually Rs. 11,122-1-0. Another tax on the export of crude opium is levied at one rupee per bag of 24 dharis in two of the parganas and a little more in the third. It annually yields Rs. 515-4-6. Another tax called "Tulai" is levied on chick at 4 annas per dhari. The proceeds of this tax amount to Rs. 2,668-15-0. The revenue derived from the retail sale of opium in the city of Dewas amounts to Rs. 375. Thus the land revenue and taxes derived from opium come to Rs. 1,18,311-12-9. The opium trade is not yet a losing one. It, however, threatens to become a losing one. The exporters of opium from the manufacturing towns now find it difficult to dispose of the stock they have in hand. Merchants who take crude opium to the manufacturing towns have hitherto been able to sell it there at some profit. If the production of opium were to cease, or be stopped, the loss would fall on (1) the State, (2) the cultivator, (3) the trader, (4) the village artisans, such as the carpenter, the blacksmith, the chamar, &c., and (5) the labouring population. (1.) The State, including the Jagirdars, Istamrardars and Thakurs, will not be able to collect the full assessment now levied on opium land, and the share of its loss will be represented by the revenue now derived from opium minus that which can be levied on crops substituted for opium. This will amount to Rs. 76,403-4-3. Supposing that it will be possible to levy Rs. 5 per bigha as assessment on the land now under opium cultivation, the land revenue realised will amount to bighas 9,053 biswas $8\frac{1}{2} \times 5 =$ Rs. 45,267-1-0. Deducting this amount from derived from opium, the net loss of land revenue will amount to Rs. 58,363-7-3. Add to this amount Rs. 3,358-9-0, which will be lost on account of cesses appertaining to that portion of land revenue which will be lost, and also Rs. 14,681-4-6, which are collected as taxes on opium. Thus the total loss to the State will come to Rs. 58,363-7-3 + Rs. 3,358-9-0 and Rs. 14,681-4-6 = Rs. 76,403-4-9. (2.) The cultivators will lose the profit which they now realise in cash from the cultivation of opium. Their loss will amount to Rs. 33,855-13-0 at Rs. 3-11-10 per bigha. This is exclusive of the money which will be required for the subsistence of themselves and their families during three months of the year. This will be about Rs. 30 for each cultivator, or Rs. 1,50,000 for 5,000 opium cultivators. (3.) The traders' loss will be the loss of profits which they now realise from opium. This will amount to Rs. 16,013 at Rs. 1-8-0 per dhari. (4.) The village artisans will lose the remuneration they now get from the cultivators. (5.) The labouring population will lose the work which they now get in connexion with opium. Opium cultivation engages them from December to April. No other crop will require labourers during these months.

23,050. Do you wish to make any remark with regard to any particular figure that you have given us in your statement?—With regard to the estimate of Rs. 5 per bigha, on reconsideration, I think that figure is an over-estimate.

23,051. You think it would not be possible to get so much as Rs. 5 assessment on the substituted crop?—Yes.

23,052. Therefore, in your present opinion, the claim on behalf of land revenue would be somewhat larger than the figure you have stated?—Yes.

23,053. Have you any opinion as to the right of the British Government to interfere with the Native States in such a matter as the cultivation of crops?—The Native States have a right to allow to be grown in their land any crop, and the British Government would not, I humbly think, be justified in preventing them from allowing opium to be grown in it. So long as China demands opium the Native States will justly claim the right of exporting direct to China opium grown in their territory, even if the British Government abolish the existing scales at which opium is weighed, previous to being exported.

23,054. Do you consider the prohibition of opium cultivation likely to produce serious discontent among the people?—Yes, I humbly do think so.

23,055. What proportion of the people do you consider consume opium?—About 11 per cent.

23,056. Is that 11 per cent. of the whole population or of adult males?—It is inclusive of children—2 per cent. of children and 9 per cent. of adults.

23,057. Is there much smoking in your State?—No. Cultivators do not smoke, only some worshippers of temples who have nothing to do, who are idlers.

23,058. Are there any *chandru* shops in the State?—None.

23,059. There are no shops licensed for the sale of Chandu in the State, and no shops were *chandru* is sold?—

23,061. Do you inflict penalties on persons for smoking?—A little fine, nothing more.

23,062. Have you any general remarks to make with reference to the consumption of opium in your State?—All agriculturists and others, who follow trade involving exposure, do not ordinarily eat opium. But those who do, eat it moderately, take it equal to the size of the green gram or jawari. Gradually, the dose can be increased further a little without harm. In the case of such people, the abuse of opium is generally not known. The use of opium is often due to old age, infirmity of some sort, or liability to great exertions. In old age a moderate opium eater is able to keep up his strength and follow his usual avocations. In the case of infirm persons the same result follows. In the case of persons liable to great exertions opium enables them to grow through their work without fatigue. Opium is generally given to infants up to three years of age. The dose varies from $\frac{1}{4}$ th of a grain to a grain. It produces no deleterious effects. The use of opium is not ordinarily confined to any particular caste or castes. Men take it more freely than women.

23,063. (Sir William Roberts.) You say that all agriculturists and others who follow trades involving exposure do not ordinarily eat opium, but those who do eat it moderately take it equal to the size of green gram or jawari; how much is that?—About half a grain; that is the lowest dose; they take it thrice a day; it is the dose of beginners.

23,064. Children?—No, those who begin to take opium.

23,065. What do they get to generally?—To about 30 grains.

23,066. Is that twice a day or once?—Thirty grains for the whole day.

23,067. Fifteen grains twice a day?—Yes.

23,068. That is the common dose?—A common moderate dose.

23,069. You have seen, I daresay, bad effects from taking opium too freely?—Yes.

23,070. What effects have you seen in those cases where opium was used in excess?—They cannot get through their business well; they are lazy and indolent.

23,071. Can you give us any idea as to the proportion of opium users who take it in injurious excess in that way?—I think not even 1 per cent. or a $\frac{1}{2}$ per cent.

23,072. Do they shorten their lives when they take it to excess?—I cannot say that.

23,073. I suppose it shortens their useful lives?—It does.

Rao Bahadur
Vishnu Keshava
Kunte.
(Dewas State.)

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Rao Bahadur
Vishnu Kesh-
kara Kunte.
(Dewas State.)

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23,074. (Mr. Wilson.) You are Superintendent of the Senior Branch?—Yes.

23,075. What is the Senior Branch?—It is the big branch. There are two branches having one common ancestor. The State was divided between two sons.

23,076. Will you tell me what are the institutions for improving the administration of the State which would be abolished?—The civil and criminal courts and the schools.

23,077. Anything else?—The police and the dispensaries.

23,078. You have said that within the past 10 years the area under cultivation has fallen?—Yes.

23,079. And that it is not extending?—Yes.

23,080. And that the Darbar officials do not seek to extend it?—Yes.

23,081. Why do they not seek to extend what is so very profitable?—Because nowadays profits are so very uncertain. Prices fall and rise without our calculation. We cannot calculate upon a certain rise.

23,082. Do you think that all this compensation ought to be paid for a source of revenue that is extremely uncertain?—Yes, compensation should be paid.

23,083. For an uncertain revenue?—The amount of profit is uncertain. It is certain there will be profits, but the amount is uncertain. There will be no loss as matters stand at present.

23,084. You have said that after people begin to take it, the size of a green gram, the dose can be increased a little further without harm?—Yes.

23,085. Is it a good thing to increase it?—I have seen and talked with opium eaters and have carefully studied 2,000 cases, and I can say from my conversation and my intercourse with them that it has done no harm to increase the dose to 30 grains.

The witness withdrew.

Mr. KRISHNA RAO MULE called in and examined.

Mr.
Krishna Rao
Mule
(Dewas State,
Junior
Branch.)

23,098. (Chairman.) You are Karbhari of the Junior Branch of the Dewas State?—Yes.

23,099. Is the area for which you are minister, the same as that for which the last witness is minister?—He belongs to the Senior Branch and I belong to the Junior Branch.

23,100. The areas of the two branches are distinct—The areas from which they derive revenue?—Yes.

23,101. You were appointed to your post on the 24th March 1893. Will you tell us what previous appointments you held?—Before joining my present appointment I served the Indore State for 14 years, beginning in 1879, as Private Secretary to His Highness the present Maharaja Holkar, who was then heir-apparent, and ending as His Highness's Vakil at the Central India Agency in October 1893, when I retired from the service of that State.

23,102. What opportunities have you had of forming an opinion on the cultivation and consumption of opium?—I was born and bred at Indore, which is a large opium-cultivating and opium-trading place. I have lived in this part of the country all my life, and have had many opportunities of seeing and talking to various opium cultivators, traders, and people who use opium in some shape or other.

23,103. I believe you are here to give us details regarding opium production, export, revenue, and consumption in the Dewas State, Junior Branch, including the Thakurs under it?—Yes, I will begin with a few details regarding opium production, export, revenue, and consumption in the Dewas State, Junior Branch, including the Thakurs under it. The area under opium cultivation in bighas of 145 square feet each is 11,683½. The yearly produce of opium in maunds of 40 Government seers is 1,343½. The yearly local consumption is 113½ maunds. The amount annually exported is 1,223½ maunds. This place does not trade with China direct. The aforesaid amount of opium is, therefore, exported to the neighbouring States of Indore, Jaora, Rutlam, and Ujjain, where there are scales at which opium is weighed. The quantity of opium in the hands of traders is at present seven maunds. The annual land revenue derived from

23,086. My question was, is it, in your opinion, a good thing to increase the dose?—I think if it does no harm to those who increase it, it does good.

23,087. But it must be done gradually?—Very gradually.

23,088. If it were done more quickly it would do them harm?—I think so.

23,089. (Mr. Fanshawe.) You say that the land revenue is assessed for a term of years?—Yes.

23,090. Are cash rates payable in all cases under this revenue assessment?—Yes.

23,091. During the term of this assessment the revenue, from poppy cultivation, of course, is fixed?—Yes.

23,092. So that you would not at present be liable to any loss unless the State made a revision of revenue—any loss from the stoppage of cultivation during the period of land revenue settlement?—The State will be liable, I think.

23,093. It would probably think it necessary to make a remission, but the revenue is fixed for the term of the settlement?—Yes; but remissions will have to be made.

23,094. Is it the case that two crops are grown, as a rule, on land on which poppy is grown?—Yes.

23,095. If poppy cultivation had to be stopped, what crop do you think in your State would have to take its place?—Wheat, barley, and peas.

23,096. What is the fixed cash assessment or revenue rates on those crops generally?—Only about two rupees. It varies from Rs. 1½ to Rs. 2.

23,097. The only export duty which you levy is an export duty on crude opium and not on manufactured opium?—Yes, because Dewas is not a manufacturing town.

opium cultivation is Rs. 1,38,209-13-3. Duty on raw opium is Rs. 10,492-1-6 per year. The local export duty taken by the State is Rs. 480-12-9 per year. Another duty called Tulai, which is the same as Wazan Kashi, is Rs. 2,946-7-3 per year. Amount realised from retail sale is Rs. 410-12-0. The population of the State is 65,723, out of which 12,074, or 18·37 per cent., are estimated as engaged in the production of opium, and the per-centage of opium consumers to the total population is 10·2. The average rate levied by the State per bigha of opium land is Rs. 11-13-3. If the cultivation of opium were to cease or was stopped, the loss would fall on the Darbar, the cultivators and the traders. I make out the loss of each to be as follows:—

	Rs.	s.	p.
The loss to the Darbar -	1,06,469	14	5
" " " cultivators -	29,208	10	0
" " " traders -	17,221	12	0
Total loss -	1,52,900	4	5

23,104. Have you any general remarks that you wish to make in connexion with the proposed prohibition of the cultivation and consumption of opium except for medical purposes?—If the production and use of opium for non-medical purposes are prohibited throughout British India, such prohibition could not be extended to the Native States. The reason of this is with the Paramount Power, still I submit that they have their independence practically secured to them in matters of internal administration, such as the raising of revenue by means of taxes that may suit their peculiar circumstances. I am humbly of opinion that the British Government, even if they stopped opium cultivation in British India, would not be justified in asking Native States to do the same in their territories. The measure is fraught with very great difficulties. It is exceedingly difficult to determine what production and use of opium would be for strictly medical purposes and what would not be so. It is difficult to estimate the number of professional men that would have to be engaged with a view to determine this. In addition to these professional men, a considerable establishment will

Mr.
Krishna Rao
Mule.
(Dewas State.)

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have also to be entertained with a view to see that the prohibition is really enforced. The cost of both would be something fearful. And the question arises—who should bear the cost? It would not be proper to ask the Native States to bear it. I humbly think that it should form a part of the compensation that would have to be paid to them if they were called upon to stop opium cultivation. The question of compensation is again not very easy of solution. Compensation should, I submit, be given at present as well as potential loss. It may be practicable to estimate with some approach to accuracy the actual present loss. But it is exceedingly difficult to estimate the potential or future loss. The Native States would be quite justified in claiming compensation for both the above-mentioned kinds of loss. The amount of such compensation would be so appalling that I do not think it would be possible for the British Government, whose resources are, after all, not quite inexhaustible, to be able to provide for it. The compensation that it would be possible to give to the Native States would thus be inadequate; which, with their limited resources and with the everyday increasing and unavoidable calls for improved administration made upon them, would mean to them a very heavy financial strain which they cannot possibly bear. The use of opium is not the dreadful evil it is supposed to be by some. My experience, derived from a careful observation of opium eaters, is that opium taken in moderation is beneficial to health. It is most commonly given to the infants in this part of the country up to the age of three with great benefit to them, and they are weaned from it without the slightest difficulty and without any evil effects on their health. It is often observed to be the stay of old age. It refreshes many a toil-worn man and enables him to bear hard work and fatigue and exposure. It does not promote crime. Not only that, unlike alcohol, it brings no social degradation to those who use it, but that amongst Rajputs, who are generally recognised to be one of the martial races of India, the use of opium is considered fashionable, and is a *sine quâ non* on marriage and kindred festive occasions. When taken in excess, opium, like every other thing, is injurious, but even in cases of excess it is not as obnoxious to society as alcohol: and these cases are so few and far between that no Governmental action need be taken in regard to them. I quite agree with Dr. Ferris when he says in his evidence before the Commission that "in a country like India, having regard to the habits of the peoples, 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." "That men as a rule with rare exceptions will resort to either a stimulant or sedative" that "opium because it is a sedative absolutely prevents natives from becoming obnoxious in any way," that "the natives will have the one or the other, the sedative or the stimulant. If the Government prevent the resort to the sedative, then we must expect to find the wealthier classes giving themselves up to the more refined forms of alcohol provided 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." The prohibition of the cultivation of such a harmless drug as opium is thus indefensible. It would mean practicable financial ruin to the exchequers of all the opium-growing Native States; it would ruin innumerable traders in opium. It would bring misery to the poor cultivator and to the agricultural labourer whom no crop that could take the place of opium would give as much to live upon as opium does. All the opium-consuming, opium-trading, and opium-cultivating communities of India would resent this prohibition. It would make British rule very unpopular throughout India. The ignorant masses have already begun to attribute motives to the British Government in reference to the opium question. They are not educated enough to understand that the Government has nothing to do with the agitation, and that their attitude in reference thereto is one of strict impartiality. But it is the habit of ignorant oriental

masses to identify the Sirkar with all such movements. Some have begun to think that it is only to encourage the trade in the wines of the West that the Government have started this question, while others suspect that it is the conversion of India to Christianity that is ultimately aimed at. Ignorance dies hard, and in matters like the present one it is not the sensible few, but the unintelligent many that have to be thought of by the practical administrator. The mists of prejudice that are slowly but steadily gathering round this question may, I apprehend, gain in volume and spread far and wide. It is difficult to say what the consequences may be. So far as I can see, they constitute in my humble opinion a grave political danger which it is on no account advisable for the British Government to incur.

23,105. You have given us the average rate levied by the State per bigha on opium land; can you tell us the average rate on other crops?—About Rs. 2.

23,106. In estimating the loss of land revenue to the Darbar have you taken the difference between the Rs. 11-13-3 and Rs. 2 on the area now under opium?—Yes.

23,107. You speak of the amount exported to the neighbouring States of Indore, Jaora, Rutlam, and Ujjain; is there an export duty levied by the State on that?—Yes. I may add that it is crude opium that is exported; no manufactured opium is exported.

23,108. And is the export duty on the crude opium what you describe as the local export duty amounting to Rs. 480 a year?—Yes.

23,109. (Sir William Roberts.) You have been only about a year in the Junior Branch of the Dewas State?—Yes.

23,110. Have you ascertained what is the customary dose of those who take opium habitually?—Fifteen or twenty grains.

23,111. Twice a day?—Yes.

23,112. Much as in the other State?—Yes.

23,113. What proportion of the men, do you think, use opium habitually?—About 10 per cent.

23,114. Mostly among the elderly people?—Yes.

23,115. Do many young men take it?—Not many young men.

23,116. Is it injurious to young men?—Yes, to young men it is injurious, but not to infants.

23,117. Does it make them lazy?—It is not supposed to be beneficial to young men. The habit of taking opium is generally begun at the age of 40.

23,118. It is not considered to be injurious, but beneficial when begun at that time?—Yes.

23,119. How many people go to excess so as to produce sleepiness?—I have not been able to find out the exact number who take it to excess, but I should think, as I have said, that the cases are very few and far between.

23,120. (Mr. Wilson.) You have just said to Sir William Roberts that it is not a good thing for young men to take it?—Yes.

23,121. Will you tell me why you did not put that into your printed statements?—It did not occur to me to put it in.

23,122. Is the growth of poppy increasing in your State?—It is not.

23,123. Why not?—On account of the falling off in the prices of opium.

23,124. Suppose the prices should go on falling, what will become of your revenue?—It will be ruined.

23,125. Quite apart from prohibition?—Yes.

23,126. (Mr. Fanshawe.) Have you, like the Senior Branch, a fixed land revenue assessment?—Yes.

23,127. What is the term of years for which the present settlement is in force?—The last settlement was for 12 years.

23,128. Are cash rates charged under that in all cases?—Yes.

The witness withdrew.

Sayad Nasir Ali.
(Narsingarh State.)

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SAYAD NASIR ALI called in and examined (through an interpreter).

23,129. (Chairman.) You are general secretary of the Narsingarh Government?—Yes.

23,130. Can you give me any figures with regard to the loss which you estimate would be incurred by the State if the growth of the poppy in Narsingarh were prohibited?—The direct loss to the State revenue would be Rs. 92,750.

23,131. How do you make that up?—I have calculated that the irrigated area, whether opium is produced or not, is assessed at a certain price, deducting the amount which would be realised if another crop were sown in the land. The balance represents the loss the State would incur.

23,132. That is, loss of land revenue?—Yes.

23,133. At what rate is irrigated land at present assessed in Narsingarh State?—The irrigated land is assessed at Rs. 10 per bigha, and the assumption is that it will produce two crops, the first Indian corn, the second opium.

23,134. At what rate have you assumed that it would be assessed if opium cultivation were prohibited?—Rs. 6-4 per bigha would be the loss. There would, therefore, remain nearly Rs. 4.

23,135. Then it will be assessed at Rs. 3-12?—Yes.

23,136. Is there any other loss to the State which you have taken into consideration besides the loss of land revenue?—Rs. 30,000. Customs dues and other dues in connexion with opium.

23,137. Is there any export of manufactured opium from the Narsingarh State?—Crude opium is taken to Indore. It is not manufactured in the Narsingarh State.

23,138. Export duty is charged on crude opium?—There is a dispute between the two States of Rajgarh and Narsingarh, and to settle it, it has been decided that a certain portion of this export dues should be received by Narsingarh and a certain portion by Rajgarh. In order to insure a continuance of the arrangement, there is a post established at a certain place on the main road. It is worked under the Political Agent, and the dues are taken as the opium passes along, and the shares are given to each of these two States.

23,139. I understand the total loss which you estimate, including all heads, is Rs. 92,750?—That is only the land revenue.

23,140. And Rs. 30,000 represents the other?—Yes.

23,141. Do you put the total claim at Rs. 1,22,750?—That is the State loss.

23,142. Besides that you have estimated a loss of Rs. 1,50,000 to cultivators; can you give us any figures as to how you have arrived at that amount?—I estimate that the profit to each cultivator is Rs. 10 per

bigha. After paying the land revenue and taking into consideration all expenses.

23,143. What do you estimate the profit which the cultivator would derive from any other crop that might be substituted?—Out of the Rs. 10 there would be a loss of Rs. 8 to the cultivator.

23,144. Is that the method by which you have arrived at the total 1½ lakhs to the cultivators?—Yes, I have put the loss at Rs. 8 on the total area of the land.

23,145. How many bighas are under poppy cultivation at present?—14,840.

23,146. Is there any other item of loss which you have reckoned?—I omitted to deduct from my total of 1½ lakhs the profits which the cultivator would get from the other crop.

23,147. Then that revised estimate would come to Rs. 1,18,000?—Yes.

23,148. You have estimated a loss of Rs. 65,000 a year to the traders, how do you arrive at that figure?—The profits of the traders are now derived from two source; advances made to the cultivators, and subsequent profits in the ordinary course of trade in disposing of the opium. I calculate that the total profits of the traders per bag amount to Rs. 70. A bag is 200 lbs. weight of opium.

23,149. Does that make Rs. 65,000?—1,000 bags are produced, of which I estimate 800 go out of the State, and 200 are consumed in the State.

23,150. (Mr. Wilson.) Are you aware that the figures that you have given us do not agree with the tabulated statement that was handed in?—I am not aware of that.

23,151. Do you think that the habit of taking opium regularly is a good habit for young men from 20 to 30 years of age?—I am only taking into consideration the claims of Narsingarh. I think the habit is not a bad one.

23,152. Why do you say it is not injurious even to men of 30 years of age? At what age is it injurious?—With regard to the climate of Narsingarh I do not think it is harmful.

23,153. (Mr. Fanshawe.) Is the area, 14,840 bighas, said to be under poppy cultivation, actually under poppy cultivation, or is it the whole irrigated area?—14,840 represents the area under poppy.

23,154. Can you tell me the entire irrigated area of the State?—The total irrigated area is 28,582 bighas.

23,155. Can you tell me whether the population of the State comprises a large number of Rajputs?—About a fourth of the population are regarded as Rajputs.

The witness withdrew.

LALLA AJUDHIA PERSHAD called in and examined (through an interpreter).

Lalla Ajudhia Pershad.
(Rajgarh State.)

23,156. (Chairman.) You are a Tahsildar of Rajgarh State?—Yes.

23,157. What is the nearest English equivalent of that?—Revenue officer of the headquarters subdivision.

23,158. You have served for 15 years as Tahsildar in the State, and 15 years previous to that as a Naib Tahsildar (Deputy Tahsildar), and have thus acquired information about opium?—Yes, 30 years altogether.

23,159. What statement have you to lay before us with reference to the cultivation of opium in your State?—The trade and cultivation of opium have been carried on in this State for a very long time. It is said that when opium was not produced in other places this State used to help them. The opium produced in Rajgarh is of a high quality and is sold dear. It adds greatly to the revenue, Rs. 6,95,526, of the State. Bighas 16,091 biwas 9 are under opium cultivation, the land revenue of which at Rs. 6-4-0 per bigha amounts to Rs. 1,00,571; the cesses amount to Rs. 23,677, i.e., a total revenue of Rs. 1,24,248. Opium tends to the population and other improvements of the State. The cultivators reap a profit of Rs. 1,50,835 and traders Rs. 40,000 a year. About 1,100 bags of opium are produced annually, of which 800 are exported and 300 consumed locally. Thousands of rupees have been given to the cultivators for making wells and tanks for

opium cultivation. As the trade of opium is the most beneficial, bankers and traders have advanced money to cultivators of opium. Opium is the mainstay of trade. The traders export opium, and in exchange get other goods from foreign countries. In addition to opium, poppy produces poppy seed also, in which the people trade. Poppy seed oil is burnt in lamps; cultivators use poppy seed throughout the year; oil cake is given to cattle. If opium cultivation be prohibited, there would be a loss of oil and oil cakes as well. As poppy cultivation is the most advantageous, about 80 per cent. of men cultivate opium. The advantage from opium cultivation is that the cultivator pays his rent from opium, and the other crop he produces in that field maintains him throughout the year. This inquiry about opium has caused much anxiety to the cultivators, who cannot bear the loss that prohibition of opium cultivation would cause, as they can produce no other crop of such an advantage as opium is. Likewise Rajputs and others who eat opium habitually are anxious too. The losses would be as under:—

	Rs.
State	1,24,248
Cultivators	1,50,568
Traders	40,000
Total	3,15,103

People would object to the prohibition of cultivation of opium. In my experience of 40 years opium has never been injurious to any one. Prohibition of its cultivation would cause enormous losses. Therefore it is hoped that its cultivation will not be stopped.

23,160. You said that the opium produced in Rajgarh is of a high quality and sold dear. What is the price at which it is sold in the bazaars?—Rs. 7 or 8 per seer.

23,161. Is there a special rate on opium land for revenue purposes in the Rajgarh State?—Yes, a special rate of Rs. 6-4 for opium land.

23,162. Is that the whole rate on opium land?—There are two crops. Indian corn is the first and opium is the second. The rate for Indian corn is Rs. 3-12, and for opium Rs. 6-4.

23,163. Making Rs. 10 per bigha?—Yes, the circumstances of both States, Rajgarh and Narsingarh, are almost identical. They are adjoining.

23,164. Suppose that opium were prohibited, do you think that no more than Rs. 3-12 could be got in the land assessment?—The Indian corn would realise Rs. 3-2, but nothing more.

23,165. How much land is under cultivation?—16,091 bighas.

23,166. Is your bigha a local bigha?—172½ ft. square.

23,167. Do I understand that you have arrived at your figure for cultivator's loss by assuming that they would lose the whole profit of Rs. 10 per bigha?—No. I have deducted the profit that would still remain on the Indian corn. The Rs. 10 would be the loss solely on opium cultivation.

23,168. What do you estimate the present profit on opium to the cultivator?—The loss per bigha on Indian corn would be Rs. 2, and on opium Rs. 10. Total Rs. 12.

23,169. Do you mean that at present the cultivator gets two crops—Indian corn on which he reckons to get profit of Rs. 2, and opium on which he reckons the greater profit of Rs. 10?—Yes.

23,170. If opium is prohibited I understand that no other second crop can be grown with the maize?—If

The witness withdrew.

KHAN BAHADUR YAR MUHAMMAD KHAN called in and examined.

23,182. (Chairman.) You are minister of Jaora?—Yes.

23,183. I believe you have a statement to lay before us from His Highness the Nawab of Jaora?—Yes. I beg to be allowed to read a copy:—

Jaora, 5th February 1894.

To the PRESIDENT and the HONOURABLE MEMBERS of the ROYAL COMMISSION ON OPIUM.

MY LORD AND GENTLEMEN,

I HAVE hitherto watched with utmost attention the proceedings of the Royal Commission on Opium, of which you, my Lord, and you, gentlemen, are the honourable members, as the matter under your investigation is a most important one, in which the interests of my State as well as of my subjects are involved. I therefore seize with readiness the present opportunity afforded me of expressing to you my views on the subject. The main question for consideration regarding opium is whether the production and use of opium for non-medical purposes can be prohibited in the territories of the Native States in Central India. I am strongly of opinion that the stoppage of the growth of opium would entail ruinous losses upon the Native States in Malwa. It would deprive them of the possession of an article from which they derive the greatest portion of their incomes. Taking the case of my State, the total annual rent of land growing opium amounts to Rs. 4,20,000, or more than half of the total yearly income of the State; this revenue would be lost to the State by the stoppage of the cultivation of opium. There exist no means by which such a considerable loss can be recouped. I do not think that any other crops, such as wheat, cotton, &c. are as profitable as opium. The produce of opium is so valuable that it affords the cultivators the means for paying the rent of

opium is prohibited and Indian corn retained no other crop could follow on the maize.

23,171. (Sir William Roberts.) Is the consumption of opium non-medically very common in your State?—Yes, it is common.

23,172. Do half the people over 30 or 40 use opium?—It is generally given to children up to age of five; after that it is left off, and then it is again begun at no certain date. After 30 it is generally taken with advantage.

23,173. (Mr. Wilson.) What is the weight of a bag of opium?—100 seers or 200 lbs.

23,174. What is the price at which it is sold for local consumption?—Unmanufactured opium is sold for Rs. 5 per seer, and manufactured opium at Rs. 7 or 8 per seer.

23,175. For local consumption?—Yes.

23,176. What is the price of that which is exported from the State?—Unmanufactured stuff is not sold for local consumption, only the manufactured article. There is no rate for the unmanufactured stuff for local purposes. The export price for the unmanufactured article is Rs. 5 per seer.

23,177. And notwithstanding they sell at the same price internally and externally, they get Rs. 20,000 out of it?—The exported opium is crude opium, and on that the charge is Rs. 5 per seer; for the manufactured article locally consumed it is Rs. 7 or Rs. 8 per seer.

23,178. You say that the Rajgarh opium is a high quality and sold dear. Do you consider that a high price?—I consider Rs. 5 on unmanufactured opium and Rs. 7 or Rs. 8 on unmanufactured a good price.

23,179. Are you aware that it is much higher in some other States, and does not that lead to great smuggling?—I do not know.

23,180. (Mr. Fanshawe.) Is it the case as a general rule that maize is grown with poppy in the same year?—Pulse can be produced, but generally maize is produced.

23,181. The general rule in the State is to grow maize with poppy?—Yes.

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(Jaora State.)

the land under its cultivation at the high rate of Rs. 20 per bigha, while land growing other crops can be assessed only at Rs. 2 per bigha, a striking difference, due to the varying paying capacities of the crops. It is also worthy of notice that opium is the source of revenue to my State in other ways—the taxes levied on the exportation of manufactured opium from my State to other parts of India, and chiefly to Bombay for shipment to China, and on speculative bargains in opium, bring to the State an annual amount of Rs. 64,000. From the above-mentioned facts it would appear that my State derives annually from opium in more than one way an income of Rs. 4,84,000, which will be totally lost if the cultivation of opium is prohibited.

My jagirdars would also share in the losses, and their yearly loss would amount to Rs. 2,50,000. Besides the State and its jagirdars, the other subjects, such as the cultivators and the traders, would also be involved in losses. To the cultivators opium is the most remunerative crop, while to the traders of Malwa it is the most profitable article of commerce. It is impossible for both of them to find a good substitute for it. I estimate the loss of the cultivators to be Rs. 4,20,000, and that of the traders Rs. 1,02,000.

I have taken the opium question into my full consideration, and I have arrived at the conclusion that there are no grounds for the stoppage of the production of opium. The belief that the use of opium is harmful to the people seems to me to be quite unfounded. The consumption of opium is very general among the people of Malwa, and experience shows that its use is, without producing any injurious effects to a certain extent, beneficial to their health. Opium-eaters reach a good old age, and they mostly present a healthy appearance.

I do not think that opium makes any pernicious effects on the morals of the people; it is not an incentive to crime; on the contrary, it makes those who use it quiet and law-abiding.

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In conclusion, I would draw your attention to the fact that nothing but harm would result to the Native States and their subjects from the prohibition of the production and use of opium, and that any steps taken in this direction would create considerable discontent.

I have the honour to be,
My Lord and Gentlemen,
Your faithful Friend,
(Signed) MAHOMED ISMAIL KHAN,
Nawab of Jaora.

23,184. As Minister of Jaora you wish to give evidence on your own account?—Yes. As regards the opium question, the primary point under consideration is whether, if the production and use of opium for non-medical purposes throughout British territory is prohibited, such prohibition could be extended to the Native States. In this respect the first question that suggests itself is on what grounds the production of opium is deemed to be undesirable. As far as I think, I do not find any reason for stopping its growth. On the contrary, any restrictive measures in this direction seem to me to be most impolitic and quite uncalled for. The theory that the consumption of opium by the people of India is injurious to them, physically and morally, is fallacious. It seems that a few only have been by religious prejudice or through ignorance of the matter led to entertain it. Malwa, where opium is very generally used, offers an extensive field for observation. It is my native place, and I have passed my whole life in it. I can, therefore, claim to have some experience in the matter. To take, for instance, the case of the population of Jaora State, I say, without fear of contradiction, that more than 50 per cent. are addicted to the use of opium. People of all classes and different castes and nationalities take it, more especially the Rajputs, of whom 90 per cent. can be said to be in the habit of using opium. The cultivators also use it freely, as it sustains their bodily strength and enables them to do hard work in the fields. Opium is consumed in three ways. It is taken in pills or in the form of a solution, or it is smoked. The last method is not generally resorted to. I find that the moderate use of opium does not produce any harmful effects, physical, moral, or mental. In fact, no cases of such ill-effects have come under my notice. On the contrary, it is a general belief, and I think a true one, that in a country like Malwa, where the air is saturated with moisture, opium, if taken in a proper and in a small quantity, proves very beneficial to health. It is said that opium emaciates the body and weakens the whole system. Yes, it does, if taken in very large and immoderate doses, and even then in the cases where proper nourishment has not been obtained, otherwise the opium eaters present a healthy appearance and often live long. The abuse of opium is certainly injurious to health, but it is not generally prevalent. Of the opium eaters one per cent. only will be found to be using it in an immoderate way. Considering the effect of opium on the morals of the people, I fail to discover any connexion between opium and crime. On the other hand, I find the opium eaters to be well-behaved and law-abiding people. It is alcohol, and not opium, that has a perceptible influence in causing crime.

As to mind, its deterioration cannot be ascribed to the use of opium. Opium does not at all affect the mind. People while intoxicated by opium are found to be as clear-headed as those not under its influence. The harmlessness of the moderate use of opium is demonstrated by its being generally given without producing bad effects to the children of very tender age. There is no doubt that the prohibition of the use of opium will entail great hardship upon the people who are given to it, and it is certain that enforced abstinence from opium will lead them to indulgence in other stimulants, most probably alcohol, the free use of which would result in ruining health, causing demoralisation and bringing impoverishment.

23,185. Have you any information to give the Commission as regards the financial aspect of the question?—There is no doubt that the prohibition of the production of opium would lead to results proving disastrous to the Native States as well as their subjects. It is, in fact, impossible for the Native States of Malwa to do without opium. The revenues derived from land form the major portion of their income made up by the rent of the land growing opium. In the case of Jaora State, with the administration of which I am connected, the total annual income is nearly eight lakhs of rupees: of these the amount realised in the form of land revenue is about Rs. 6,40,000, of which Rs. 4,20,000, or more

than half of the total income, are received as rent of the opium-growing land. This revenue will be lost to the State by the stoppage of the cultivation of opium. The jagirdars and other land-owners in the State would in the same way lose an annual income of Rs. 2,50,000. This loss cannot be made up by any other means. There is no other crop which can serve as a substitute for, and prove as remunerative as opium. The land growing opium brings such valuable returns as to warrant its being assessed at the high rate of Rs. 20 per bigha of 150 square feet, the rate of assessment of land producing cereals and other crops being not more than Rs. 2 per bigha. It is this advantage that persuades the State to encourage the growth of poppy, and to increase its cultivation as much as possible. Opium is also a source of income to the State in other ways. The exportation of opium by traders from Jaora to other parts of India and Bombay for shipment to China is taxed at the rate of Rs. 30 per one chest containing 1½ maunds of manufactured opium, or in case of crude opium at the rate of Rs. 15 per maund. This tax brings to the State an annual amount of Rs. 60,000. Besides this, a tax is levied on speculative bargains in opium, very general in Malwa, and produces annually Rs. 4,000. This opium is the means by which the State acquires in three ways an annual income of Rs. 4,84,000, while the jagirdars and other landholders are benefited by it to the extent of Rs. 2,50,000. Thus the total loss to the State and its jagirdars would be annually Rs. 7,34,000—a considerable amount, which the State cannot afford to lose without bankrupting itself. I have stated before that the stoppage of the production of opium would considerably injure the pecuniary interests, not only of the State, but also of its subjects. By subjects I mean the agriculturists and the traders. The former would be prevented from raising a crop which is most advantageous to them, and which cannot be replaced. Comparing the profit derived by the cultivators from opium with what accrues to them from other crops, there is found to be an excess in case of opium to the extent of Rs. 12 per bigha. There are at present 33,500 bighas, under opium cultivation in the territories of Jaora State. Calculating the loss at the rate of Rs. 12 per bigha, the total yearly loss to the cultivators will amount to Rs. 4,02,000. As for the traders, they would also be involved in losses. There is no doubt that opium is a most profitable article of commerce, and the trade in it affords the merchants a good and sure means of acquiring profit. There are three stages of the trade at each of which the merchant gains. First, the local trade or the purchase of crude opium from the cultivators and its sale to the local manufacturers; second, the local sales of the manufactured opium; and third, its exportation to Bombay for shipment to China. Estimating the gains of the merchants at the first stage to be Rs. 6 per maund, at the second stage to be Rs. 20 per maund, and at third Rs. 6 per maund, the total gain per maund amounts to Rs. 32. The yearly produce of opium in the Jaora State territories is estimated to be 4,000 maunds: of this one-fourth is sold in crude form to residents of foreign States, while the remainder goes through the regular process of the manufacture and is exported to Bombay. According to the above calculation the trade in opium benefits the merchants of Jaora to the extent of Rs. 1,02,000 in a year. The suppression of opium would deprive the merchants of a lucrative trade.

23,186. The Commission would be glad to hear your general view of the question?—Considering the question in all its aspects, I have arrived at the conclusion that any attempt to interfere with the rights of the Native States and the privileges of their subjects in regard to the cultivation, sale, and consumption of opium will result in grave complications and will produce considerable discontent. The appointment of the Opium Commission and its proceedings have already created a feeling of alarm and uneasiness among the people. I take this as a strong indication of the temper of the public on this subject which it would not be wise to disregard.

23,187. What is the retail price of opium in Jaora?—One rupee for ten tolas.

23,188. Can you say what is the total export from the State of Jaora?—Opium is exported from Jaora in two ways. It is exported to Bombay for shipment to China in chest, that is, manufactured.

23,189. Can you give us the number of chests?—I cannot give the exact figures, because they vary. The average number of chests, I estimate, is 1,000 in the year.

23,190. What is the export duty on the manufactured opium?—30 rupees per chest which contains 1½ maunds of manufactured opium.

23,191. There is also a tax on the export of raw opium?—In a crude form. All the opium produced in the territories of Jaora does not go out in a manufactured form. There are two outlying districts belonging to our State where there are no capitalists who manufacture opium. Therefore, the traders of other foreign States buy opium in the crude form and take it out. We tax that opium in the crude form at Rs. 15 per maund.

23,192. These two forms of export duty are included in your estimate of the loss to the State, which you put at Rs. 484,000?—Yes.

23,193. You calculate the loss to cultivators at the rate of Rs. 12 per bigha?—Yes.

23,194. Is that the total profit which you estimate the cultivator derives from the cultivation of opium?—As I have said, comparing the profit derived by the cultivator from opium with what accrues from other crops, there is found to be an excess in the case of opium to the extent of Rs. 12 per bigha.

23,195. Your revenue rate of Rs. 20 per bigha on opium land is higher than we have heard in several other States. Has it been fixed long?—I have given this rate as an average rate. Our highest rate is Rs. 35 per bigha. The land in the territory of Jaora is considered to be the best producing land, the richest soil in Malwa.

The witness withdrew.

KHAN BAHADUR CURSETJI RUSTAMJI THANEWALLA called in and examined.

23,203. (Chairman.) You are Diwan of the Rutlam State, Malwa?—Yes. The present Maharaja is a minor, and I am the administrator, subject to the control of a Political Superintendent.

23,204. You are of opinion that, even if the production and use of opium for non-medical purposes were prohibited in British India, the prohibition could not be extended to the Native States, especially to those where the growth and use of opium have been quite free from restrictions?—Yes.

23,205. I believe there are three kinds of opium arrangements prevailing in the Native States generally?—Yes.

23,206. In the States of Central India generally, and in Rutlam, the cultivation and the use of opium are absolutely free?—Yes.

23,207. Are you of opinion that in Central India the consumption of opium is a deep-rooted and almost universal habit?—Very deep-rooted.

23,208. Are you of opinion that the proposed prohibition would meet with opposition—give rise to discontent, and excite a spirit of lawlessness amongst existing criminal tribes?—Yes. When a system of monopoly was tried some years ago the result was exactly what we are now afraid of.

23,209. Do you consider that the Arms Act, not being in force in the Native States, would increase the difficulty of suppressing any lawlessness that might arise?—Certainly. I do not know about big States like Gwalior or Baroda or Indore.

23,210. You have given some statistics with regard to the loss per bigha which would be incurred by farmers and cultivators in your State; would you explain to us exactly what these figures are?—There is, first, the loss to the State of Rs. 17-6 per bigha.

23,211. What is the total area under poppy cultivation in Rutlam?—About 18,000 bighas. All over irrigated land is assessed at a particular rate, whether poppy or any other vegetable is cultivated.

23,212. What rate is that?—The average rate is about Rs. 17 per bigha.

23,213. Can you give us any idea of the per-centage of the irrigated area in Rutlam which is under poppy cultivation at present?—18,000 bighas under poppy cultivation.

23,214. What proportion does that bear to the whole irrigated land?—Hardly one-fourth is under some other cultivation.

23,196. (Mr. Farnshaw.) Is poppy grown as a rule as a single crop in Jaora?—Maize precedes it without any exception.

23,197. You have stated that 33,500 bighas are under poppy cultivation?—Yes.

23,198. Can you tell me what the total irrigated area is?—That is solely under poppy cultivation. There are 1,500 bighas more.

23,199. Have you a fixed settlement in force?—Yes, it is not a very regular settlement. There has been no regular survey, but it is fixed. We levy it in cash. The settlement with the cultivator is yearly. The landholder has the option to eject the tenant if he likes after a year, but it is not always the case. Generally, they are not ejected, because they are good tenants, and are kept on.

23,200. Is your cash rate fixed on the class of land or with reference to the crops?—On the class of land, and with reference to the crops which it grows. There are two qualities of land growing opium, one called Adan and the other Rankur. The producing capacity of Rankur is not as much as Adan. The rate for Rankur is Rs. 5 per bigha, while for Adan the average is Rs. 20.

23,201. Is the rate fixed on the class of soil or with reference to poppy cultivation?—On the class of soil—that is, on irrigated land.

23,202. Also fixed on the supposition that that class of land will, as a rule, grow poppy?—Yes.

23,215. Then the area under poppy cultivation amounts to two-thirds?—Yes.

23,216. The State would lose the whole of the land revenue at present assessed on the opium land?—No. We would get the next best crop, which would be cotton or wheat, and for that we would get between Rs. 2 and Rs. 3 per bigha.

23,217. You estimate the loss to the State at Rs. 17-6?—Yes. On the average we now levy Rs. 17 per bigha, if wheat were cultivated instead of opium we should get about Rs. 3 per bigha, and the net loss would be Rs. 14. To this I have added excise duties and some miscellaneous taxes on the juice which is produced; that comes to about Rs. 3. Hence the total average loss would be, as I have said, Rs. 17 per bigha.

23,218. Have you worked that out to the total of what your claim in respect of the State would be?—Yes. The loss of opium cultivation, after deducting the rates which would be realised for wheat and other crops, would be about Rs. 2,52,000. Then we have some kind of excise duty Rs. 6,700; then other miscellaneous duties. And we levy Rs. 25 per chest on opium exported. In that way the total revenue which the State now derives from poppy cultivation is (minus what is expected to be derived from other crops) Rs. 3,13,000.

23,219. Then with regard to the loss to cultivators?—The loss to the cultivator is Rs. 10 per bigha, minus the produce which he would get from cotton or wheat.

23,220. At what total do you calculate that?—I have not worked it out.

23,221. At 18,000 bighas it would be Rs. 1,80,000?—Yes.

23,222. Do you consider that there would be a net loss to the cultivator of Rs. 10?—Yes. If poppy is not cultivated he loses the benefit of the irrigation; the irrigation would be of no use to him.

23,223. In calculating the Rs. 10 you have allowed for the profit, whatever it may be, which he would make on any other crop?—Certainly.

23,224. With regard to manufacturers and traders you estimate that at Rs. 8-10 per bigha?—Yes.

23,225. Have you calculated what the amount would be?—About a lakh and a half.

23,226. I do not know whether you have any figures that you wish to lay before us as to the way in which you have arrived at the Rs. 8-10 with regard to traders?—In the answers which I have given to Colonel Robertson's questions I think the details have been

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Khan.
(Rajgarh
State.)

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Khan
Bahadur
Cursetji
Rustamji
Thanewalla.
(Rutlam
State.)

*Khan Bahadur
Cursetji
Rustamji
Thaneewalla
(Rutlam
State.)*

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given. They buy from the cultivators, make the juice up into balls, and then sell it.

23,227. What is the total number of chests which you export in the year on an average?—About 2,200 from Rutlam.

23,228. Are there scales at Rutlam?—Yes. It sends out 2,200 chests; 200 are consumed locally.

23,229. So that you put the production of Rutlam State altogether at about 2,400 chests?—Yes, the production may be more, because all the produce is not exported in a particular year.

23,230. I gather from your statement that the State of Rutlam would suffer a loss of about 25 per cent. of its whole revenue supposing the cultivation of poppy to be prohibited?—Yes.

23,231. And that it would involve the Native State in financial difficulties of a serious nature?—Yes.

23,232. Do you wish to add anything further?—Yes, I should like to add that there is attached to the Palace at Rutlam what is called an Abdarkhana, where respectable persons coming to see His Highness or the Dewan are treated with a drink of a solution made of opium (kasumbha). The Jagirdars, as also the servants of His Highness, and citizens who frequent the Darbar office, partake of the drink. If respectable Jagirdars and Thakurs are not offered the kasumbha drink, they would feel that they are not treated properly. On a birthday, the Dasera Holiday, and at the time of certain Darbars, the Thakurs, Jagirdars, officers and others are treated with kasumbha. The Darbar is dissolved after all the persons have resumed their seats after having taken the kasumbha. No pansupari, flowers, garlands, &c. are given in such Darbars, the kasumbha taking the place of all these things. The Abdarkhana institution has been in existence from time immemorial. During the minority of His late Highness, the Political Superintendent of the State had to maintain it, and it has been maintained up to this time, though nowadays it is used principally by persons of the middle class. Formerly it cost much, now the cost is much reduced. The importance of the kasumbha drink is so great that in friendly letters and invitations the Thakurs, Rajas, Dewans, and others generally endorse in their own autograph as follows: "After reading this letter, do you take kasumbha drink as a treat from me in honour of yourself." This request is considered complimentary, and is made by one not inferior in rank to the other. When a friendly letter with such a request is received, the request is in certain cases literally carried out by at once having a kasumbha party in honour of the person who made the request. With the time-honoured custom prevailing amongst the chiefs, nobles, and the people generally, it would, I

The witness withdrew.

KUNWAR JASWANT SINGH, called in and examined.

23,240a. (Chairman.) Do you hold an official position in the State of Sailana?—Yes.

23,241. What?—I am Regent of the State.

23,242. In the event of poppy being prohibited what loss do you estimate would result from such prohibition? The amount of poppy land in Sailana is, I believe, 6,419 bighas?—Yes.

23,243. Producing 2,407 maunds and five seers of opium?—Yes.

23,244. Yielding a revenue of Rs. 1,60,475 by rent of poppy land and Rs. 10,000 by duties into the State Treasury every year?—Yes.

23,245. That, I think, works out at land revenue Rs. 25 per bigha?—Yes.

23,246. I suppose that poppy land in Sailana is of very high quality?—It is very rich land.

23,247. If poppy cultivation were prohibited have you made any calculation as to the reduction in land revenue which would result from such prohibition?—Yes; the loss would be Rs. 1,60,475.

23,248. I presume if poppy cultivation were prohibited you would not lose the whole of the assessment?—The loss will be Rs. 1,47,637 if wheat is grown instead of opium.

23,249. That would be land revenue which you would lose if wheat were substituted?—That would be the loss if wheat were grown.

need not submit, be quite impossible to enforce any prohibition of the use of opium except for medical purposes.

23,233. (Mr. Wilson.) Is it a fact or not that this ancient custom of offering kasumbha is very often satisfied by the pretence of taking it, not really drinking it?—That will depend upon the person himself. Many are not accustomed to drink, but in a party they are obliged to join. They may drink a very little; just as when wine is offered one may take a whole glass or only a sip.

23,234. Some put it to their lips and do not drink any of it?—I have not seen that. I have been there a year and a half only; but I have never seen a case in which those who have joined have not drunk the kasumbha at all.

23,235. Have you been there long enough to know that this custom is rather going out of fashion?—I should think not. I have not been long there, but I know the custom is not going out of fashion, because they would not allow me to abolish the institution, which, as I have said, attaches to the Darbar itself.

23,236. You speak of the difficulty of making both ends meet in your revenue. Supposing there is no interference with the cultivation of the poppy by the British Government in any way, do you think the decreased demand in China is likely to increase your difficulty?—The demand in China has decreased, but I do not think it will much affect Malwa, because the opium from Malwa is liked in China, and there is always a market for it, though the prices may differ now and then.

23,236a. If the demand for opium from India should get less, do you think that the British Government will give a preference to Malwa opium, and will be willing to let go its own Bengal monopoly?—As far as the facts go, to the best of my knowledge, English opium does not fetch in China the price that Malwa opium fetches.

23,237. (Mr. Fanshawe.) Have you a fixed land revenue settlement in Rutlam?—Yes; as far as the present land revenue system is concerned the assessment is fixed. I do not know whether after a few years we may revise it.

23,238. What is the term of years?—Ten years generally, but they are repeated.

23,239. Are cash rates in force on irrigated and unirrigated land?—They are all cash rates.

23,240. In Rutlam is poppy grown as a single crop, or is it grown in conjunction with another crop?—Throughout all Malwa we have opium grown with some corn. In this part it is generally grown with maize, in other States there is bajri.

23,250. So that instead of receiving Rs. 1,60,000 you estimate that you would only receive something like Rs. 13,000?—Rs. 12,838.

23,251. What are the duties in the State which bring in Rs. 10,000 per annum? Are they export duties on opium, or what?—Export and transit duties.

23,252. How many chests are exported from the Sailana State?—In Sailana State opium is very seldom manufactured; it is exported in the crude state.

23,253. What do you put the loss at altogether, supposing poppy to be prohibited?—Rs. 1,47,637.

23,254. That is the whole amount?—And Rs. 10,000 duties.

23,255. Rs. 1,57,000 altogether?—Yes.

23,256. You consider that there would also be a loss to the cultivators?—Yes.

23,257. Have you any figures showing what that would amount to?—Rs. 1,28,380.

23,258. You consider the profit on any other crop would be much less than they at present get from the cultivation of opium?—It is not estimated what other crops would yield.

23,259. Have you made any allowance for any other crop?—No.

23,260. I do not know whether there is any other item of compensation which you wish to lay before the

Commission?—No; we have already shown you the loss; that would be the compensation.

23,261. Turning from the question of loss and compensation, what is your opinion generally with regard to the consumption of opium?—Generally speaking, opium is consumed by all castes in this district, it is not known making any deleterious effect in moderate doses. On the other hand, experience teaches us that it prevents a great many diseases in a climate like that of Sailana. Consequent on the consumption of opium no case has been seen of unnatural death, as it has been seen with those who indulge in alcohol, the excess of which they cannot help. Opium is used medicinally, also as a family medicine, among those who are not habitual eaters of it, to spare the cost and trouble of having recourse to medical men, and it cures them satisfactorily. Opium is in general consumed all over India. Its stopping seems impossible, and if stopped, it would inevitably arouse a great discontent and dissension among the people, and it is not known where this would end. The people eat it in small doses, and there might be a few using it in somewhat large doses too; but it is not seen producing any evil effect either on the brain or on the body. But the estimation of these cannot be given. This drug is also given to infants, where it is considered absolutely necessary, to preserve them from the effects of cold, and practically it does prove so. The obituary among children is much less by its use. It is also given to domestic animals in certain diseases. All respected members of various communities are in a body opposed to its stopping. They say it will go hard to satisfy such an overwhelming number of men, and are afraid lest it may not bring forth some grave consequences, which might produce great anxiety to the British Government, which does not seem to derive any real benefit from this, besides loss and vexation. The respected members of communities do not think it degrading to eat opium. Every man in the decline of age is recommended to its use, in order to add to his longevity; otherwise he is more susceptible of many diseases arising from cold. So in the form of a tonic they consume it. The poor and hard labourers use it as a stimulant in making them earn their livelihood. A large number of men do not use beer or alcohol, being forbidden by caste prejudices; so they ordinarily have recourse to the use of this drug, and are much safer by this than those who consume alcohol. The consumption of opium is very popular and is not considered any vice.

23,262. (Sir William Roberts.) What are the doses generally used by those who take opium in your State?—From one to six mashas.

23,263. Is that amongst people who are middle aged and past middle age?—Generally they take it in middle age.

23,264. Do young men sometimes use it habitually?—Sometimes.

23,265. Does it agree with them as well as with the old people; is it good for them?—Yes.

23,266. You have not seen any ill-effects even in young men?—No, in moderate consumption.

The witness withdrew.

KHAN BAHADUR N. M. KHORY called in and examined.

23,291. (Chairman.) I believe you are a pleader of Mhow?—Yes.

23,292. Do you reside in the cantonment there?—Yes.

23,293. Are you connected in any way with the Government either in the cantonment or in the Native State of Indore?—I hold no service from the Government.

23,294. Will you give us your opinion with regard to the cultivation of poppy in Central India?—The cultivation of opium is popular in Central India. Amongst the ryots the extent of opium land one possesses decides his rank. In the estimation of his neighbours he rises higher or lower in proportion to the number of bighas of opium land he holds. The opium crop leaves to the cultivators a larger margin of profit than other crops. Sometimes the crop of sugar cane grown in the opium fields about one and the same time adds to that margin of profit. Mr. Abernethy Mackay in his "Chiefs in Central India," Vol. I., calculates

23,267. I suppose they sometimes use it in excess?—Excess is bad in everything. If you take bread in excess you will suffer from indigestion.

23,268. You state that the excessive use of opium is uncommon in your State?—It is not common.

23,269. You say it is given to children and infants?—Yes.

23,270. I gather from your statement that you think that more good than harm arises from that practice?—Yes.

23,271. That is your deliberate opinion?—Yes.

23,272. Have you had much opportunity of judging on that point?—Yes.

23,273. Whether children are injured by the practice of giving them opium?—They are not injured.

23,274. (Mr. Wilson.) What opportunity have you had of judging of the effect on children?—I am a Rajput, you know, and Rajputs are famous for opium consumption; I am, therefore, well acquainted with the subject.

23,275. You are not a medical man?—No.

23,276. In reference to infants, you say that opium is given where it is considered necessary to preserve them from the effects of cold?—Yes.

23,277. Other witnesses have said that it is given to keep them from crying; what do you think is the real reason?—To preserve them from the effects of cold.

23,278. Not to prevent them from crying?—Sometimes.

23,279. What proportion of the people do you think take opium?—Nearly 40 or 50 per cent.

23,280. Including children?—Including children.

23,281. Do those who do not take it suffer very much from not taking it?—Their health does not require it; if their health required it they would take it.

23,282. They only take opium if their health requires it?—Yes; it is not a luxury, it is a stimulant.

23,283. What parts of India have you been in?—In Malwa.

23,284. All your life?—All my life.

23,285. Have you travelled in other parts?—I have seen many parts of India.

23,286. What parts?—Rajputana, and I have visited almost all parts of India.

23,287. (Mr. Fanshawe.) You state that 6,419 bighas are under poppy cultivation in your State; what is the total irrigated area in the State?—The whole area is under poppy.

23,288. You say that 40 or 50 per cent. of the inhabitants of your State take opium; does a large proportion of those consist of middle-aged men or not?—Men of middle age.

23,289. Are the inhabitants of Sailana largely Rajputs?—Yes.

23,290. Have you a fixed cash rate on irrigated and unirrigated land?—Yes.

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the profits at from Rs. 20 to 30 a bigha in a good year and from Rs. 15 to 10 in a bad year. The area under poppy cultivation has steadily increased since Sir John Malcolm's time. The ruling chiefs and merchants are also largely benefited by the opium traffic. Some of the former can ill afford to lose the revenue derived from this source. The prohibition of poppy cultivation would therefore be in my humble opinion attended with bad results all round, and cause great discontent. In my long experience in Central India I can trace no crime or acts of violence to the influence of this drug. The general belief is that when used in moderation it works as a stimulant and beneficial to health. To the poor and working class it is regarded as a blessing. It is the commonest remedy employed by the natives in the treatment of their ordinary ailments, such as cold, &c. In cases of infants it is chiefly resorted to. The habit of using opium has taken such a firm root that to interfere with it is to cause inconceivable misery, more specially when the principles of morality and humanity are not in any way affected by it. There

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is another danger that is to be averted. To prohibit the use of opium is to increase the consumption of alcohol, which would be followed by disastrous results. Out of these two evils I would sooner prefer the lesser. Besides, a report is flying about that the British Government are forcing the Indians to substitute alcohol drinks for opium against their own religious precepts. This must be the doing of mischief-makers, but the report must be nipped in the bud.

23,295. You state that the area under poppy cultivation has steadily increased since Sir John Malcolm's time?—Yes.

23,296. We have had evidence before us to show that recently the tendency has been in the other direction?—It may be so within this last one or two years, but I am not aware of it. The more I study the authorities the more I come into contact with the people; my profession brings me into contact with all classes of people in Malwa, the more I find that the cultivation is highly appreciated by the people. Mr. Mackay in his "Chiefs in Central India," after making personal inquiries, came to the conclusion then that the area had been steadily increasing since Sir John Malcolm's time.

23,297. (Mr. Wilson.) What is the date of the book to which you have referred?—It was published in 1879. I should like to say that opium, as compared with liquor or alcoholic drinks, is much cheaper. One seer is equal to 80 tolas, and one tola is equal to 180 grains. At that rate, if a seer of opium is purchased by the labourers, or working classes, they have simply to pay between Rs. 5 and Rs. 8, but 1 rupee's worth of opium will last the consumer, if he takes the highest quantity, say, 7 or 8 grains, for seven or eight months. One and a half rupee's worth of opium will last him for a year or more. The people here think that the Government wants to prohibit the use of opium and introduce alcoholic liquors. I am quite sure that that is not the intention of Government, but that is the common report. Moreover, according to Dr. Lyon, in his "Medical Jurisprudence of India" (page 257), alcoholic drinks are more liable to be abused than opium.

The witness withdrew.

MR. R. M. DANE called in and examined.

23,306. (Witness.) The following is a list of witnesses who are present and who have prepared abstracts of their evidence, which I ask may be printed in the Appendix:—

Muhammad Hidayat Khan, of Karpardaz, Khilchipur;
Pandit Surajbali Bajpai, Head Pandit, High School and Cestrol Collector;
Thakur Kesari Singh of Piplod;
Rai Bahadur Bala Parshad, Diwan, of Sitaman;

The Rev. J. F. CAMPBELL called in and examined.

23,308. (Chairman.) You are a missionary of the Canadian Presbyterian Church at Rutlam, and you have been a missionary in India for over 17 years, excepting one furlough?—Yes.

23,309. What have you to tell us with regard to the question before this Commission?—Without paying special attention to the matter and thus coming to know the full extent of the evil, I have seen enough to know that it is a very real evil; e.g., men, even young men, emaciated, men unfit for work, &c. when from any cause unable to get their usual dose, men spending for opium what was greatly needed by themselves and their families for food and clothing, men appealing for medicine to deliver them from its thralldom. It is less injurious to those who are well nourished than to others, less when eaten or drunk than when smoked, which is a comparatively rare mode of using. I remember of only once being told of its use to prevent fever; and the user said it was injurious, which was emphasized by his fellow cultivators who did not use it. It is of less value as a medicine to those who habitually use it. Until lately I do not remember ever hearing the habit defended; the habitual user seemed always either pitied, blamed, or despised. Some begin through illness or suffering or frailty, or to meet strain, some for gratification of lust. It is generally given to children, to keep them quiet till two or three years of age. Cultivators find it one of the most profitable crops for irrigated land, for which a high rate has to be

23,298. (Chairman.) In your judgment, alcohol is more deleterious than opium, and you think that the expenditure upon alcohol would be larger, if prohibition were enforced, than the expenditure upon opium at the present time, because opium is much cheaper?—Yes.

23,299. (Mr. Fanshawe.) What is the length of your experience in Mhow?—I have been on this side of India for 22 years. I was at Mhow first for five years as master of one of the high schools; then I was at Indore as master of the Rajkumar College, and then I have been here for the last five or six years, so that I have had 10 years' experience of Mhow itself. During my practice as a lawyer I have had experience of the whole of India, because I am required everywhere.

23,300. I am speaking particularly of Mhow?—I have had 10 years' experience of Mhow.

23,301-2. Can you tell me, speaking generally, what the moral and physical effects of opium have been in Mhow, so far as you are able to express an opinion?—During my experience as a lawyer I have found that no crimes or acts of violence can be traced to the use of opium, but that crimes and acts of violence can be traced to the use of alcoholic drinks.

23,303. What have you to say about opium as regards its general effect on the people, physically and morally?—My personal observation leads me to think that the lower classes, the working classes and servants who take opium, are better behaved, and more hard-working and honest than those who do not take opium, but who are addicted to alcoholic drinks. The native servant class have a thieving propensity, as a rule, but those who take opium lose that propensity.

23,304. Leaving alcohol out of consideration for the moment, can you express an opinion as to the general effects of opium eating, so far as you are acquainted with it—has it caused harm or not, speaking generally?—The general effect of opium eating is not bad, in my humble opinion.

23,305. Have you come across any special cases of the excessive use of opium in Mhow?—I have not.

The witness withdrew.

Bias Harkisan, Amin of Bori in Jhabua;
Lala Lachman Parshad, Munserim, Salt Department, in Datia State; and
Muhammad Baksh, representative of Bagli.
These gentlemen can be called, if necessary, but if it is not thought desirable I ask that their abstracts may be printed in the Appendix to the Report.

23,307. (Chairman.) The abstracts of these witnesses will be printed in the Appendix* as you desire.

paid. But of late years the price of opium has gone down, and if it continues to decrease it will become unprofitable. If either from that cause or its suppression it should cease to be cultivated, the loss would come first on the cultivator but ultimately on the State, which could not get more for the land than the people could afford to pay. I remember distinctly one case in which a man said he cultivated it only because required to by his Sarkar. It requires much labour and expense, and there is risk of failure. Some say that sugar-cane is more profitable though requiring longer time. On other land *alei* is spoken of as perhaps the most profitable crop. Of late, rumours among the people that opium is to be suppressed in the interests of the English liquor traffic seem to show that an effort is being made to stir up opposition to its suppression. Immediate suppression would be resented by many as a hardship, but the system adopted in Burmah of prohibiting all present users to register themselves and prohibiting others from beginning, has been warmly commended by those whom I have told of it. The principal hindrances to mission work from opium in this country seem to be (1) that it lowers and weakens the moral nature, and makes it irritable, sluggish, and shrinking from the troubles and difficulties involved in becoming a Christian and leading a Christian life, and (2) that the person who is addicted to it and

* See Appendix XIII. to this Volume.

shrinks from the pain of giving it up, and yet knows that this would be required, is thus deterred from seeking to become a Christian even when convinced that here lies truth and salvation.

23,310-11. (Mr. Wilson.) The general tendency of your evidence is that practically all the people you have met with regard it as a bad habit, and would like to be delivered from it?—That is certainly the general result of all the conversations I have had on the subject.

23,312-13. (Mr. Fanshawe.) Has the nature of your work brought you into contact with the cultivating classes, and the people of the districts generally?—Yes, more or less. For several years I spent three or four months in district work, and in that time I went over a large part of the district to the west of Indore, as far as Central India extends.

23,314. Would that be among the Native States?—Yes.

23,315. Have you seen many cases yourself in which men have deprived their families of food and clothing owing to their having taken up the opium habit?—I cannot say how many cases I have seen, but I have known cases which came under my notice without making special inquiries.

23,316. We have been told by a number of medical witnesses that opium enables many persons who are suffering from rheumatism and other ailments to do their daily work, and that without opium they would practically have starved—do not you think that this must be taken into consideration on the other side?—I have certainly, in some cases, been told by men that, unless they had their usual supply of opium they could not do their work—whether that was the result simply of their becoming habituated to it, and consequently unable to do their work without it, I cannot say.

23,317. I am speaking of old men suffering from rheumatic pains, &c., who have to support their families, and who could not work without opium, and who would consequently starve; has that come within your experience?—I have certainly been told of old people taking opium for that purpose.

23,318. When you speak of the habitual user of opium being blamed and despised, do you speak of the excessive use?—The question of what is excess is difficult to answer. What I had in my mind was the habitual user, as distinguished from the occasional user, either for medicinal or social purposes. I meant the man who has become so addicted to it that he could not do without his usual dose. I do not wish it to be understood that I mean that every person who habitually uses opium is despised as compared with everybody else, but that he is despised in that regard. In other respects he may be respected, but he will not be respected as much as he would be if he were free from the habit.

23,319. I have no doubt that you are well acquainted with Hindustani? We have been told by a great many witnesses that the word "Afimi" or "Afimchi" means an opium eater in excess—is that your experience?—I have always understood it to mean an habitual user, one who could not do his work unless he had opium. I have not gone into the question of excess. I have simply divided the consumers into habitual and occasional users.

23,320. What conclusion do you wish to be drawn from the single instance you have quoted of a man who cultivated poppy because he was required to do so by

The witness withdrew.

The Rev. W. A. WILSON called in and examined.

23,332. (Chairman.) You belong to the Canadian Presbyterian Mission of Rutlam?—Yes.

23,333. What have you to tell us with regard to the question before this Commission?—I have been in India about nine years, saving time of furlough. I have been for some years in the habit of making inquiries among the villagers in district work as to the extent and effects of the use of opium. About three years ago I visited two opium dens in Ujjain. I have been frequently told that opium is almost universally given to children till they are about two or three years of age, that old people with failing strength and growing infirmities frequently resort to it, that others take it to relieve suffering from illness and other causes. I know the case of a life apparently destroyed by it, and other cases where men

the Sarkar?—I have often been told by the cultivators when I expressed an unfavourable opinion with regard to the opium traffic that the Government caused them to do it, but I remember only one particular case in which a person said he would prefer not to grow it, but that he was required to do so by his Sarkar. I understand that many witnesses have expressed the opinion that there are many such cases; it may be so, but I do not know it.

23,321. You are referring to the Native Government, I suppose?—Yes, in the case I referred to.

23,322. Do you think that cultivators in this part of India would grow a crop to please the Durbar if it did not pay them?—There are different ways in which things may pay people.

23,323. But if it did not pay them in any way?—Certainly not, but it would not pay them to offend the Sarkar.

23,324. I mean financially, as affecting their own pockets?—To offend the Sarkar would affect their pockets.

23,325. Do you think the cultivators would grow a crop by which they would be out of pocket merely to please the local Sarkar?—No, unless they believed it to be to their advantage; taking all things together, I do not suppose they would.

23,326. Have you found the opium habit a practical hindrance to mission work in the fields in which you have laboured?—Yes, in the ways I have spoken of. I can give you an illustration. We lately had a man who expressed his desire, as the result of the preaching he heard, to be a Christian. The apothecary who worked under me found out that he was an opium eater, and he told him he could not continue the habit as a Christian, and the man immediately went away.

23,327. Have you had any other instances like that?—Yes, I have had other cases. I remember a man who for a long time professed his conviction, and who attempted to give up opium. He became very ill in consequence, and had dysentery. He went to the hospital, and when he recovered he took opium again. The man was in my service and I had to dismiss him at last.

23,328. Was the question of his becoming a Christian involved in that case too?—I certainly understood so. If he had not been an opium eater he seemed to be a hopeful inquirer, but he did not continue so.

23,329. (Chairman.) Is it a *sine qua non* in your community that they do not admit opium eaters?—I should think so; I do not think we should allow a person to be a communicant who was an habitual user of opium.

23,330. Can you explain to me how it is, if the opinions expressed to you are so general as you represent them to be, that with such a large number of native witnesses whom we have been examining during the last few days, your opinion has not been confirmed?—There may be different reasons for it. I suppose one's judgment is very often affected by bias; that bias may be produced in different ways—certainly I know plenty of natives who would give an opposite opinion.

23,331. I have been looking through the list of witnesses submitted for our consideration, and I confess I do not see their names on the list of witnesses?—I have nothing to say to that.

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of things continued, as they realise a little ready money and can realise a second crop on the ground in the year. Though the excessive use of opium is an undoubted evil, and though its use is, I believe, except as a medicine, to be wholly deprecated, a policy of restriction seems in the circumstances the only feasible one.

23,334. (Mr. Wilson.) I believe the Canadian Presbyterian Mission is the only mission in this part of the country?—No, there is a branch of another mission in Mhow, and in Bhopal there is also a branch of the Friends' Mission. With these exceptions we are the only mission in Malwa West, except some work being carried on by Roman Catholics from Mhow. Our mission is the chief mission.

23,335. Is your mission entirely, as its name implies, Canadian?—Yes.

23,336. Is there an anti-opium society in Canada?—Not that I am aware of.

23,337. You say that until recently you found none ready to support the habit, what do you mean by that?—Since returning from furlough, about three months ago, I made it a point to ask some educated gentlemen in Neemuch their opinion as regards the opium habit. Previously I had chiefly asked villagers, but on this occasion the first educated gentleman I asked was disposed to say that it was not looked upon with disrespect. That was the first experience I had of anyone saying that.

23,338. I do not understand whether the [redacted] you appear to have discovered was because you asked a gentleman of another class of society or because some change has come over the matter lately?—He was a gentleman of another class, but it may be due to another cause.

23,339. You say a policy of restriction seems to be the only feasible one, can you explain that a little further?—I mean that so long as public opinion in India is so opposed to prohibition it would be impossible for Government to carry out a policy of prohibition. It would be the duty of the Government to try to educate the people, but not to impose upon them laws that would not be carried out, for that would be impracticable.

23,340. You think some further restriction might be imposed, but you do not think prohibition is feasible?—No, I think the Government should have no connexion with the opium traffic that would lead anyone to suppose it was stimulating it. Government should in no way stimulate it, but on the other hand should do its best to restrict it, and so abolish the evils connected with it so far as it can.

23,340a. (Sir William Roberts.) You belong to the same society as Mr. Campbell, I believe?—Yes.

23,341. Is it a settled policy with your mission not to admit opium eaters as church members?—I do not know that we have ever discussed the matter as a mission. I think the practice of individual missionaries is not to admit those who are confirmed opium eaters. I do not know of any that have been received.

23,342. Do you take up any attitude in regard to the use of alcohol?—I take up very much the same attitude as in regard to opium, that is, that until the people are ready for a prohibitory law it would be unwise for Government to pass such a law. The Government cannot move faster in its legislation than the moral education of the people will permit.

23,343. In principle, you disapprove of alcoholic liquor?—I think its use save medicinally is bad.

23,344. Equally as bad as opium?—In some respects alcohol is worse in its effects than opium.

The witness withdrew.

MR. CYRUS P. ANKETELL called in and examined.

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23,357. (Chairman.) You are a native of Ceylon, and you have lived in various places in India since 1873?—Yes.

23,358. Where have you lived?—I have lived mostly in southern India until a year ago, when I came to Mhow.

23,359. What have you to tell us with regard to the question before this Commission?—I have been always interested in the opium question ever since I learnt at

23,345. From your experience in India have you known opium eaters who were robust and useful men, men that you could not distinguish from their neighbours as opium eaters?—I have met such men.

23,346. I suppose the use of opium amongst infants has not come much under your notice?—No, except that I have been told again and again that it is given to children until they are about three years of age.

23,347. (Mr. Fanshawe.) I understand that your statement that no one was willing to defend the opium habit is founded on your experience mainly of one class—the cultivating class—am I correct in understanding that?—In my work among the villagers I found nobody defending it previously, and I do not know that among the same class anyone would defend it now to me.

23,348. Has it been your experience that opium is used very largely as a domestic remedy by the people for pains, coughs, &c., and by old men as a restorative?—When I have asked them as regards the prevalence of the habit, I have invariably received the answer that it is given to children and used by old people when they become infirm.

23,349. Do I understand you to say that no one spoke in favour of it being used by old men as a restorative?—They do not defend the habit. They do not say that it is a good thing. I do not know whether they knew my sentiments and answered so as to please me.

23,350. Those who know the natives of India are aware that they have a tendency to speak according to what they believe to be their questioner's views?—I am aware of that.

23,351. We have had a great deal of evidence, especially among the Rajputs, that the opium habit is widely diffused. Surely it would be an anomaly that the habit should be the custom of the country and yet that no one should speak in favour of it. Supposing we apply this to England and say that 50 to 60 per cent. of the people take beer and yet that no one speaks in favour of beer, would not that seem rather unintelligible?—I can only state the facts.

23,352. You said you limited it to a class of villagers?—The villagers whom I consulted. There are doubtless plenty now who will defend it looking to the attitude of the question.

23,353. Have your nine years been spent in Central India and in this part of the neighbourhood?—I was nine months in Mhow and the rest of the time, excepting when on furlough, I spent in Neemuch and the country round about.

23,354. You gave us your views as to restriction, and said that you wished to see the connexion of the Government with the opium trade done away with, but so far as these Native States, in which your experience lies, go, I do not know that there is much connexion between Government and the opium trade?—No, there is not.

23,355. Therefore in expressing that opinion you are rather expressing an opinion about the whole of India and not as regards your personal experience?—That is so. I would like to say that I have visited some opium dens at Ujjain and one at Ratlam. In the den in Ratlam there was not one among the smokers who defended the habit, but indeed, perhaps with the exception of one or two—there were eight of them—they pleaded with us to have the opium den closed, and some of them asked for a medicine to enable them to break off the habit. Two of them followed us to the street and pleaded to have some arrangement made to save them from the effects of the habit.

23,356. In speaking of an opium den you mean a place where opium is smoked; were they smoking Chandu or Madak?—Both; there were two places, one for high castes and the other for low castes, who were smoking madak.

school that the English people forced opium on the Chinese through a war, and they trade in opium for the sake of revenue. The thousands of candidates who appear for the various examinations of the five large Universities in India annually get this impression from their usual school books. Therefore, the rising generation of the educated classes cannot be persuaded to believe on the good intentions of the British Government as long as the opium trade is carried on. This, I believe, is not a matter to be slighted. In the interest

of the Empire it is not wise to let the body of the educated people, who are now beginning to lead the country, to grow from their school days with the impression that the British Government would not hesitate to sacrifice its moral principles for the sake of revenue. What I have always learnt and heard it said is that opium is a great evil. My experience in Mhow is only one year, but I availed myself of every opportunity of making a minute inquiry for my own satisfaction. I have not found a single person defend smoking or a large dose. I made a careful search from experienced medical men and villagers to find out if a moderate use of opium habitually was harmless. They all agree that unless milk, ghee, native sweetmeats, and such nourishing food are also taken even a moderate eater loses his health. It is, therefore, a question whether it is the nourishment or the opium that gives him that health. To a poor man who cannot afford to pay for such luxurious nourishments opium is sure ruin. I consider school the best representative gathering in a city. In our school at Mhow there are boys of all classes and castes, and I found only 3 or 4 per cent. of the boys whose parents used opium. I tried to ascertain from the headmaster of another school how many opium eaters' children attended his school. He replied that the teachers thought that such an inquiry would offend the boys and the parents. I make this statement simply to show that these are unfeeling indications to prove that opium eaters are a disreputable class of people. A man who drinks may give it up at any time and can be without it when he has no money, but an opium eater is entirely disabled from his daily duties even if he misses one dose. As far as the British territories are concerned, the loss of revenue can be made up partly by the Disestablishment of the Church. This measure will greatly please the natives and make the Church of England, too, more spiritual in India. As far as my experience of 20 years goes in South India, I may safely say that the discontent will be insignificant there. Compared to the whole population of India, therefore, those who would make any serious complaint for the sake of opium itself cannot be a large number.

23,360. (Mr. Wilson.) Can you tell me in what way you learnt at school that the English people forced opium on the Chinese? Do you mean when you were at school yourself?—Yes; the subject was introduced to my notice by a "Reader." Nothing there was stated about the policy of the British Government, of course, but it said that it was dangerous to give opium. I found this statement also in one of the London Readers published by the Christian Vernacular Education Society. It is translated and used very widely almost all over India. I found the statement also in the Third Reader Royal V., where it is mentioned only as a medicinal drug. I also read about it in studying geography, where we learn about the export of opium from India and the import into China. But every student learns that the English force opium on the Chinese in their English and Indian Histories, where the policy of the government is condemned mostly. To make my answer clear, I quote the following as an example from Collier's British Empire, Senior Class Book, page 316:—"A dispute arose with 'China about the trade in opium, a drug which the 'Chinese love to smoke and chew, although hundreds 'die from its poisonous effects. The Emperor, alarmed 'at the growth of the practice, forbade the importation 'of opium; but British merchants who made great 'profits by the trade still smuggled it into the country. 'The mandarins in authority seized and destroyed 'many cargoes of the forbidden drug. . . . War 'was declared in 1840." To make a good impression of the British government among the people in this country either opium must be stopped or the importation of all such text books from England.

The witness withdrew.

MR. HARBHAJAN DAS called in and examined (through an interpreter).

23,380a. (Chairman.) What is your position in the Canadian Mission High School of Mhow?—I am a master.

23,381. Are you the head master?—I am assistant master to Mr. Anketell the last witness.

23,382. What have you to tell us with regard to the question before this Commission?—I am a native of this place, and I know several villages also. I am closely acquainted with great many who used opium smoking and chewing. Smokers become very unhealthy and weak sooner and more than the eaters. I

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23,361. You wish to tell us that in several books used in colleges and schools there is a reference to this subject?—Yes.

23,362. You speak about making a "careful search." What induced you to make that search?—I had always been under the impression that opium was very bad and injurious, but I was surprised to hear when the Commission came that many people spoke in favour of opium, and I thought I would make an impartial inquiry for myself. I took every opportunity to inquire, when travelling on railways, of my schoolboys, from doctors, and every one I met.

23,363. Your first impressions were against the opium trade?—Yes.

23,364. And seeing some of the evidence given before this Commission you wondered if it was correct?—Yes.

23,365. And you accordingly made inquiries?—Yes.

23,366. What do you mean by the school being the best representative gathering in the city?—We have all classes of boys there, rich and poor, of all castes and all religions.

23,367. Do you think they would admit to you that their parents used opium?—The boys do not like to say that at once, but if I asked one of the boys and he denies it another boy would say, "His father uses opium, sir," and in that way I found out. They would not come forward and say it because they were ashamed.

23,368. What is your age?—Thirty-six.

23,369. Do you regard the use of alcoholic beverages with the same hostility as you regard the use of opium?—I do not favour alcohol, but since my late inquiry I think opium is worse than alcohol, because an intoxicated man is not drunk for very long, but an opium eater to be useful must be intoxicated all his life, because he is unable to do his work without his usual dose of opium.

23,370. Would you favour the prohibition of alcohol as well as opium?—Yes, if it could be done I think it would be good for the country.

23,371. (Mr. Fanshawe.) What school were you brought up at in India or Ceylon?—In India and Ceylon as well.

23,372. At what place in India?—I learnt at Salem.

23,373. What pay do you receive in your present position as headmaster of this school?—Rs. 65.

23,374. Do not you think that if the Commission wishes to ascertain the views of the people of India on this subject of opium they would naturally look to the Rajputs, and the people who are resident in this part of India instead of to a person who belongs to Ceylon like yourself?—There may be a tendency to do that.

23,375. You are aware, I suppose, that the use of opium in the South of India is comparatively very small?—Yes.

23,376. You would not ask us to draw any conclusion as to the possibility of discontent arising in other parts of India from your experience of the South of India?—No, I would not say anything about other places because I have not been long enough here. I think the discontent arising from the loss of opium itself would not be very great, but the discontent arising from the loss of money may be great.

23,377. That is the distinction you make?—Yes.

23,378. Is it the case that you have many boys of the better class in your school—sons of Rajput gentlemen and so on?—We have more of the poorer classes.

23,379. Have you boys of the Bania or Mahajan class?—We have a few.

23,380. Only a few?—Yes, a few.

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know and have heard of cases of suicide in a fit of passion because opium was easily obtained or was in the house itself, and many such cases are hidden from the Government. Those who say that they eat moderately, keep up their health by taking plenty of ghee, milk, and other good food. Those who cannot afford to eat good food, when they take opium, soon lose their health. Those who say that they eat opium moderately and still keep up their health are only very few. Even those who use moderately, generally begin it for increasing their sensual pleasures, and in course of time the opposite is the result, and the general talk

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in the country is that such persons become impotent. Opium eaters are not respected, and in our language, "afimi," an opium eater, is used contemptuously, and would provoke a person. I also know of people who have been reduced to poverty by using opium. From my birth I have lived and moved among the opium eaters, and my experience is that they cannot be trusted. When an opium eater has not his usual dose he is in a miserable state, and is unable to do any kind of work whatever till he gets his doses. When he is too poor to get it, he begins to borrow or steal. In all cases of fever in our family and our relatives we mostly get treated by native doctors, and I do not remember any instance in which they prescribed opium.

23,383. Of what place are you a native?—Mhow.

23,384. How old are you?—Twenty-seven.

The witness withdrew.

Miss O'Hara,
M.D.

Miss O'HARA, M.D., called in and examined.

23,390. (Chairman.) We shall be glad to hear what you have to tell us with regard to the question before this Commission?—I have been in India over two years, and have had charge of the Mission Hospital here since March 1st, 1893. During that time I have seen many women and children who used opium to their own injury, but only mention those cases which are entered as fatal, or diseased by the use of the drug. Two cases of acute poisoning had a fatal termination. Two women were in-patients who were slaves to opium. Eighty-one children were treated whose vital functions were so interfered with by the use of opium that life was only a miserable existence, soon to terminate in death unless effective treatment were used. Opium in the hands of those who do not understand its properties is sure to cause evil; and until the women of India are more enlightened than they are at present, it would be well if some measure could be adopted by means of which the health, and even the lives, of themselves and their children could be protected from the use of this injurious drug.

23,391. (Mr. Wilson.) Of what University are you a doctor of medicine?—Queen's University, Kingstown, Ontario, Canada.

23,392. You say that you only mention those cases which are registered as fatal or diseased by the use of the drug; will you explain what you mean?—I only thought about my evidence before this Commission a week ago, and I then went to my yearly register to see the cases, and these cases I have mentioned are the cases which were registered as having been diseased, or having died from the use of opium during the past year. The register is for the whole hospital year, beginning from the 1st of March up to the present time. I had no intention of giving evidence when I registered the cases.

23,393. These cases were not cases of general disease complicated by the use of opium, but cases in which you believe opium was the cause of the ailment?—Yes, opium was the cause.

23,394. Out of those 81 cases which you mention of children, did many of them recover?—I think many of them did recover after the drug had been withdrawn and nourishing treatment had been given. I could not say all of them recovered, but many of them did. Some of these children were brought from the village, and their mothers brought them only for a few times, and then got tired of it and stayed away.

23,395. Do you think these mothers, who bring the children to you, are at all conscious that they are doing the children any harm by giving opium?—Some of them are, and some are not. The day before yesterday a woman came to me who had found out that she had done harm by giving opium. She told me that she had had seven children, and they had all died at an early age. I asked her what they had died of, and she said that opium was the cause of the sickness.

23,396. We have had a great deal of evidence that opium has a very beneficial effect in preserving the lives of children, but I gather your opinion is the opposite to that?—I do not believe in it at all—directly the opposite. I believe it is a direct injury to children.

23,397. One reason why it is given is to prevent the children from crying; speaking from a medical point of view, do you think that is an advantage?—No; I do not think it is an advantage to take the life of a child to prevent it from crying.

23,385. (Mr. Fanshawe.) You state that you know several villages, do you mean you have visited these villages, or have you been an inhabitant of them?—I sometimes go to these places.

23,386. Do you think from your experience that the word "afimi" is used of an eater of opium in moderation?—If a man eats opium at all whether in small or large quantities he is called an afimi. In our country a man who drinks a little is held up to reprobation, but in England a person who drinks a little is not held up to reprobation.

23,387. Afimi is used in that sense?—Yes.

23,388. A man who drinks a little would be called a drinker quite as much as a man who takes a large quantity?—Yes.

23,389. Has your experience been in Mhow itself?—Yes.

23,397a. (Sir William Roberts.) I think you admitted that you had seen disease produced among these children by opium?—Yes.

23,398. Do you mean organic disease?—I think it tended to that direction. It was principally dysentery, diarrhoea, and glandular disease that was caused by it.

23,399. Produced by the mothers giving the children opium?—Yes, in this way; digestion was interfered with, and all the functions of the body in such a way that they became diseased.

23,400. From your medical education you know that it is often very difficult to trace the sequences in the production of ailments, is it not?—Yes.

23,401. You also know that dysentery and diarrhoea are not very uncommon amongst infants who do not take opium; how did you distinguish these cases with regard to their being caused by opium?—The same way as I distinguish any disease from another—by the history of the disease and by the symptoms.

23,402. Do you mean by the fact that opium had been given to them?—By the way the mother has treated the child—how much opium she has given it and so on.

23,403. You take it generally that opium was the cause, because it had been given to them; that impressed your mind?—Yes.

23,404. We have had once or twice mentioned to us cases of what are called opium marasmus, a condition that I can easily understand might arise; have any of these cases fallen under your observation?—Almost all the 81 cases are cases of that description. They would amount to it in the end. They have marasmus and all kinds of diseases. At the first history of the case they will have constipation alternating with diarrhoea, and this goes on until the system of the child gets into such a condition that he has constant diarrhoea and dysentery.

23,405. Were they a very defined group?—Yes, very defined.

23,406. I mean in regard to their symptoms and course?—Yes.

23,407. The symptoms were of diarrhoea and dysenteric purging?—In the end, yes, and also of emaciation. The child has an old appearance that they get from nothing else except opium to my mind.

23,408. Did you notice what quantity of opium the mothers gave in this case?—They will say "So much," holding up their fingers to indicate; they do not tell you how many grains.

23,409. Would it amount to two or three grains?—More than that sometimes.

23,410. Have you recognised that the children of these natives and the natives themselves are more tolerant to opium than Europeans?—If they were not given it I do not think they would be. I think they become tolerant to it by the constant use, just as people become habituated to anything else; but a new-born child in India is not more tolerant to it than one in England or America, as far as I know.

23,411. The dose given at first is very minute, is it not?—Yes.

23,412. Have you ever seen it given?—No, the mothers tell me about it.

23,413. I presume your experience is almost entirely hospital and dispensary experience?—Yes, of the mothers and children.

23,414. Have you seen healthy children who are given opium?—Yes; I have seen children who were tolerably healthy who used it in small quantities.

23,415. Is it your impression that the habit of giving opium to infants is so common, that it may be said to be given to 80 or 90 per cent. of the children about here?—Yes. I meet some people who do not take opium. I met a young man yesterday who has no connexion with the Canadian Mission. He was here yesterday listening to the evidence, and he told me that he was very much surprised at what he had heard, because his mother had taught him when he was little not to use opium. She had counselled her children not to take opium, or give it to their children. The young man was a Brahmin, and had no connexion with the Canadian Mission.

23,416. I understand that the fatalities among these children cannot be very great?—They are.

23,417. How is it that the population is increasing in these States?—If you were to question the mothers you would find the mortality is very great indeed.

The witness withdrew.

KHAN SINGH RAMSINGH called in and examined (through an interpreter).

23,424. (Chairman.) Where are you living now?—I live with Mr. Wilkie at Indore.

23,425. Are you in his service?—I am a catechist of the mission at Indore.

23,426. Is that the same mission which has been mentioned two or three times before us to-day?—Yes.

23,427. How long have you been in this part of India?—I have been 16 years in Central India.

23,428. How long have you been a catechist of the mission?—About three years.

23,429. What have you to tell us with regard to the question before this Commission?—I am 65 years old, have lived all my life in India, was formerly a Sikh, became a Christian when about 25 years old, have lived in the Punjab, Bombay, Rajputana, and Central India, was a young man a soldier, and have served in different positions under the Government, the last being that of Kotwal of Sirdarpore, Central India. I have seen much of the use and effects of opium in all parts of India, and so far as I have heard, the people all say it is bad and produces only bad effects to the extent it is used. Children are injured by it, and some die; homes are broken up and wives are separated from their husbands; those who eat it gradually become more and more enslaved; require more opium to enable them to do any work; gradually lose their strength and require rich food, or they grow emaciated; when the habit becomes fixed most serious consequences, even death, follow, if they do not get the needed supply; and in that case they resort to all manner of evil courses to get it, hesitating at nothing. I have never heard of opium being used either to prevent or drive off fever. Those who eat opium may, as long as the influence of opium remains, do as much work as others, say for an hour or so, but after the *nasha* passes off they are not able to do as much as others. I would not think of taking opium to help me through some stress of work, and I do not think any wise person would think of opium at such times, unless he previously

The witness withdrew.

Mr. JOSEPH NAMAJI called in and examined (through an interpreter).

23,440. (Chairman.) You are 28 years old?—Yes.

23,441. Your father was a soldier in a native regiment and afterwards a policeman at Ahmednagar?—Yes.

23,442. What are you yourself?—Catechist in the Canadian Presbyterian Mission.

23,443. How long have you been connected with the mission?—I have been a catechist for four months.

23,444. How long have you lived at Indore?—I have been here during that time. Before that I lived a year at Mhow. Since then I have been here engaged in this work.

23,445. What were you engaged in at Mhow?—I was a catechist there also.

23,446. And before that?—I was a catechist at Ahmednagar in the Church of England S. P. G. Society.

23,418. You consider the fatalities are considerable in number?—Yes.

23,419. (Mr. Fanshawe.) Are the children to whom you have referred brought in from some distances around, or only from some of the villages near to you?—Some of them were brought from some considerable distance, one child was brought 20 miles. Most of them are brought from the villages and the city.

23,420. Is your hospital the one which the women would know most about, and to which they would bring their children?—Yes.

23,421. (Chairman.) What proportion are these 81 children out of the total number of children you have had through your hands during the year?—I do not know; I did not count up to see how many there were.

23,422. You have no idea?—The number of patients since the 1st of March is over 7,000.

23,423. Of women and children?—Yes.

23,432. Do you agree with the witness who told us that the use of opium tended to cure people of stealing?—No, it is not the truth; I think they will steal more. If they do not get opium they will certainly steal.

23,430. (Mr. Wilson.) Was opium ever permitted to be given to prisoners in jail?—It is not permitted.

23,431. Have you heard of such a case?—In the case of prisoners becoming very ill they are sometimes given a small dose of it.

23,432. Do you agree with the witness who told us that the use of opium tended to cure people of stealing?—No, it is not the truth; I think they will steal more. If they do not get opium they will certainly steal.

23,433. (Mr. Fanshawe.) In what regiment did you serve?—I was a prisoner at the battle of Chilianwala. I was in one of Ranjit Singh's regiments. I served in a Sikh regiment in the Punjab first under the Maharaja Ranjit Singh.

23,434. Have you been in a British regiment?—The regiment was afterwards transferred to the British Government.

23,435. You have spoken of your being Kotwal at Sirdarpore, what pay were you receiving then?—Rs. 30, a horse and the expense of keeping the horse.

23,436. Do you think there is no such thing as the eating of opium in moderation?—If a man can get opium he will increase his dose daily.

23,437. Are you aware that some number of people of middle age take to the habit of eating opium?—I am aware that the practice exists, but a good man will not take it.

23,438. Do you consider that taking alcohol is a bad habit?—Drinking much liquor is bad, but I do not condemn moderation. They are both bad.

23,439. (Chairman.) How long have you been a Christian?—Nearly 40 years.

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23,447. How long were you there?—14 years.

23,448. Then you began at 12 years of age?—Part of that time I was a school teacher, and for two years a catechist.

23,449. Did you begin to be a school teacher at 12 years of age?—Yes, a pupil-teacher.

23,450. In fact all your life you have been a pupil-teacher or catechist?—For about 14 or 15 years I have been either a teacher or a catechist.

23,451. What have you to tell us with regard to the question before this Commission?—Opium was given regularly to our first child for a time but, it became first thin, then sick, and finally died. The doctors all said that opium caused the disease, and because of the opium the medicine given had no effect. An intimate friend of mine was a dooly-bearer and was led to begin taking

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opium through the influence of a fellow-bearer. In 10 years, though a young man, he became old and unable to do any work. His wife left him and he was forced to live by begging till he died. I am surprised to hear within the last few weeks that opium eating is good, as the people I have met with all say it is bad, are afraid of those who begin it and speak of its being so difficult for them to give it up, except when force is used; and so far as this new idea is circulated great and serious evil must result. My old schoolmaster was an opium eater, and many times urged me to have nothing to do with it as it was a very bad habit, which he wished very much to get rid of but could not leave it off.

The witness withdrew.

The Rev.
J. Wilkie.

The Rev. J. WILKIE called in and examined.

23,456. (Chairman.) You are a missionary of the Canadian Presbyterian Church, and have been for the past 14 years in and around Indore amongst all classes of the community, except when at home once on furlough?—Yes.

23,457. What have you to tell us with regard to the question before this Commission?—Opium is used by large numbers of the people; in the villages by children and old people, and in the city by many of almost all classes. Its results, so far as known to me, are in almost all cases injurious. Many children die, and many more suffer seriously. Amongst the older people it gradually dries up the body except when rich food is taken. In all cases the dose has gradually to be increased, or the end sought for is not attained; and in proportion as its use increases the strength decreases. Those taking it work, probably, as well as their companions as long as the influence of the opium lasts, but when that is gone they become listless and careless. More than once we have had to dismiss men from our employ because of this. It is not generally resorted to in times of emergency or exposure, so far as I can learn, except by those accustomed to it, whose physical strength does not enable them to bear what their companions can undertake. The people in many cases blame opium for their bleeding at the nose, asthma, impotency, diarrhoea, &c. It is much used to relieve pain, and I have heard it is used for fever; but, so far as I know from inquiry or personal observation, the people do not value it either to ward off or cure fever, but use it to relieve the accompanying pain. Even with opium in their hands they prefer quinine for fever when they can get it. It has a sadly demoralising effect on its users. When the required amount cannot be obtained its users hesitate at no course, however low, and at such times they are excessively ill-natured and quarrelsome. It seems to destroy the will power, hence those who begin its use seldom give it up, except when under compulsion, as amongst the prisoners in the jails. It is, I believe, different from the drink habit, in that it more quickly and more completely enslaves its victims. It is generally regarded as a disgraceful habit, and hence is so generally concealed, till concealment is no longer possible. I would be glad to see the whole traffic in it, as an intoxicant, brought to an end; and do not believe the result would be a very serious loss to the people in Central India. The agricultural classes—the great mass of the people—now cultivate it at a loss, they say, and hence this year in the villages around Indore, much less is sown than usual, and in some cases gram and wheat are sown in its place. The villagers say they only get now from Rs. 18 to Rs. 22 per dhari, or 5 seers, whereas a few years ago they received Rs. 40 to Rs. 50 for the same amount; and that they cannot cultivate it with any profit at that rate. To the most of them it would make no difference financially whether opium were cultivated or not. If the price of opium falls still lower, the greater number of the present cultivators will probably cease to grow it, except when specially ordered to do so by the authorities. The traders have in many cases lost heavily in late years, and, except by those given to gambling, it is regarded as a very uncertain article of trade. As no special or expensive machinery is required for the preparation of opium no loss would follow under this head were the trade stopped. The stock of opium would speedily be sent out of Indore and turned into money—probably at enhanced prices—were it intimated that the British Government were about to raise the opium tax; and so the merchants would have all their capital in their hands, and would lose only the interest of that

23,452. (Mr. Fanshawe.) I gather that your father was a Maratha, is that so?—Yes.

23,453. Was your father a Christian?—He was not.

23,454. When you say that all the people you have met say that opium is bad, are you referring to the people of Ahmednagar particularly?—I refer to wherever I have been—Ahmednagar, Mhow, or Indore.

23,455. Do you think four months' experience at Indore entitles you to come before the Commission and speak as to the views of the people of this place?—I have met a large number of men and I think I can speak on their behalf.

money, till it could be turned into another branch of trade. The owners of the land would probably suffer somewhat, as they might not obtain the present rent for the opium land; but as that forms but a small part of the land now cultivated, and as attention would then be directed to other things that could be grown on such land the loss would probably be only temporary in its character. I believe the great mass of the people would soon cease to either use or wish for opium, except as a medicine, were it made increasingly difficult for them to get it, and this could be done by the British Government intimating that after a certain date the tax on all opium passing through British territory would be greatly increased. The immediate effect would be the shipment of all stocks on hand to the sea-board, and as it would not then pay to cultivate it the farmers would not sow it. For medicinal purposes the rulers in Central India could easily secure the growth of the quantity required in certain small restricted areas, and by taking possession of the whole amount grown could command their own price. The possibility of smuggling to any serious extent would thus be removed.

23,458. (Mr. Wilson.) Can you give us any information about the Canadian Presbyterian Mission in this part of India? How many stations have you got, and how many missionaries?—We have two ordained missionaries and one lady doctor, and two Zenana ladies at Mhow. I am the only ordained minister at Indore, but there are two lady doctors and four Zenana ladies. There are two ordained missionaries and one doctor in Rutlam. There is one doctor—his wife is also a doctor in Ujjain. There is one lady doctor, two Zenana ladies, and one ordained missionary in Neemuch.

23,459. Have you a considerable number of schools, colleges, and institutions of that kind?—We have one college, three high schools, and a large number of vernacular schools in all our stations and in the districts around.

23,460. (Sir William Roberts.) You say: "I would be glad to see the whole traffic in it as an intoxicant brought to an end;" do you take the same view with regard to alcoholic beverages?—The same views.

23,461. You regard both the opium habit and the alcohol habit as vices?—I regard them both as bad. I should like to see them both stopped by legislation or otherwise.

23,462. (Mr. Fanshawe.) We have had a large number of persons before us who have stated that they have not increased the dose of opium over long periods. Some of these persons were in a high position. Do you think your experience enables you to lay down the general proposition that in all cases the dose has to be increased?—I am only speaking of what I have actually seen and heard. I have had no practical experience myself, of course, but that is what I have heard.

23,463. The result of information which you have received?—Yes, from talking with the people and asking them about it.

23,464. Have you made it a practice to speak to people on this subject for some years, or have you taken it up lately?—During the first four years of my stay in Indore I spent the cold season in the district, and I was brought a very great deal into contact with the people, and was led to feel that there were serious evils connected with it. In Indore I have not given so much attention to it until comparatively lately, but I have been constantly met with it, and I may say that within the last few days I took pains to gather together

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a number of people representing several different classes that I thought I could rely upon, and my belief was confirmed—my old impressions were confirmed.

23,465. Do you think, looking at the subject as a whole, that the evil of it predominates, is that the impression that was confirmed?—I think it is a very serious evil that ought to be, if at all possible, brought to an end.

23,466. In speaking of the preference of people for quinine, does that apply to your experience of the villages in this part of India?—My experience both in the villages and wherever I have come into contact with the people. I am not a doctor, but I have made it a practice to take medicines with me when I go out in the villages. I have also a dispensary where I give medicines to all those connected with me, and I know those who can get quinine prefer it to opium. I have asked people whether they would use opium for fever, and I have never had an affirmative answer.

23,467. The evidence before us has shown that the medical and non-medical uses of opium are very much mixed; would not you recognise that as a very serious difficulty in attempting to restrict the use of opium for what are called non-medical purposes?—I do, but I do not recognise it as an insuperable difficulty at all. Of course, I may be wrong. Salt is not a natural product of Central India, but it is used by the people and can be imported by them if they want it. In the same way a sufficient quantity of opium can be grown and retained by the Princes of Central India, and those people who wanted it could go and get it.

23,468. You do not use salt for medical purposes?—No.

23,469. It is a different thing?—Yes, but if the price of opium is made so high that the people can only use it as a luxury they will gradually give up its use.

23,470. Is it not the case that opium is used as a common domestic remedy, and as a protection against many pains, and so on?—The people, so far as I know, use it to soothe their pains, and it is the only remedy they fall back upon in all cases of trouble, but not as a cure for disease. I do not think as a rule they think it will cure the disease, but they use it to relieve the pain because they cannot cure the disease.

23,471. Do you think it would be practicable to make arrangements so that they could use it for that purpose, it seems to be a very legitimate purpose?—I do not see why people could not get it in the same way as they get anything else. It would be better if they had to pay a higher price for it than that the present arrangements should continue.

23,472. What would your arrangements be to ensure that they get it for medical purposes?—I say that even although the difficulty would be great, there is greater difficulty caused by the present arrangements.

23,473. You think there should be some further restrictions?—I should like to see the whole traffic in it as an intoxicant stopped, and I think it could be done were it made increasingly difficult for the people to get it—where the people constantly get it freely they will continue to use it.

23,474. You are not prepared to make any suggestion for the allowing of it to be obtained for medical purposes?—It is not for me to make arrangements for the rulers of Central India. I have simply mentioned certain lines—whether other and better lines could be devised it is not for me to say.

23,475. (Chairman.) Do you wish us to understand that the great mass of the cultivators of Central India are actually cultivating at a loss at the present time?—I do not exactly say that.

23,476. You said "the agricultural classes—the great mass of the people—now cultivate it at a loss, they say"?—I said that they say so.

23,477. Do you wish us to believe that?—I can only believe men who make a statement of that kind over and over again. They have no interest to tell me an untruth, and I must accept their statement until I am sure they are speaking wrongly. Whether it is so or not I do not know, but I must believe it until I hear differently.

23,478. Can you give me any reason why these people should go on cultivating that, which they say to you, brings them loss, if it be a loss?—No, but I imagine that when they say they cultivate at a loss they mean that they have to pay a high rent for opium land; higher than for other lands.

The witness withdrew.

23,479. To the State or to the landlord?—It happens that in some cases the State is the landlord. They have to pay a higher rent for opium land than for other lands, and in the meantime, whilst matters are in an unsettled condition, when it is not known whether opium will go up or down, they cultivate it a little, nothing like so much as they did before, hoping that things would readjust themselves.

23,480. Do you state on your own knowledge that they pay a higher rent for opium land to the State than for other lands?—Yes, a higher rent than for wheat lands. They pay a higher rent for wet land than for dry land. Wet land is used for opium, sugar-cane, and such things.

23,481. Do they pay a higher rate for opium land than for other irrigated land?—No, I did not mean to convey that impression.

23,482. Why, if they pay the same rate for opium land as they do for other irrigated land, do they grow opium on irrigated land at all if it does not pay them to do so?—I believe the explanation is that they are now in a more or less unsettled condition. I understand that they are not growing so much opium as before. I do not know the whole of Central India. I am speaking of a limited area of land in Indore, and I say they are not growing so much as they formerly did, for this reason, that they are actually growing wheat and gram on land which, in former years, was used for growing opium.

23,483. The first reason you assigned was they paid a higher rent for opium lands?—I said they were actually growing wheat on irrigated land. I should have used the term "irrigated land" instead of "opium land."

23,484. You draw a distinction between irrigated land and opium land?—I mean the land in Central India, which is actually set apart for opium itself. In a certain section they will have four fields. They will take one or two of them for opium, one for sugar-cane, and one will lie fallow. If you take the whole quantity of dry and wet land together the actual amount which is used for opium is, I am given to understand, comparatively small. I should like to make an additional remark with regard to my statement about the substitution of wheat for opium. In Canada an acre of wheat is supposed to produce, as an average crop, 30 bushels, or about 900 seers, and at the rate at which wheat is sold to-day—in fact even at a lower rate—they would realise fully Rs. 60 per acre for their land in Central India if they paid the same attention to it, and if they could raise the same crops of wheat on their land as in Canada, and if they were to give the same attention to wheat land as they do to opium land they would raise as large crops as in Canada in Central India.

23,485. Do you speak as an agriculturist?—No; but I know something about agriculture.

23,486. Can you give me any reason why it is that the great mass of cultivators are cultivating at a loss: we have had no evidence from the cultivators themselves to that effect?—I believe—I do not say it with conceit—that we have an opportunity of getting the opinions of the common people in a way that the officials cannot, for the very reason that they are officials. The natives will naturally ask, "What does the official want?" and they will give an expression of opinion according to what the officials want. They know we are missionaries, and they give us their opinion in a way they would never think of giving it to officials belonging to the Native States or to the British Government. In that way, as missionaries, we have a better opportunity of getting at the inner thoughts of the people than the officials.

23,487. Do not you think you might have suggested to them that they had an opportunity of stating their complaints to this Commission?—I do not think that was my place—it was the place of the Commission; I am not an agent for the Commission.

23,488. Is there any rule in connexion with your Church as to the use of alcohol with regard to converts coming into your Church?—I think it is our practice not to admit those who take alcohol, but there is no rule to that effect that I know of.

23,489. The practice with regard to opium and alcohol is the same?—Yes.

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23,490. (*Chairman.*) What are your qualifications?—I am a Minister of the Canadian Presbyterian Church, doing medical mission work, and working just now at Ujjain. I have been five years in India, and I have experience daily in the dispensary, having worked for some time past without an assistant. As I have no hospital assistant I am brought more especially into contact with the people than others who have a number of assistants might be.

23,491. (*Sir William Roberts.*) What diplomas have you?—I graduated in Arts and Theology in Queen's, Kingston, and I graduated in Medicine in the University of Vermont.

23,491a. What have you to tell us with regard to the question before this Commission?—I have been a little over five years in this country engaged in medical missionary work. Especially in my dispensary practice I have seen the evil effects of the free use of opium in the hands of the Indian people. Many small children suffer greatly from a severe form of diarrhoea which takes frequently the dysenteric form, due to opium being given to the children, and it is, I believe, the cause of many deaths. Bronchitis and pneumonia are often seriously complicated by the free use of opium given by the mothers to the children. Those addicted to the opium habit present usually a wasted appearance. In many cases I have found a kind of asthma that I have been in the habit of writing down as "opium eater's asthma." Sympathetic pains are also complained of by such patients, which I think are due merely to the drug. So far as I have seen, those who use the drug are much weaker after using it. Many people ask for medicine that will enable them to break off the habit. I never knew a man addicted to the habit who did not wish to be freed from it if that could be done without the pain and sickness that such persons experience in trying to leave off the habit without medicine. My practice has been when giving opium as a medicine to keep the patient in ignorance of what drug he is taking, as even this knowledge might induce him to continue the use of the drug and so become an opium eater. My former assistant, Pooran Lal, who was in Ujjain previous to my being appointed there, refused to administer opium in any form because so many were being injured by the drug that he was afraid he might help to increase its daily use, and also because so much opium was used that the ordinary dose would have little effect upon those patients. I have felt that there was much weight in his view, but still I am unwilling to give up the use of the drug as a medicine unless it should be absolutely necessary. People begin the use of opium chiefly, I think, either to administer to their lusts or to relieve pain, and they are in a short time unable to break off the bad habit. While I say that opium is a valuable drug I think it is very dangerous to have it so easily attainable, because while it relieves pain the patient is often deceived into believing that he is really benefited, when he is merely relieved. Thus he is induced to take the drug day by day till it becomes his master. I have found that even ordinary labourers in Ujjain can describe the effects of the drug. Those who use the drug are usually ashamed to say so publicly; so much disrespected is the habitual user of opium that the word "afmi," applied to all such persons, has also a figurative signification—a "sot," a useless fellow. I think there should be some restriction put upon the sale of opium, because so long as it is so easily attainable a great temptation lies before the people to use opium for every slight complaint that many lives will be ruined.

23,492. I presume, like the rest of the medical witnesses we have had before us, you have not seen any organic changes produced by the opium habit?—I think there has been organic trouble. I speak of the "opium eater's asthma." It seems to me it is either organic or it may be due to the action on the nervous system.

23,493. Functional?—Yes, I think it produces a real disease among the people.

23,494. It is the first we have heard of it. I was interested in what you said about your fearing to prescribe opium unless people might get addicted to the habit—have you recognised the difference in susceptibility to opium on the part of the natives of India and on the part of Europeans?—I have not noticed it. It was a rule laid down by our professors at college that if you have a nervous person, especially one with a

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hysterical tendency and weak mind, and who was subject to headaches or anything of that kind, not to let them know that you are giving them a particular medicine, such as chloral or opium. Where you have susceptible cases, and where the drug is so common as it is in India, it becomes more dangerous to let them know you are prescribing opium which has ruined so many people.

23,495. I suppose you recognise that the opium habit exists in what may be called a moderate degree in a great number of instances?—I am quite aware that a people go on for years taking opium, some taking it in small quantities others in larger quantities, but I think usually there is a gradual increase in the amount of opium taken.

23,496. I presume you have seen many opium eaters who have not injured their health?—I do not think I have seen any person with whom I have had conversation on the subject and who was addicted to the opium habit that I did not find had injured his health. You will find men who have been using it for 20 years who will tell you that before they used it they were strong, and now, although they may be fairly strong, they will not have much flesh, they waste away. I have asked the coolies working in the construction work what the effects of the drug are, and so far from hearing that it is beneficial I hear that it causes waste, and "dries up a person."

23,497. I think you are connected with this Presbyterian Canadian Mission?—Yes.

23,498. All those who come in contact with you would know that the mission you are connected with looks with disfavour on opium?—I do not think so. I have just come home from tour, and the people I have met are quite unconscious of our views on the subject. So far as I am aware no missionary has ever been over this ground before. These men who are addicted to the habit come to me personally, and, wishing to get medicine, they naturally tell me all their failings and their habits, so that I may be able to prescribe accordingly.

23,499. I think you have been a little over four or five years in this neighbourhood?—A little over five years.

23,500. Is it your impression that the opium habit tends to shorten life?—Yes.

23,501. You have no record that would enable you to put something before us in the nature of evidence on that head?—I can only speak from my experience. I have seen children brought in whom I am certain would have recovered if their mothers had not been giving them opium. It seems to be most disastrous particularly when given in lung disease to children. The children get into a weak condition, without any tone to their condition, and the use of opium also prevents their clearing the lungs of the matter accumulated.

23,502. You have only a general impression?—A general impression and an actual practice.

23,502a. (*Mr. Fanshawe.*) Where were you before you were at Ujjain?—I was here for a short time learning the language, and then I was at Mhow for a little while helping there.

23,503. You say from your experience that emaciation always follows the use of opium?—Yes.

23,504. We have had before us 50 or 60 big stout Sikhs who have taken opium for years?—I have never found a man yet who did not say that before taking opium he was much stronger and stouter although he might have a fair appearance. I am prepared to say that every man who takes opium does not become a complete wreck, but he becomes very much weaker and is injured by it.

23,505. I am speaking about loss of flesh. I understood you to say that opium eating always caused a loss of flesh?—I have never seen a man yet who was addicted to the opium habit who expressed himself as being anything like as strong as he was before using the drug and they are all anxious to have relief from the drug, if they can get it without suffering pain.

23,506. But can you say that opium eating always leads to loss of flesh?—I think it leads to deterioration in flesh and muscular power.

23,507. (*Chairman.*) Are these habitual consumers mostly men after middle life?—I think a great many of them begin in young manhood, between 20 and 25. A good many of them begin at that age, sometimes

from social customs, when opium is passed round at festivals and the like; sometimes to gratify their lusts and passions, and sometimes to relieve pain.

23,508. Do you think they develop it as a habit at that age?—I think it develops very often into a habit before they are 35 years old.

The witness withdrew.

The Rev. NORMAN H. RUSSELL called in and examined.

23,509. (*Mr. Wilson.*) I think you are a missionary of the Canadian Presbyterian Mission stationed at Mhow?—Yes.

23,510. You have heard the evidence of Mr. Wilkie and Mr. Campbell and others, do you substantially agree with the statements they have brought forward?—Those statements about the matters I am acquainted with I support.

23,511. Have you anything to say with regard to this question?—I and my brother missionaries speak not only for ourselves but also for a class of the people, the Native Christian population, natives of the soil whose duty it is to go over all the villages and towns of Central India and find out what are the stumbling blocks which prevent these men coming to a knowledge of the truth, and improving morally; and therefore I believe we are in a better position to judge of the opium habit than any other class in India. It has come under my notice that when a man eats opium he requires rich food to counteract its effects, and in the case of poor men it leads to much more suffering than in the case of those who can get these rich foods, such as milk, sugar, sweetmeats, and so on. This also causes great expense to the family of a poor man. The opium eater generally is looked down upon, and I know a man in a responsible position near Mhow of whom the people say when his opinion is quoted on any subject, "Oh, he is an opium eater, and what is his opinion worth!" I would like to mention that in the cantonment of Mhow there is an opium den which I have visited in person, and in which I found 40 people smoking opium or preparations of opium. They told me that over 50 people smoked opium there, and that there were a great many more people in Mhow who smoked opium in their own houses.

23,512. (*Sir William Roberts.*) Do you take the same view with regard to alcohol as with regard to opium?—Yes, I am a total prohibitionist with regard to both. I mean, of course, making due allowance in the case of both for all medical necessities.

23,513. You would not take the same view with regard to tobacco?—No.

23,514. (*Mr. Fanshawe.*) With reference to what you have told us as to your position in the matter of ascertaining the feelings of the people of the country I think I am correct in understanding that you speak of the feelings of one class, the cultivating class?—Not necessarily, we deal with all classes of people.

23,515. You spoke about going out among the villages?—We find all classes in the villages, and our people go into the large towns and cities also. There is one class which is not reached by our mission, and that is probably the class which has given so much evidence in favour of opium before the Commission, I mean the ruling class.

23,516. How many natives of India have you in your Church?—It is difficult to give you statistics, we are just at the end of our official year.

23,517. Can you tell us generally?—We have about 700 altogether in this part of India.

23,518. You made some remarks as to opium eaters not being trustworthy, would those remarks apply to opium eaters in excess?—I would agree largely with what my brother missionaries have said in this matter, we look down upon a man who is an habitual eater.

23,519. He may eat opium habitually in excess or moderation?—It is difficult to say what is moderation.

23,520. Without doing harm to health or character?—I have found very few who habitually use opium who did not suffer from it.

23,521. You know no habitual users of opium who do not go to excess?—It depends on what is meant by excess. If it means that a man suffers from it to any

extent then I think it is the case with all habitual opium eaters, and I speak for my agents as well as myself.

23,522. Does it affect his carrying on his ordinary duties and earning his livelihood and being a respectable citizen?—A man who takes drink at home has his work interfered with more or less, and if he gives way to the habit it interferes more with his work; a man who becomes an habitual user of opium must deteriorate mentally and physically, and I must say my men have been constant observers of such cases, people who are deteriorating mentally and physically day by day.

23,523. You draw a parallel between drinking and opium eating. Surely you recognise there is a moderate use of drink, may not there be a moderate use of opium?—I would not undertake to say yes to that.

23,524. (*Chairman.*) You have spoken to us as speaking on behalf of the native Christians who have a special knowledge, as you say, of hindrances in their work, and Mr. Campbell to-day mentioned opium as one of the hindrances to mission work, I suppose you would agree with him in that?—Yes.

23,525. Do not you think your native agents, being naturally anxious to spread Christianity, and finding opium an hindrance to their work, may take a more prejudicial view of the question than other persons who are not looking at it from exactly the same point of view?—In the first place I would like to say that native Christians and native agents are not interchangeable terms. An agent is one merely employed as a catechist, &c. Outside these are the native Christians, and they have their say through their elders in matters pertaining to the discipline of the Church and such other matters, and they agree with us in this. Why should we raise an objection to a man joining our Church if it were not a very serious matter with us, and why should we come before the Commission and offer evidence which, so far from making us friends, will draw down upon us a certain amount of ill feeling from those whom we count our friends, the rulers of India? Some people may say we are fanatics; we do not look upon it in that way. We wish to lay before the people of England through the Commission our opinion that we think opium is a serious evil, and I do not see at all where the prejudice comes from. If there were a prejudice it would be all the other way, a prejudice in order to add to our numbers, that would be the natural aim of the workers.

23,526. To minimise evils?—To minimise all things which keep people out of the Church.

23,527. Do you mean that opium is not so much an hindrance to people becoming Christians as the feeling amongst native Christians that opium eaters should not be admitted into the Church?—No, we want to help all classes. We love the opium eater in the sense that we use the word love. We want to help him and cure him of his habit, but we, i.e., the native Christians and ourselves, consider that a man who eats opium is not trustworthy.

23,528. To put it shortly, the difficulty which is made as to taking opium eaters into your community arises not from your point of view, the point of view of the missionary, but from the point of view of the members themselves?—Along with ourselves; we of course are members, and have a very large influence.

23,529. That is the point I wish to impress upon you, whether in the first instance it was the objection of the missionaries to admit opium eaters into the community?—I could not go back to the origin of the matter. I found that spirit among the native Christians when I came here. I believe it came from the fact that they are Christians, from the feeling that "Whatsoever causes my brother offence, that I must give up."

The witness withdrew.

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Mr. EDWIN J. DREW called in and examined.

- 23,530. (Mr. Wilson.) Do you live at Mhow?—Yes.
23,531. You carry on an ice business there?—Yes.
23,532. You have lived in India 23 years?—Yes.
23,533. Do you employ a number of wood-cutters to fetch wood for your purpose?—Yes.
23,534. Some of these men are opium eaters?—Yes, four of them.
23,535. Do you find a difference between the opium eaters and the others as to their trustworthiness?—A vast difference, the opium eaters are quite untrustworthy.
23,536. Do you as a matter of fact in a practical way draw a broad distinction as regards advancing money to an opium eater and one who is not an opium eater?—Yes, a vast difference. I advance a non-opium eater money up to Rs. 100 to buy carts to go into the jungle to bring the wood back, but on no account would I advance more than Rs. 15 to an opium eater.
23,537. Have you any opium eaters in your factory?—No, I object to them. They are altogether untrustworthy, and I would not trust them there.
23,538. Have you seen many men ruined by this opium habit?—Yes, quite a number.
23,539. You regard the opium habit as a blight and a curse on the country in which you live?—Undoubtedly.
23,540. (Mr. Fanshawe.) Will you tell me the number of men you employ in wood cutting, is it a large body?—35 to 40.
23,541. Are these four men, so far as you know, excessive opium consumers?—Yes, I should say so.
23,542. You have some large experience of India. We have had a good deal of evidence, especially in this part of India, that the Banias and Mahajans, a successful

trading class, are opium eaters; and this does not seem to affect their power of doing business?—My evidence in reference to this is very much like the evidence which has been already given. People of this class who consume opium counteract the effects by the fact of their having money and being able to get plenty of food.

23,543. You would admit that among a class of this kind the opium habit does not necessarily tend to untrustworthiness or unbusinesslike habits?—He would certainly be an untrustworthy man if he increased the dose.

23,544. A large number of them take opium in moderation and they are practical business men?—It is very difficult to find out that. I do not want to give my evidence from hearsay.

23,545. You admit the force of that argument?—Yes, I do, just the same as those who drink in moderation.

23,546. What are your views as regards drink?—I think drink is an evil, the same as opium, because it tends to destroy a large amount of life. I look upon the evil effects of opium, because of the great number of children it has destroyed, in the same light as I would look upon the effects of Sutee, infanticide, and other evils, done away with in India long ago.

23,547. You are an advocate of complete abstinence?—Abstinence from all that is evil, decidedly.

23,548. I mean as regards alcohol and opium?—Yes, because I believe both have a tendency to drag down humanity to death.

23,549. Would you like to see complete abstinence enforced by legislation?—I leave that to the Commission. I think we should have prohibition of opium decidedly. I would not, however, condemn medical authorities. They have a right to use it if it is necessary for medical purposes.

The witness withdrew.

The Rev.
J. Wilkie.

The REV. J. WILKIE recalled and examined.

23,550. (Witness.) I fear that I have made an impression on the Commission that I have not done my best to get evidence. I appointed a council to deal with the matter; it was only on Saturday last I heard that I was

to give evidence, and I then did all I could to procure those who could give evidence about those who wish for the prohibition of opium.

The witness withdrew.

Mr.
Hewett.

Mr. J. PRESCOTT HEWETT, Secretary to the Commission, called in.

23,551. (Chairman.) I think you have some petitions to bring to our notice?—I have 12 petitions from the residents of Ajmere signed by 823 persons. They are in the vernacular or in English and are all to the same

effect, stating that the people of Rajputana find the use of opium very valuable and praying that the traffic may not be discontinued under any circumstances.

The witness withdrew.

Adjourned to Monday, the 12th February, at Bombay.

At the Collector's Office, Amedabad.

SIXTY-SIXTH DAY.

Thursday, 8th February 1894.

(Section B.)

PRESENT:

SIR JAMES B. LYALL, G.C.I.E., K.C.S.I., IN THE CHAIR.
Mr. ARTHUR PEASE. | Mr. HARIDAS VECHARIDAS DESAI.
Mr. PEMBERTON, Assistant Secretary.

RUNCHORDAS JAISHANKAR BAKSHI called in and examined.

- 23,552. (Chairman.) You are Joint Revenue Commissioner, Jemnagar State?—Yes.
23,552a. Where is the Jemnagar State?—In Kathiawar.
23,553. What is the revenue?—25 lakhs.
23,554. Do you remember what the population is?—Nearly 375,000 in the Jemnagar State.
23,555. What class generally consume opium in your State?—The Rajputs, Charans, Kathis, Bhats, and other Hindus and Mahomedans use opium.
23,556. What is the effect of the habit?—If used in moderation it will not injure the physical state, but if used in excess it will ruin the body.
23,557. Does it affect their morals?—Yes, a poor man if he cannot get opium will probably indulge in petty thefts.
23,558. That is if they are too poor to buy the opium?—Yes.
23,559. Would the people like or not like to have the use of opium prohibited?—No, not at all.
23,560. But if the order was made that they could use it for medical purposes, but not for other purposes, would they like that?—No, they would not.
23,561. What would they think if prohibition led to extra taxation?—They would think it tyranny.
23,562. Then you are against prohibition?—Yes.
23,563. Do you know the arrangements which at present exist for the supply of opium to Native States in Kathiawar?—Yes.
23,564. Could those arrangements be stopped?—The nature of the existing arrangements with the Native States in respect of the transit through the British territory is that opium is brought by a pass obtained from the Political Agent and necessary pass fee of Government

paid on it. These arrangements could not with justice be terminated.

23,565. If they were terminated what would the Native States do?—They would go their own way.

23,566. Grow their own opium?—Yes, sow their own opium.

23,567. Supposing, in spite of what you say, the arrangements were terminated; what compensation would the State claim?—The State does not wish to have any compensation in cash. If the Political Agent will not supply opium the State will make arrangements of their own.

23,568. Has any estimate been made as to what the compensation should be?—Yes. It was made for the information of the Commission. It was estimated that our State would lose Rs. 20,000.

23,569. Do you mean Rs. 20,000 a year or once for all?—A year.

23,570. What are the arrangements for alcohol in the State?—It is leased.

23,571. Does the distiller get a lease?—No, the merchant.

23,572. Is there one farmer for the whole territory?—Yes.

23,573. Can the farmer establish as many shops as he likes?—Yes.

23,574. Do you know at what price the farmer sells a bottle of liquor?—Rs. 2½ a quart bottle.

23,575. (Mr. Pease.) You mention that there are some people who take opium to excess; do you think anything can be done to prevent people taking opium in excess?—No.

23,576. (Mr. Haridas Vacharidas.) Are there different rates of price for liquor, according to quality?—From 10 annas to Rs. 2-8-0.

The witness withdrew.

BHAROT UMLA VAJA called in and examined (through an interpreter).

- 23,577. (Chairman.) You are, I believe, a servant of the Jemnagar State?—Yes.
23,578. And by caste a Charan?—Yes.
23,579. Do you own any land?—I own a village under assignment.
23,580. What sort of people consume opium in your State?—In the Jemnagar State, Rajputs, Kathis, and Charans consume opium. Some Musalmans also consume it.
23,581. What is the physical effect of the consumption of opium upon the people?—It gives vigour and strength to a man, and makes him comfortable. It does not derange his mind, but, on the contrary, it improves his intellect.
23,582. What is the moral effect?—It does not affect the moral conduct.

23,583. If opium is taken in excess, what then?—It would, of course, injure in every way; but even food would do the same if taken in excess.

23,584. If opium were prohibited except as a medicine, what would the people of India think?—People would think that the Government were doing an act of injustice.

23,585. If prohibition was carried out in British territory could it be extended to Native States?—No. If prohibition were prohibited in British territory the ruler of my State would not follow.

23,586. (Mr. Pease.) Do many people take to excess in your State?—There are many who take a moderate dose; but there are some who take in excess.

23,587. What do you consider a moderate dose?—Up to 18 grains.

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Runchordas
Jaishankar
Bakshi.
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Bharot Umla
Vaja.
(Jemnagar
State.)

Bharot Umla Vaya.
(Jamnagar State.)

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- 23,588. Do you take opium?—Yes.
23,589. How much?—Fifteen grains at a time, twice a day.
23,590. (Chairman.) How long have you taken that?—Twenty-five years.
23,591. (Mr. Pease.) Have you taken the same quan-

The witness withdrew.

MALEK ALI NOWRANG called in and examined (through an interpreter).

Malek Ali Nowrang.
(Jamnagar State.)

- 23,593. (Chairman.) You are from the Jamnagar State?—Yes.
23,594. What class consume opium in the Jamnagar State?—Rajputs, Kathis, and Charans, and some Musalmans. It is also given to little children.
23,595. What effect has it on the physical and moral condition of the consumers?—The use of it keeps children in good health, and gives them rest. To the adults it gives strength, and it does not affect their mental or moral calibre. It prevents the wounded from getting tetanus, and it helps to heal sutures properly.
23,596. What happens if it is taken in excess?—It becomes an intoxicant, and it would injure in many ways.
23,597. Do any people wish that it should be prohibited except for medical purposes in your State?—No; they would consider it a great oppression.
23,598. Do you, yourself, take opium?—Yes.
23,599. How much?—From 12 to 24 grains.

The witness withdrew.

MATHURBHAI VARAJBHAI called in and examined (through an interpreter).

Mathurbhai Varajbhai.

- 23,607. (Chairman.) You are patel of Dani Limbda, Ahmedabad?—Yes.
23,608. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—In the Ahmedabad district it is customary among the Kolis, Patidars, Rajputs, Bhats, Charans, Girasias, Kathis, Musalmans, &c. to eat opium and to cause others to eat it on occasions of wedding and funeral.
23,609. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Those opium eaters who are in good circumstances, that is who can feed themselves with milk and ghee, are always strong and healthy in body, while those who are poor, that is who cannot feed themselves with milk and ghi, are a little weak in body. Again, opium produces no effect on the moral condition of those opium eaters who are in good circumstances. But Kolis and certain other classes of people being poor, a change takes place in their moral condition and they commit thefts and other offences, when, after having once formed the habit of opium eating, they are not in possession of enough money to procure opium.
23,610. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes?—I am of opinion that the people are not disposed to refrain from using opium for non-medical purposes.
23,611. Would they be willing to bear the whole or part of the cost of prohibitive measures?—I do not think so.
23,612. Do you think the sale of opium should be prohibited except for medical purposes?—There should be no prohibition, for, if the practice of using opium which has prevailed from ancient times among the people mentioned in the first answer be stopped, they would feel greatly aggrieved at heart, and perhaps misunderstandings might arise. Not only this, but the poppy is cultivated in India and opium is manufactured therefrom and then exported, with the result that a large sum of money is received in India and the people are benefited thereby. At the same time many persons carry on trade in opium, and if it be stopped the people will sustain heavy injury. I am therefore of opinion that the poppy should be allowed to be cultivated in all those places where it has been hitherto cultivated,

The witness withdrew.

tity all that time?—The same quantity; I have not increased it. For a year I took it in a small quantity very secretly; but after a year I began to take it openly, and have continued taking the same quantity.

23,592. Does it affect your health?—I keep the same good health which I had before I began to take opium.

23,600. (Mr. Pease.) How long have you been taking that?—The last 25 years.

23,601. (Mr. Haridas Veharidas.) What is your age?—50.

23,602. (Chairman.) What did you begin it for?—I commenced it in company with others as a habit. I had piles, and by the use of opium they were cured. When I began I took six grains at a time, and I gradually increased it to the present dose.

23,603. How long have you been taking the present dose?—Sixteen years.

23,604. Except for the cure of piles, are you benefited by it?—I keep good health. If I did not take it I should be just like dead.

23,605. (Mr. Pease.) Have you ever tried to give it up?—No, I have not even thought of giving it up. If I gave it up I think I should die.

23,606. (Mr. Haridas Veharidas.) Did you ever take opium later than the usual time you generally take it?—Yes, sometimes 15 or 20 minutes later; and during that time I felt very much pain.

and that the present arrangements for preventing its unlawful use should be continued, so that trade might increase among agriculturists and other people. From this it is not to be inferred that the production of opium would be stimulated and that its consumption would increase among the people by reason of its becoming cheap, for the number of opium eaters is much smaller now than it was before 1878, and day by day the number is decreasing. The reason is, that education is advancing among certain classes of the people mentioned above, and that consequently they cease to be opium eaters, and learn to drink liquor. There would thus be fewer opium eaters.

23,613. Do you think prohibition could be extended to Native States?—Perhaps the prohibition could be extended to the smaller Native States, but in my opinion it is highly impossible to extend it to the larger ones.

23,614. You said that "Kolis and certain other" classes of people being poor a change takes place in "their moral condition, and they commit thefts and "other offences"; are there many such people?—No, very few.

23,615. You say that the number of opium eaters is much smaller now than it used to be before 1878, and that the reason is that education is advancing; is not opium much dearer also since 1878, and is that not another reason?—Yes; both on account of the spread of education as well as the enhancement of the price of opium.

23,616. You say that opium eating is decreasing and the people are learning to drink liquor by reason of the spread of education; do you mean English or vernacular education?—I mean both.

23,617. Why should vernacular education incite people to drink liquor, seeing that liquor is prohibited by the Hindu and Mahomedan religions?—Owing to the company and example of people educated in other ways the students of vernacular education also take to drinking liquor.

23,618. Which is the worst intoxicant in your opinion—how do they rank?—In point of injurious quality I put alcohol first, next ganja, and then bhang and opium.

23,619. You are hereditary patel of the village?—Yes. I am a shareholder in the village.

23,620. What is your caste?—I am a Kanbi.

Mr. GIRDHARLAL HIRABHAI called in and examined.

Mr. Girdharlal Hirabhai.
(Idar State.)
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23,621. (Chairman.) You are Deputy Minister of the Idar State?—Yes.

23,622. What is the revenue of Idar State?—Between three and four lakhs. I am not sure of the exact sum.

23,623. What is the title of the ruler?—He is called Maharaja.

23,624. He is a Rajput of the same clan as the Maharaja of Jodhpur?—Yes, he is an off-shoot of Jodhpur.

23,625. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with the Ahmedabad district and the Native States of Idar, Sachin, Palanpur, and Radhanpur. My experience as regards opium consumers is only general. I have known Musalmans, Baniyas, Kanbis, and a few of the higher castes as consumers.

23,626. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Their moral and physical state was good.

23,627. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The people use opium so commonly for non-medical purposes that, in my opinion, they would be quite unwilling to bear in whole or even in part the cost of prohibitive measures.

23,628. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes; and could such prohibition be extended to Native States with which you are acquainted?—In my opinion the sale of opium, except for medical purposes, should not be prohibited in British India. Such prohibitions could not be enforced in the Native States with which I am acquainted.

23,629. To what class do the people in your State chiefly belong?—Rajputs, Baniyas, Kanbis, Kolis, and Jungle Bhils.

23,630. Do the Bhils and the Kolis take opium?—Yes.

23,631. Much?—I have never seen them take it, but they take it a little.

23,632. Do the Bhils and Kolis also drink liquor?—Yes, they take liquor also.

23,633. What are the arrangements for sale of liquor in Idar?—Licenses are given to the liquor sellers, and they pay some fixed amount. The licenses are generally sold by public auction, and particular sums are given for each shop.

23,634. That is, the license of each shop is sold by auction?—Yes.

23,635. Can you tell us what price liquor is sold per bottle?—I could not. It is not my function; there is a separate officer for that.

23,636. Does Idar get its opium from British Government?—Yes. There are some arrangements made

between the British Government and the State whereby the State gets opium. If they were to take it from Bombay a pass is given, otherwise it is purchased in Rajputana, but with the permission of the Political Agent.

23,637. What would happen if those arrangements were stopped?—They could not be stopped because the British Government has pledged itself.

23,638. They could not be justly stopped you mean. Supposing it was stopped, justly or unjustly, what would the State think?—It would be oppression. The Maharaja could not withstand the wishes of the British Government; but it would be oppression if it were stopped, and these arrangements upset.

23,639. Was the cultivation of opium prohibited when these arrangements were made?—Yes, I think so.

23,640. Before that was there any cultivation of poppy in Idar?—I believe so.

23,641. Have you not seen any cases of injury from excessive use of opium?—No, I have not.

23,642. Is liquor often drunk to excess?—Yes, it is drunk to excess, and the one who drinks becomes mad, and does injury and speaks nonsense.

23,643. Has this system of liquor license come down from very old times?—I believe it has. The State derives a revenue from it.

23,644. Have you ever heard of any time in these Mahi Kantha States when no revenue was derived from liquor?—I do not know about that.

23,645. You have never heard of any such time?—No, I have not.

23,646. Is your State in the Mahi Kantha?—Yes.

23,647. (Mr. Haridas Veharidas.) Is it within your knowledge that a large quantity of opium used to go to the Samlaji Fair at Idar for sale?—Yes, and formerly the traffic depended on that. Some large quantity came from Udaipur, Dungarpur, and some other Rajputana States also.

23,648. They are bordering States?—Yes.

23,649. Who were the traders who purchased the opium from the fair?—The Gujarat merchants purchased it, and other people from the Gaikwar States, and British Government States; but principally Gaikwar traders.

23,650. (Chairman.) Was it for export, or for consumption there?—It was exported to that part. It must have been sold or consumed somewhere else, but I do not know.

23,651. (Mr. Haridas Veharidas.) Has that been discontinued lately?—Yes, it has been discontinued by British Government.

23,652. Do you know whether the State received any compensation from Government?—I do not suppose so, but the Idar State does receive some benefit from other arrangements made by the British Government with the Idar State.

23,653. They got opium passed free?—Yes, and that is a source of revenue.

The witness withdrew.

Mr. AJITRAI SHIVADAS called in and examined.

Mr. Ajitrai Shivadas.

23,654. (Chairman.) You are the District Abkari Inspector for Ahmedabad?—Yes.

23,655. May I ask where your home is?—I am a native of Ahmedabad.

23,656. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—The Girasias and Kathis who live in the southern part of this district have always been using and been addicted to the habit of eating opium, and the habit is still prevalent among them. Kasumbha is prepared twice a day, that is in the morning and evening, when poor Wasavas (low class labourers) (such as barbers, potters, Ravanyas, havalidars, Charans, Bhats) who are habitual opium eaters are supplied with opium according to their requirements. This is a mark of generosity. On wedding and funeral occasions the use of opium is indispensable among these people, for their reputation on account of the dinners given on those occasions

depends on such use. It is a custom among these people that when guests come to them from abroad on any unusual occasion, or on ordinary business, the village barber on behalf of the guests invites the resident householders of the village to drink kasumbha. All those that assemble in response to the invitations are supplied with kasumbha by the guests at their own expense, and pieces of opium have also to be given according to the requirements of the persons invited. If one omits to do this, he is not considered respectable. Another class of people residing in this district are the Patidars and Kanbis, who have always followed the usage mentioned below. On a wedding occasion one may use opium at his pleasure, but when a respectable old man dies, the use of opium in honour of his memory is indispensable. During the first eleven days after the death of the deceased, when people of the surrounding villages, with whom such formalities are usually interchanged, come in crowds to offer condolence, kasumbha has to be supplied to them and their servants, and opium has also to

Mr.
Aitral
Shivadas.
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be distributed among them. Afterwards on the last or thirteenth day all persons with whom such formalities are usually interchanged, and all relations come from abroad and assemble. This gathering is called Saraoni and if expenditure on a large scale is contemplated, it is called Gam Saraoni. The greater the quantity of opium one dispenses on this occasion the more credit he gets. Formerly twenty pounds was the maximum and five pounds the minimum quantity used. But since the Opium Act came into force, and smuggled opium ceased to be imported, these people have been reducing their expense on account of opium. At present the maximum quantity amounts to four pounds, while the minimum is half a pound. The reason assigned for this is that they are unable to procure opium, as Government have adopted prohibitive measures, and as opium is sold at a high price. In consequence they have reduced their opium expenses and I think that in future they will be still further reduced. The Kasbatis and Molesalams who form part of the Musalman community use opium in the same way as the Girasias, and being Giras-holders they cannot command respect without the use of opium. This being so, opium is a necessity on every social occasion involving expenditure. Besides the above-mentioned classes of people, the Brahmins, Baniyas, Rabaris, Shepherds, Dhers, Kolis, Thakardas are also obliged to use opium according to their respective means on funeral occasions. In short, my experience is that in villages, as distinguished from towns, opium is equivalent to a mark of according welcome to visitors, and as such it is indispensable.

23,657. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The consumption of opium does not produce any bad effect on the moral condition of these people. The intoxication resulting from the use of opium is of a very mild and sedative character. If an opium eater gets good food, the effect on his physical condition is not injurious, but on the contrary he becomes strong and energetic. If a person eats opium immoderately and does not get good and nourishing food, he becomes weak and indolent, and if this state of things continues, it results in his death. Certain habitual opium eaters foolishly contract an evil habit under the supposition that if intoxication is to be induced, they must do something after eating opium, that is to say, must eat some food, then smoke tobacco and then go out for a ride, etc. If this be not done, they imagine that opium has not produced any intoxication, and under that belief they again eat opium. But this is a false notion, and hence these foolish people involve themselves in danger. This, however, is a fault of the opium eater and not of opium.

23,658. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The practice of using opium for non-medical purposes has been prevalent in India for many years past, and the disposition of the people seems to be in favour of its continuance. I do not think that any class of people would voluntarily agree to bear, in whole or in part, the cost of prohibitive measures.

23,659. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—No. I am not of that opinion, for the practice of using opium has been prevalent in British India for many years past, and I think that if it were suddenly prohibited the disposition of the people would change. I am, therefore, of opinion that if the

The witness withdrew.

Mr. JOSEPH BENJAMIN called in and examined.

23,676. (Chairman.) You are a medical practitioner?—Yes.

23,677. Where did you study medicine?—At the Byramji Jijibhai Medical School at Poona.

23,678. Did you take any degree?—No, I passed through the school.

23,679. Have you been in Government employ?—Yes, I was 10 years in Government service.

23,680. As a hospital assistant?—Yes.

23,681. What opportunities have you had for seeing opium consumers?—While I was in medical charge of the taluka dispensaries at Sanand, Modasa, and

measures at present adopted under the sanction of the law be continued, the result will be that after a few years the consumption of opium will decrease as the moral condition of the people goes on improving.

23,660. Could such prohibition be extended to Native States with which you are acquainted?—No. I am not sure that this could be done. There are no large Native States in the Ahmedabad district, but having had frequent opportunities of meeting and conversing with the servants and subjects of other Native States, I have found that the practice of drinking opium, and of causing others to drink it, prevails largely among the Girasias and Rajputs, and therefore it seems difficult to prohibit the practice at once.

23,661. (Chairman) You say that poor Vasawas (such as barbers, potters, &c.) who are habitual opium eaters are supplied with opium according to their requirements, that is by the rich people—rich Girasias?—Girasias and other landholders supply it.

23,662. Do you think that the custom of eating opium is decreasing?—Yes; decreasing day by day.

23,663. What reason is there for that?—Since the Act I. of 1878 was passed the price of opium has been advanced, and strict measures were taken at the time to prevent smuggling, the people have not taken so much.

23,664. Is it also a matter of fashion?—Yes; the rising generation is not inclined to take to opium.

23,665. Is this change in the fashion followed by any increase in the use of alcohol?—Yes, the use of alcohol is spreading, but not on account of the decrease in the use of opium.

23,666. What is the reason, do you think, for the spread of the use of alcohol?—I think people use alcohol more because its intoxicating effects are sudden on the body.

23,667. Are you speaking of Native or English spirits?—Both kinds of spirits.

23,668. At what price does Native liquor sell in Ahmedabad?—Rs. 3-12-0 per gallon or six bottles.

23,669. Do you know the price at which the lowest kinds of brandy, gin, &c. are sold?—The lowest kind of brandy costs Rs. 1-4-0 per bottle; the lowest kind of gin costs Rs. 2 per bottle.

23,670. (Mr. Haridas Vekaridas.) Do you consider the habit of taking alcohol worse than taking opium?—Yes.

23,671. Has any measures similar to those with regard to the prohibition of opium been taken for restricting the possession and sale of liquor?—There is a law prohibiting the possession and sale of more than a gallon.

23,672. What quantity of opium can be possessed?—No one can possess or sell more than 2 tolas.

23,673. Are not the measures with regard to opium more strict than those in regard to alcohol?—Yes, there is an apparent difference; but I think that 2 tolas of opium would be quite enough to kill a man while a bottle of country liquor would not do so.

23,674. Would a gallon of country liquor take the life of a man?—A gallon of liquor would make a man intoxicated; but I cannot say whether it would kill him.

23,675. (Chairman.) Is there any limit with respect to the sale of European liquors in the amount that a man can buy?—No, there is no restriction as regards the possession and sale of European liquors.

The witness withdrew.

Mr. Joseph
Benjamin.

23,676. (Chairman.) You are a medical practitioner?—Yes.

23,677. Where did you study medicine?—At the Byramji Jijibhai Medical School at Poona.

23,678. Did you take any degree?—No, I passed through the school.

23,679. Have you been in Government employ?—Yes, I was 10 years in Government service.

23,680. As a hospital assistant?—Yes.

23,681. What opportunities have you had for seeing opium consumers?—While I was in medical charge of the taluka dispensaries at Sanand, Modasa, and

Pnantej (all of this district) from March 1884 to April 1892 I had frequent opportunities of seeing opium used among the different communities there. At Sanand, where its use was seen the most, it was found prevalent among the Girasias (Rajputs), Kadwa, Patidars (Kanbis), Audich Brahmins, Bharots, and some Shrivak Baniyas (Jains). At Modasa and Prantej it was found used by the Mahomedans.

23,682. When do people take it, and in what form?—Persons, who are habituated to take opium, generally take it in its crude form, some once a day in the morning; the majority twice a day, viz., in the morning and evening; and a few thrice a day, viz., in the morning, afternoon, and at night. Among the

Rajputs, Kanbis, and Musalmans opium is served to guests on festive and other occasions in the form of kasumbha opium diluted with water. If no kasumbha is served to guests on these occasions the host's honour is lowered in the estimation of the guests who use opium. Some persons in the larger cities smoke opium in the form of chandul; such persons are generally the dregs of society, and are mostly gamblers. Some persons take opium in small doses, whereas others take from about half a drachm to as much as a drachm and a half of it per diem. The habit of opium eating is seen more in Gujarat than in the Deccan; and it is more prevalent in villages and towns than in cities. Hindus are in the habit of giving opium mixed with other drugs in the form of Balgolis (children's pills) to their children from their infancy till they are able to walk about, simply with the object of keeping them quiet. Such children are oftentimes very peevish, and occasionally accidents from overdoses do occur among them. Opium is also a favourite mode of administration among suicides. When several opium eaters assemble together they give kasumbha to each other, and they are very fond of sweet things. Kasumbha is also given to one another when a reconciliation takes place between two contending persons.

23,683. What is the effect of the opium habit so far as you have observed?—I have seen persons who habitually take opium in large doses not enjoying very good health. They were generally found dull, drowsy, and inactive. They generally spend hours together in idle talk in the company of other opium eaters. While attached to the Ahmedabad jail a Mahomedan prisoner was admitted in October 1892 into the jail, who used to take more than a drachm of opium a day before admission. On admission he was found to be almost a skeleton. He had no particular disease, but it was the opium that had entirely broken down his constitution. As he was not considered a fit person to remain in jail he was released, and we soon afterwards learnt that he died in a week after his discharge from the jail. It is my humble opinion that the habit of taking opium for its own sake is to be condemned, because it does not do any good to such persons.

23,684. Is opium a common medicine?—As a medicine opium is invaluable, and is one of the best remedies we possess. In chronic ailments, such as diabetes, chronic bronchitis with profuse expectoration, in diarrhoea and dysentery, in all painful diseases, and in general debility of old age opium doses oftentimes prove beneficial. I have seen persons suffering from anæmia, bleeding piles, diabetes, bronchitis, and phthisis, and chronic diarrhoea and dysentery, &c., use it. In such persons it seems to do good. In ague it has been found very useful in the cold stage. At Modasa I saw opium used by the people in cases of tetanus, and oftentimes with good effects. However, opium is not required in health, and therefore in health its use is to be deprecated.

23,685. Is opium used as a domestic medicine without medical advice?—Yes, it is used.

23,686. In the villages?—Yes.

23,687. Is there any other medicine which they use largely in the villages without medical advice?—No, there is no other medicine which is used as largely as opium.

23,688. How do people acquire the habit of eating opium?—Some people acquire the habit of eating opium for aphrodisiac purposes, but it has the contrary effects. The habit of eating opium, when once acquired, is not easily broken off. On the contrary, after the habit has been once established, opium eaters are required to increase its doses to produce the effects they felt with its smaller doses in the beginning. However, when I was attached to the Poona District jail from October 1882 to February 1884, and the Ahmedabad jail from August 1892 to January 1893, I generally found that prisoners addicted to opium whose opium was disallowed in jail lost weight slightly in the beginning, but ultimately gained much in weight.

23,689. Do you think the habit of eating opium has any effect upon the character of the consumers?—Though opium does not make persons prone to commit any crime of a serious nature, opium eaters of the pauper class do commit petty thefts for its sake, if they do not get it to eat.

23,690. What is the popular opinion of opium eating?—The habit of opium eating is looked down upon with contempt, and consequently the habit is gradually

getting less as education is spreading among them, and therefore no prohibitive measures are required. Besides the people are too poor to bear partly or wholly any burden of the expenses for prohibitive measures against opium, nor would they be willing to bear any such burden.

23,691. According to your experience as a medical man, which causes the most damage to health, the habit of eating opium or the habit of drinking alcohol?—Alcohol.

23,692. Do you think the drinking of alcohol is as much as it used to be, or is there any change?—Alcohol is increasing, especially in cities.

23,693. Is that increase an increase in the consumption of European liquors, or of native liquors, or of all kinds of liquors?—All kinds, both European and country liquors.

23,694. Is it not the case that under the excise system the price of liquor has been greatly raised?—Yes, it has been raised.

23,695. Still you think the rise has not caused any decrease in consumption?—No.

23,696. In some places where the price of liquor has been greatly raised it has been said that the people who used to drink liquor have taken to drinking bhang and other things instead; have you ever heard of that taking place in this part of the country?—No. It has not taken place so far as my experience goes.

23,697. As a medical man, what is your experience of the use of children's opium pills?—They are given by ignorant women simply to keep their children quiet.

23,698. Is it not also said that while the children are being suckled their bowels are apt to be very loose, and that the opium has a useful effect in checking the bowels?—If the bowels are loose these children's pills might do good, but not otherwise. They have their disadvantages also, because opium checks secretions, and if there be any bad milk of course poisoning takes place in the system.

23,699. You say that occasional accidents from overdose do occur among children; is that a general report, or have cases been brought to you?—I have seen two or three such cases.

23,700. Did those children recover, or did they die from the dose?—One died.

23,701. What led to the overdose, was it a mistake, or what?—A mistake.

23,702. You mention the case of a man who came into the jail in a very emaciated state, and was sent out and died; did that man have any other organic disease?—No other organic disease; he was simply emaciated.

23,703. It was a case of atrophy?—Yes.

23,704. You say that the habit of opium eating is looked down upon with contempt; how does that agree with your saying that it is so prevalent among the land-holding class?—It is not so prevalent as it was before.

23,705. I suppose it is among the young generation that it is looked down upon with contempt?—Yes. Even the people who take opium admit that they commit wrong in taking it.

23,706. Admit that it is a bad habit?—Yes.

23,707. You are not in favour of prohibition, all the same?—No, I am not in favour of prohibition.

23,708. You think the thing will cure itself?—By the spread of moral education among the Rajputs, Girasias, and Kanbis, the habit is getting less. So by the increase of education it will get less and less in the future. Besides, legal measures have not always the desired effect, as experience has shown in the case of tobacco in James the First's time, as well as when the Emperor of Turkey prohibited the smoking of tobacco; in spite of the orders it increased.

23,709. (Mr. Pease.) Where have you had experience of the smoking of opium?—I saw it here.

23,710. Is there any smoking in Ahmedabad now?—Yes. Only 15 days ago I saw a smoking club, and I saw one at Poona some 10 years ago.

23,711. How many persons were in this club you saw 15 days ago?—Four persons. When I went there three were lying down on the ground, and one was smoking.

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23,712. What class of people were they?—They were all Mahomedans whom I saw. One man was shampooing the legs of another.

23,713. You say the habit is more prevalent in villages and towns than in the cities; that is contrary to the evidence we have had in other places; are you quite sure that that is so?—Yes; so far as my experience goes, I have seen it used more at Sanand than it is in the large cities.

23,714. Would you be at all apprehensive that a person who had been accustomed to take opium and had had it stopped would lose his life by it?—No, because persons addicted to opium have left off the habit and did not die.

23,715. Is it your experience that that is a very general impression—that persons would die if they gave up their opium?—No, they say they would suffer a great deal.

23,716. Not that they would die?—I had three cases

* The witness withdrew.

Rawal Shri Harisinghji Rupsinghji.

(Bhaunagar State.)

RAWAL SHRI HARISINGHJI RUPISINGHJI called in and examined.

23,720. (Chairman.) You are a relation, I think, of the Maharaja of Bhaunagar?—I am his first cousin.

23,721. And you are a large landholder?—Yes.

23,722. Where were you educated?—At the Rajkumar College.

23,723. Please tell us what your experience is as regards the opium habit?—My experience extends to Kathiawar only. The Rajputs living in this province are, as far as I know, opium eaters from 30 to 40 per 100.

23,724. That is, per 100 of grown-up men?—Yes.

23,725. What is the effect of the habit?—Opium, I believe, has no effect on the morals of a man, but it no doubt makes him physically indolent if taken in large quantities.

23,726. What do you think are the medical effects of opium?—I have not studied the subject with regard to the therapeutic properties of opium, and have no data to come to any definite conclusion as to its being a cure to any malady.

23,727. If opium was prohibited, and other taxation had to be imposed, what would the people think?—People would not like it, of course. India is already a poor country.

The witness withdrew.

Khuman Bhoj Oghad.

(Bhaunagar State.)

KHUMAN BHOJ OGHAD called in.

23,735. (Chairman.) Are you a Kathi?—Yes.

23,736. Have you much land?—Yes.

23,737. Will you tell us what you know of the opium habit in Bhaunagar?—A great part of the population of this country takes opium. Warlike clans use it at the time of war for keeping up the spirit. And I believe opium is necessary for these men. Some of the opium eaters are weak, but not, as I think, owing to opium. Opium is a specific for asthma, chronic dysentery, &c. It prolongs the life of men suffering from these diseases. Opium is less injurious compared with other narcotics, and does not lead to much physical and moral deterioration. The majority of the people are for the use of opium for non-medicinal purposes.

23,738. If prohibition was ordered by the Government, and an increased taxation became necessary, what would the people say?—The people are poor, and any increment in taxation, the necessary consequence of the prohibition of the use of opium, will cause dissatisfaction in their minds, and they would be unwilling to bear the cost.

23,739. Do you think any change in the present system advisable?—I am a Kathi by caste and do not take opium. But from my experience I say that any change in the present system is not advisable.

The witness withdrew.

cured of opium eating—three Kolis who used to take opium, and I gave them medicines.

23,717. (Mr. Haridas Voharidas.) It appears from what you say that the habit of eating opium cannot be given up without some pain or suffering to the man who wants to give it up?—In the beginning he will have some pain, but if proper medicine is given he will have very little pain.

23,718. He requires some treatment; he should not be left alone?—No, he requires some treatment.

23,719. What medicine do you give just to keep him well during the time he does not take opium?—This is my treatment:—Aromatic spirits of ammonia, spirits of chloroform, tincture of ginger, peppermint water; with tincture of opium equal to a quarter of the opium that the patient has been in the habit of taking. Then I gradually decrease by ten minim doses the tincture of opium. I keep the other medicine the same; but reduce the quantity of the tincture of opium.

23,728. Do you think if opium was prohibited for non-medical purposes, do you think the people would take to anything else?—Yes, they would drink alcohol.

23,729. How do you compare alcohol with opium?—Alcohol is very bad, of course, compared with opium.

23,730. Alcohol is much worse?—Yes.

23,731. What would be thought if the British Government prohibited opium in its own territories, and wished prohibition to be extended to the Native States?—They would not like it.

23,732. Would they think that the Government had a right to ask them to do it?—I do not think that it would be possible to extend its prohibition to the Native States, as it would be a fruitful source of annoyance as well as it would be looked upon as tantamount to an interference with the rights and privileges of the States themselves.

23,733. Is opium greatly used as a domestic medicine?—Yes.

23,734. (Mr. Pease.) Do you think there is a tendency to increase or decrease the quantity of opium taken in Bhaunagar?—I cannot say; I have no experience.

The witness withdrew.

23,740. You say warlike clans use it at time of war for keeping up the spirit. What do you mean by that?—By taking opium before setting out to fight they will remain in good humour for fighting, and if they are wounded they will bear the pains of the wounds very easy. It is an old custom.

23,741. You say that opium is less injurious compared with other narcotics; how does it compare with alcohol?—Opium is much better than alcohol, as alcohol produces violent effects, while opium does not. Opium is not so injurious as alcohol is.

23,742. You say that you do not yourself take opium; why have you avoided it?—I have not used opium because I do not like it. It is not a necessity. However, if I went on a warlike expedition I would certainly take it.

23,743. Among grown-up men in your caste, how many do you think take it, and how many do not take it in a hundred?—About 50 per cent. of adults in my caste take opium.

23,744. Do they take it in moderate doses, or in excess?—A few take in excess.

23,745. (Mr. Pease.) What do you consider to be excess?—Anything over five grains twice a day would be excess.

The witness withdrew.

Mr. DESAIBHAI KALIDAS called in and examined.

23,746. (Chairman.) You are a District Government Pleader in Kaira?—Yes.

23,747. And you belong to the Mahudha Desai family?—Yes.

23,748. The office of Desai is an hereditary office, is it not?—Yes.

23,749. A sort of headship over a certain number of villages?—Yes. The Desai and Mazmudar formerly were serving Government as the Chief Adviser of Government for the land revenue and accounts.

23,750. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am a native of the Kaira district, and belong to the Mahudha Desai family. Being the Government Pleader and Public Prosecutor for the district for the last 30 years, and having had for the most part of that period to stay at Ahmedabad, I am closely acquainted with the different races of people consuming opium in the two districts of Kaira and Ahmedabad, and I am also tolerably acquainted with the habits of such people in the Native States and Agencies having connexion with Gujarat. The custom of eating and drinking opium exists in a greater or less degree in all the castes inhabiting the parts noted above. Of these, Kolis, Kathis, Girasias, Rajputs, and Bhats use more of it than other people. On occasions of marriage and death the Patidars, Kolis, Rajputs, Girasias, Kathis, and Bhats offer opium for eating and drinking as a sign of hospitality. But among other castes it is not now used for such purposes. The custom of offering tea instead of opium is gaining ground, and has become almost universal. Even among the new generation of Rajputs, Kathis, Kolis, and Girasias the habit of using opium is getting less and less day by day. People who as messengers (khepias) or otherwise have to travel on foot use opium to allay the effects of fatigue; and the Baryatis (marauding outlaws) also resort to that drug for removing the effects of the constant toils of their life. In my opinion, however, the number of habitual consumers of opium is now going down, and the drug is used more as a sign of affection and hospitality, of good omen, and peace and goodwill re-established than anything else. On such occasions the drug is offered and drunk in the form of kasumbha (i.e., opium mixed with water and sipped from the offerer's palm) among the Rajputs, Kathis, Girasias, &c. The habitual consumption of it is, however, slowly but surely decreasing, owing to a variety of causes, such as education and a healthy public opinion, and, I believe, that the consumption of it as a habit will without any extraneous interference slowly die out.

23,751. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The habitual moderate consumption of opium has never any baneful effect on the moral and physical condition of the people. On the contrary, with a good diet it improves the physique immensely and increases the capacity of work of the consumer. Taken in a moderate quantity, opium allays fatigue and the effects of sleeplessness, and sharpens memory. It prevents cough and bronchitis, and goes a great way in keeping the body free from disease. In Gujarat opium is eaten and drunk, but it is hardly ever smoked in the province. It is greatly used for medical purposes, and very serious and often incurable diseases are avoided or checked thereby. Those who take to it now do so not so much out of a liking for it, but for the sake of health and avoiding diseases. Taken in excess, opium like every other intoxicating drug would certainly do harm; but in Gujarat its consumption is moderate and is never such as would be followed by baneful effects to the body. By a moderate use, if its memory is sharpened, capacity and energy for work increases, the intellect becomes developed and brighter, and courage and other manly qualities are greatly strengthened. Its use in excess is not favoured, but if moderately used it is never disfavouredly regarded by any class of people in Gujarat or other parts of India.

23,752. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes; and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The use of opium for non-medical purposes is not disfavouredly regarded by the people. On account of its merits and good effects it is in favour with all

classes of people, and they are not willing to see its use prohibited. Consequently they are quite unwilling to bear in the least the cost of prohibitive measures.

23,753. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—In my opinion there is no necessity for prohibiting the sale of opium in British India for non-medical purposes; because the beneficial effects of a moderate use of it being unquestionable, a prohibition of its sale would work mischief rather than good. The habitual consumers of it would be put to a great deal of annoyance and pain, and the lands specially fitted for opium cultivation, which support so many families in the country, would be put to a great loss without any the least advantage to the people and the country at large. Again, a prohibition of the sale of opium would give a great impetus to the use of liquor, which unfortunately has already spread far and wide over the country, and the moderate consumer of opium, who even yet keeps himself aloof from alcoholic stimulants out of religious motives, would, as the result of such a prohibition, be tempted to resort to alcohol, and this would in my opinion be a very serious evil.

23,754. Could such prohibition be extended to Native States with which you are acquainted?—For the reasons I have stated no interference is in my opinion necessary for prohibiting the sale of opium in the Native States also.

23,755. You say that among other castes the use of opium as a sign of hospitality is going out, and that the custom of offering tea is gaining ground and has become almost universal; how long is it since the custom of offering tea has become common?—It has increased every day since the introduction of the British Government.

23,756. I suppose it is only the superior class of persons that offer tea?—Nowadays all the people give tea in hospitality; but chiefly the Brahmins, Patidars, and Banias.

23,757. Do you think that the great decrease in the habit of consuming opium, which you say is occurring, is a matter chiefly of fashion, or is it because experience shows that the use of opium is pernicious?—No; on account of the high tax on opium, and the poverty of the people. With the high taxation they cannot get sufficient opium. Since the introduction of the British Government the people are quite changed in their views. By the increase of shops they are inclined to take alcohol instead of opium.

23,758. You say that the use of alcohol is increasing owing to the increase in the number of shops; but has it not always been the case from time immemorial that liquor was brewed and sold in India?—Yes, but very little; because only the lower classes were using it who could not get opium.

23,759. It was the fashion or custom which prevented people in old days from using liquor, and not the want of shops, was not it?—They were prevented because it was a disgrace amongst them to take liquor; but it was no disgrace to take opium. The people who took liquor required to keep it as secret as possible. Nowadays the number of people who take liquor has increased; and they are more powerful.

23,760. You mean it is less disgraceful now than it used to be?—Yes. Unless the Government takes some measures India will be ruined sooner or later by alcohol.

23,761. But is it not the case that in Bombay the Government has increased the taxation on liquor and on palm juice very much, and the people have complained very much?—There was a great cry on account of the Government prohibiting the flowers of the Maura tree, because they were used by the people to eat. Sometimes they made juice from it, which had the effect of making people intoxicated. The poor people not being able to get opium for the purpose of allaying their fatigue, made an outcry when the Maura was prohibited, not because of any increased taxation on European liquor.

23,762. Was not the cry also about Tari, palm juice?—Yes, also on account of that. Palm juice and Maura juice were the drinks of the poor people.

23,763. Do you consider that alcohol is prohibited by the Hindu religion?—Yes.

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23,764. Do you consider that opium is not prohibited?—No, it is not.

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23,765. (Mr. Pease.) Do you think the habit of taking opium is a bad habit?—It produces some good effects, and, therefore, for those who take it in moderation it is good, and for those who take it in excess it is bad.

23,766. You say that owing to a variety of causes, such as education and a healthy public opinion, you believe the consumption of opium is a habit which will, without any extraneous interference, slowly die out; would you be glad that it should die out?—There are certain cases in which the effects are good. It is the immoderate consumption I wish prohibited.

23,767. You used two expressions which seem to differ a little in their tone. You say, the habitual moderate consumption of opium has never any painful effect on the moral and physical condition of the people; and you also say that the result of education and a healthy public opinion will be that the habit will slowly die out; reading these two together, would it, in your opinion, be a good thing if the habit did die out?—It would not be a good thing; but it will die out. The new English education has produced a different effect altogether, and people have a dislike to opium whether it is beneficial or not. They think alcohol more respectable, and they use it more. The

The witness withdrew.

SHETH JAISINGHBHAI HATHISING called in and examined (through an interpreter).

23,774. (Chairman.) I believe you are a native of Ahmedabad?—Yes.

23,775. Are you any relation of the gentleman who built the Hathising Temple?—Yes; I am his son.

23,776. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—The districts of which I have some knowledge, though not minute, are Ahmedabad, Kathiawar, Radhanpur, Palanpur, Marwar, Meywar. My general remarks regarding them are as follows:—In the Ahmedabad district, mostly the Hindus, the Kanbis, and Girasias are in the habit of taking opium. Consequently I believe the consumption of opium by them is more than that by other castes of Hindus who use opium. In towns the practice of taking opium is comparatively much less than in villages, where opium is considered to be a special treat to friends and guests; and it is used by almost all castes of Hindus and by Mahomedans in villages for non-medical purposes. Mahomedans in towns also take opium. In Kathiawar, Radhanpur, Palanpur, Marwar, and Meywar, all castes of Hindus and Musalmans consume more or less opium. The Rajputs, Kathis, Girasias, &c., I believe, consume opium much more than any other castes among Hindus, while the Musalmans are not much more backward than they in point of consumption of opium. It would be very hard for them to leave the habit of taking opium, which has come down to them from their forefathers.

23,777. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium does not tell badly upon the moral condition of people. It does not corrupt the physical condition of people if used moderately. As it is believed to give some vigour to the constitution in old age it is taken by some old men.

The witness withdrew.

MR. MOTILAL KHUSHALJI called in and examined.

Mr.
Motilal
Khushalji.
(Idar State.)

23,783. (Chairman.) You are medical officer of the Idar State?—Yes.

23,784. Where did you receive your medical education?—In the Grant Medical College.

23,785. Did you take a degree there?—No.

23,786. How long have you been medical officer in the Idar State?—Seven years.

23,787. Before that, where were you?—I was at Wadhwan, Junagadh, and Bhaunagar.

23,788. What races have you observed use opium?—All kinds of people, but for the most part Rajputs and Musalmans.

people are being guided by the English educated people nowadays, and, therefore, will be in favour of prohibition; but the majority will not like it.

23,763. Do you think that a healthy public opinion will cause the habit to die out?—People of the upper classes do not now take it, and the others are also following their example.

23,769. (Chairman.) You mean they are following in a blind way, not because they have come to the conclusion that it is a bad thing, but out of fashion?—Opium is very dear nowadays, and very difficult to get. The people are following the habit set them by others of not eating opium.

23,770. (Mr. Haridas Veharidas.) Is it to be understood from what you say that there is a greater facility in procuring alcohol than in procuring opium?—No doubt.

23,771. If a young man about 20, in good health, takes to opium in moderate doses, would you consider it a good habit?—No.

23,772. Would it be a good thing for a man of 40, feeling weak and requiring to keep in good health, to take it in moderate doses?—No doubt.

23,773. If he takes it in excess it would be injurious?—Yes.

23,778. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The people of India would not like that the use of opium for non-medical purposes be checked by prohibitive measures; and they, as far as my knowledge goes, are not willing to bear in whole or in part the cost of prohibitive measures.

23,779. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—I do not think it would be safe to prohibit the sale of opium for non-medical purposes, as those who are in the habit of taking it would feel it hard to leave the habit.

23,780. Could such prohibition be extended to Native States with which you are acquainted?—Such prohibition cannot be extended with safety to the Native States with which I am acquainted. As Native States of Kathiawar, Radhanpur, Palanpur, Marwar, Meywar, are ruled by Rajput and Mahomedan princes who, as well as their subjects, are habituated to take opium, there will be all probability of their being much displeased by such prohibition.

23,781. Have you seen many cases of people who have injured their health by excessive consumption?—No; I have not a very great experience of opium eaters, and I cannot tell the injurious effects of an excessive dose of opium.

23,782. Is the habit supposed to be a bad one in youth, and not bad in old age?—If a man takes opium in moderate doses at an advanced age it would be advantageous to him. My old mother has been benefited by taking opium in small doses. But if a young man takes it it would generally be injurious to him. If a young man was inclined to be hot tempered, opium would moderate his temper.

23,789. To what districts does your evidence apply?—Junagadh, Bhaunagar, Wadhwan, Mahuda, Idar, &c.

23,790. To what extent is opium used among the population of the districts to which your observations apply?—The minimum dose of opium and the maximum dose taken by the aforesaid races is three grains and one tola respectively.

23,791. What effect has it upon the physical and moral condition of the people?—Opium, when taken internally in small doses, produces at first some excitement of the vascular and nervous systems shown by increased fulness and rapidity of the pulse, exaltation of the mental functions, and very pleasant sensations.

These after a time are succeeded by a feeling of drowsiness, and at last by a sound sleep, often accompanied with perspiration. On awakening the individual usually feels nausea, headache, and much weakened; his bowels are constipated, appetite is lost, tongues becomes furred, and there is increased thirst. The stimulant effect of opium is transient and does not last more than half an hour. Habitual opium eating produces general pallor of the skin, emaciation, general weakness, premature old age, &c. In fine, it shortens life.

23,792. What is the method of consumption?—It is used by the natives in the form of—

(a.) Bal Goli used for children as a hypnotic.

(b.) In combination with some other powders, e.g., cinnamon, nutmeg, saffron, &c., to check diarrhoea and dysentery; also as a hypnotic.

(c.) External application in combination with water as an anodyne in neuralgia, rheumatic pains, and also over the eyelid in some cases of severe conjunctivitis.

(d.) It is also taken alone as an aphrodisiac.

23,793. In making post-mortem examinations have you ever discovered any serious organic lesion, or any lesion at all, attributable to opium?—No.

23,794. Is it difficult for an opium consumer to give up the habit, and when given up is it likely to result in the use or abuse of other drugs or of alcohol?—No, it is not. There was an opium eater who used to consume half a tola by taking twice a day. This habit he thought to give up, and he succeeded in doing so without any need of taking any other narcotic drug instead of opium. After leaving the habit of taking opium he lived for 10 years, dying at the age of 54 in good health.

23,795. What effect has the habitual use of opium on the mental faculties, and does it interfere with the consumer's ability to conduct his business successfully?—When I was superintendent of the Junagadh Central Jail Hospital there were some prisoners who used to take opium. They were advised to give it up by-and-by. They did so and preserved good health.

23,795a. Have you any other observations which you may desire to make?—I, from my own experience, can say that by taking opium it does not produce any ill consequences and effects. Nay, a man can live long and preserve good health without at any time suffering from any ill consequences, i.e., opium in no way impairs the health and mental faculties. E.g.:—all Chinese, who are supposed to take opium as the Indians use tobacco, can preserve their health and mental faculties, by which they are able to make so many inventions.

23,796. Do you think from your observations that the habit of consuming opium is decreasing or increasing?—To a certain extent decreasing.

23,797. What reasons do you think there are for that?—The poverty of the people and the heavy tax.

23,798. A previous witness said that the people followed the example of their rulers and of the educated class, and that as the rulers and the English educated class consumed alcohol, so the fashion among other people tended towards alcohol and not towards opium; do you think that is true?—I do not think so.

23,799. You think it is merely on account of the increased price?—Yes.

23,800. Do you think the use of alcohol is increasing?—Yes.

23,801. Native spirit or European spirit?—Country and European, both.

23,802. What do you suppose the reason of that is?—For pleasure, and from the association of people.

The witness withdrew.

MR. RAISINGHJI SHIVSINGHJI called in and examined (through an interpreter).

23,821. (Chairman.) You are a Thakur of Kunvar?—Yes.

23,822. What is the size of your estate?—Five villages.

23,823. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am personally acquainted with the Ahmedabad district only. In that district it is customary among

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23,803. Formerly in Native States and in British territory there was only the farming system, that is, a man was farmer of spirits for a district and could open as many shops as he liked, and sell liquor cheap; was not that the old custom?—I have no experience of that.

23,804. In your experience has liquor become cheaper or dearer?—They generally use country liquor, and that is cheaper.

23,805. Do you mean to say that country liquor is cheaper now than it was 30 years ago?—No, it is dearer.

23,806. Drinking cannot have become more popular because spirit is cheaper; what other reason is there?—The society in which people at present live leads to the vice.

23,807. You mean that the old social rules which used to restrain it do not now restrain?—Yes; the old rules are not considered.

23,808. Which do you think the most enticing thing, alcohol or opium?—Alcohol.

23,809. Do people drink alcohol quietly in their own house, or do they meet and drink it in company?—Of course they drink in their own home, but generally in company.

23,810. (Mr. Pease.) You say the stimulant effect of opium is transient and does not last more than half an hour. I think we have often been told that men were able to do work for several hours as the result of a dose of opium; what is your opinion?—In my opinion the stimulant effect does not last more than half an hour.

23,811. You say it is not difficult for an opium eater to give up the habit?—Yes. I have seen myself that if an opium eater desires to give it up he can do so. In the beginning he finds a little inconvenience, but not afterwards.

23,812. Have you not heard again and again from opium eaters that they cannot give up the habit?—It depends on the firmness of the mind.

23,813. Have you not again and again heard from opium consumers that they could not give up the habit?—Yes, I have heard so; but if they at all intend giving it up they can do so.

23,814. Have you known many cases in which persons have given up the habit?—Yes; when I was connected with the Junagadh Central Jail Hospital there were plenty of prisoners who had been taking opium, and gradually had given it up.

23,815. Of course they were under constraint then—they had no choice; but have you known persons perfectly free who have had the strength and purpose to give up taking opium?—One instance came to my notice.

23,816. I said many cases?—No.

23,817. I think your experience differs from that of everybody else we have had before us. They have all declared that a man can give up opium, but it requires a very great effort?—I said that.

23,818. (Mr. Haridas Veharidas.) When you were in charge of the Junagadh Central Jail Hospital did you give anything to the prisoners who took opium to keep their health up until they were habituated to not taking opium—some sort of medicine to prevent any pain or consequences from the opium being suddenly given up?—No medicinal drug. Sugar-candy was mixed with kasumbha and given to them.

23,819. Did you gradually diminish the opium?—No, it was done quite suddenly.

23,820. And you gave him medicine in the meanwhile?—Yes.

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Khushalji
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the young and old of all the communities, viz., the Rajputs, Girasias, Kolis, Kunbis, &c., to use opium. Among them there must be at least 50 per cent. of habitual opium eaters (adult males).

23,834. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The consumption of opium does not affect the moral and physical condition of the opium eater. On the contrary, it does him good, for in

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the case of old persons, opium preserves health. Opium is not as injurious to the body as liquor, but on the whole it is beneficial.

23,825. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The people of India are not willing to stop the use of opium: on the other hand, they would be glad if the use of liquor were prohibited. The prohibition of the use of opium would affect the health of habitual opium eaters, and, therefore, the people would never consent to bear the cost of prohibitive measures.

23,826. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—In my opinion the sale of opium in India should not be prohibited.

23,826a. Could such prohibition be extended to Native States with which you are acquainted?—In my opinion even if the Native States propose to introduce

The witness withdrew.

Mr. VAJESINGH JINAJI GIRASIA called in and examined (through an interpreter).

Mr.
Vajesingh
Jinaji. (Morvi
State.)

23,830. (Chairman.) You are a Deda Girasia?—Yes.

23,831. You come from Morvi?—Yes.

23,832. What part of Kathiawar is Morvi in?—The State of Morvi is situated in the northern part of Kathiawar.

23,833. How much land do you own?—I have a share in two villages.

23,834. What have you to say with regard to the consumption of opium?—I am now 50 years of age. I have been taking opium for the last 30 years. I take nine ratis (one rati is equal to two grains) every day. I acquired the habit of taking opium by company only. I have not suffered physically by the habit. I feel lethargic when the effect of opium is gone. I have never suffered from dysentery or such like diseases since I have been taking opium. The habit of taking opium is considered honourable among Girasias.

23,835. How long have you been taking nine ratis? 30 years.

23,836. At first you took smaller doses?—When I began to take opium it was only in one rati doses; but I gradually increased it.

23,837. How long have you taken the present dose?—I have been taking the same quantity about 12 years.

The witness withdrew.

BHAOSINGHJI (MORVI BHATAR), called in and examined (through an interpreter).

Mr.
Bhaosinghji.
(Morvi State.)

23,847. (Chairman.) Are you one of the family of the Ruler of the Morvi State?—Yes.

23,848. Do you own a share of land?—Yes; I have two villages.

23,849. Among Rajputs of your clan is the opium habit very common?—Generally only a small proportion take opium.

23,850. Has there been any change in that respect among Rajputs; is it more common or less common than before?—It is on the decrease.

23,851. Can you give us a reason for that?—It is because opium has become dearer.

The witness withdrew.

Mr. NAGJI NATHU called in and examined.

Mr.
Nagji Nathu.
(Morvi State.)

23,855. (Chairman.) You are the Chief Judge. I believe, of the highest Court, subordinate to the Court of the Ruler, in the Morvi State?—Yes.

23,856. Will you tell us what you know about the consumption of opium in Morvi?—The disposition of the people of this part of the country at least is in favour of the use of opium for non-medical purposes. I have some experience of the greater part of Kathiawar. A moderate use of opium is in many cases found to be

such prohibitive measures into their territories it will be very difficult to accomplish the object.

23,827. You say, "on the other hand they would be glad if the use of liquor were prohibited," do you think it would be right to make the use of liquor a criminal offence, punishable, so that a man could be fined or sent to jail for drinking liquor?—I think it will be much better to prohibit the use of alcohol, but it would not be advisable to consider the use of alcohol as a crime and put the drinker in jail.

23,828. (Mr. Pease.) You say that in the case of old persons opium preserves health; do you think it a good habit for young persons to take opium?—If a young man in health takes opium it would not do him harm or good.

23,829. (Mr. Haridas Veharidas.) If a young man in health takes opium as a habit, would he not have to take it at a particular time in the day, and if he did not take it regularly would he not suffer, and so far is the habit not injurious to him?—Yes.

23,838. Among your clan what proportion of grown-up men take opium in each hundred?—About 40 per cent.

23,839. Do the other 60 per cent. take it on occasions of hospitality, and that sort of thing, or do not they take it even then?—The occasional users of opium are many; and those who do not take it at all are very few.

23,840. Is the habit of taking liquor common among Girasias, or uncommon?—The habit of taking alcohol is not so general as that of opium.

23,841. From your personal experience, which do you think is the worst to take?—The habit of opium is much better than that of alcohol in my experience.

23,842. (Mr. Pease.) How often do you take opium?—Twice a day.

23,843. How do you feel if you do not get your opium at the regular time?—I find myself dull.

23,844. Did you ever try to give it up?—No.

23,845. Are you glad now that you began when you were 20 years of age to take opium?—Yes.

23,846. (Mr. Haridas Veharidas.) Even now, at this age, if you were quite well, and did not take opium, would you consider it advisable to take to the habit?—Yes.

23,852. You use opium yourself, I believe?—Yes.

23,853. Will you tell us how much you use and what effect it has upon you?—I have been in the habit of taking opium for the last four years. I take four ratis a day. I was suffering from continuous cold and cough and I was advised to take opium. I am cured of the disease and I have improved in health. I can now work more efficiently; and I can say opium has done me no harm.

23,854. How old are you?—34.

The witness withdrew.

State even if it be deemed advisable to set a prohibition on its manufacture and use in British India; as its use in the State cannot be done away with looking to the habits and manners of the people. Under the existing arrangements the Morvi State is prevented from growing opium for any purpose whatever. It has to meet its wants from British territory, or other Native States out of Kathiawar on a payment of a pass fee of Rs. 700 (less Rs. 233-5-4 refunded by Government to the State) per chest of opium of about 140 lbs. No such pass fee is levied on opium taken by other Native States outside Kathiawar as far as I know anything about them. The State has besides to keenly protect the British monopoly in opium at sometimes an extra cost. These arrangements are considered detrimental to the interests and also to the recognised rights of the State, besides being very hard on the opium-eating classes who have to pay very heavy price for opium owing to these restrictions. Any further restriction is therefore calculated to produce a greater hardship on

The witness withdrew.

RAO BAHADUR NARSIRAM called in and examined (through an interpreter).

Rao Bahadur
Narsiram.

23,861. (Chairman.) Do you live at Kaira?—Yes.

23,862. I believe you were formerly Daftadar to the Political Agent at Kathiawar?—Yes, and I have also served in Gujarat. I have been in the Revenue Department, the Judicial Department, and also in the Settlement Department.

23,863. What experience have you had as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—My experience has been in the Ahmedabad, Kaira, Broach and Panch Mahals districts of Gujarat, in the Jhalavad and Gohelwad Prants of Kathiawar, and part of the Mahi Kantha. In all nearly all classes use opium in one form or other. The chief consumers are Rajputs, Kathis, Patidars, Kanbis, Bharots, Charans, Kharis, Bhawads, Musalmans, Dharalas and other low castes.

23,864. What is your experience as regards the effect of the consumption of opium on the moral and physical condition of the people?—The moderate use of opium, which is general, in no way injuriously affects the moral or physical condition of the people. People above 40 years of age take it for the preservation of their health. Nearly all labourers use it to enable them to endure fatigue, and to freshen themselves for their work. The old custom of using opium on occasions of marriage, funeral or holiday ceremonies, which some 30 years ago was very general, is now dying out, although it is continued by Rajputs, Charans, Patidars, Dharalas and some others as a matter of honour. The youths of such families in giving up opium have taken to alcohol on such occasions to the injury of their health. Opium is given to infants with benefit to their health. Until I had personal experience amongst my friends of the benefits conferred by opium on elderly people I did not believe in it, but from that experience I am convinced that opium taken in moderation is in no way physically injurious, and that in old age it is positively beneficial. Really religious Hindus and Musalmans will not willingly touch alcohol, whereas they willingly take opium for medicinal purposes.

23,865. In your opinion would the people of India be disposed to give up opium for non-medical purposes?—The people of India are not in any way disposed to give up opium for non-medical purposes, because they see that those who take it moderately in no way suffer physically. They would, therefore, not be willing in any way to bear wholly or even in part the cost of prohibitive measures.

The witness withdrew.

Mr. SARANGDHAR MULSHANKAR called and examined (through an interpreter).

Mr.
Sarangdhar
Mulshankar.
(Junagadh
State.)

23,873. (Chairman.) I believe you are Abkari Officer of the Junagadh State?—Yes.

23,874. What have you to say with regard to the consumption of opium?—I am acquainted with the Sorath Prant in the province of Kathiawar. The total population of this State, according to the last census

the people. The question of compensation does not arise as an adoption of the prohibition of the use of opium is not deemed advisable. But on the other hand, considering the effect of the existing arrangements on the people, the levy of pass fee should be abolished or the State should be allowed to manage the cultivation, manufacture, and sale, within its own limits, of opium that may be required for the use of its people.

23,857. What are the arrangements about liquor in the Morvi State?—It is farmed.

23,858. Do you happen to know how much it sells per bottle?—From 8 annas to 1 rupee.

23,859. Was poppy ever cultivated in Morvi?—Yes, formerly, but it was prohibited by Government in 1847.

23,860. Does what you have stated represent the views of the Durbar?—Yes.

23,866. Should the sale of opium in British India be prohibited except for medical purposes, and could the prohibition be extended to the Native States?—The prohibition of the sale of opium in British India would be looked on as an unwise and evil measure, as opium with many, the labouring classes in particular, is just their life, and necessary to sustain their life and enable them to earn their daily bread. Any such prohibition, if extended to Native States, will equally be looked upon as an uncalled-for measure.

23,867. You have stated that the use of opium is dying out, although it is continued by Rajputs, Charans, Patidars, Dharalas, and some others as a matter of honour; and that the youths in such families in giving up opium have taken to alcohol to the injury of their health?—I think even in the case of Rajputs, Charans and others the habit has been decreasing, but alcohol has taken its place. In my estimation the consumption of alcohol has ten times increased within the last 20 years.

23,868. Some classes of people have always drunk alcohol, have they not?—In former times the lower classes used alcohol, but they had to distil themselves. There were not any shops. If there was a shop it was located outside the village in an isolated part. Now there are many shops located in the hearts of the towns and villages, and people have free access to them.

23,869. The increase in alcohol has taken place among the higher classes who did not formerly drink it?—Yes.

23,870. As the price has been increased very largely, I suppose among the lower classes who used to drink there is less drunk now, is there not?—The higher classes and well-to-do people can afford to purchase European liquors, and the lower class take native liquor.

23,871. The increase in the consumption of liquor among the higher classes, I suppose, is due to the weakening of the influence of the old social and religious rules?—Yes.

23,872. You say that opium is given to infants for the benefit of their health; do you think it is given for their health, or merely to keep them quiet?—Among the higher classes opium alone is not given to the children. A very small quantity mixed with other spices in the form of a pill is given to the children for the benefit of their health. And among the lower classes, and those who are not well-to-do, it is given also for quieting the children when the mothers are at work. This is done until the child is weaned.

Mr.
Sarangdhar
Mulshankar.
(Junagadh
State.)

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drug, a long-standing custom has made the use of opium common among the above-mentioned classes. Native physicians, as well as European doctors, prescribe opium in certain diseases. Judging from the amount of opium consumed here during the last five years, the average consumption per year comes up to 179 maunds. Opium is taken here mostly in two ways:—(1) in the solid form, or (2) liquid form called kasumbha. Very few persons are known to smoke opium. In the whole of the Junagadh State there are only five shops for smoking chandul, and they are in the capital. Opium is taken by males of advanced age, and also by some females. Moderate consumers of opium take it daily from 2 to 10 grains. It is given even to children until they are five years old. Females take it only as a cure for asthma, cough, diarrhoea, &c., and also as a stimulant to enable them to perform their household duties with energy and swiftness. It is given to children in very small quantities, with a view to keep up their spirits, and in the belief that they thereby become strong. Opium, poppy-seeds, and poppy-heads are used as a cure for rheumatism, hard breathing, asthma, and diarrhoea, also for healing wounds and relieving pain arising from boils, &c. They are also used for cattle. It is a custom among Girasias to carry with them a small quantity of opium when they go on a journey, and to offer kasumbha to the members of the family with whom they put up. This custom has to be observed even if the guest is not himself an opium eater, and he to whom the kasumbha is offered, does not accept it so long as he does not prevail upon the guest to take even a drop of it. This brings on the habit of taking opium. Opium is taken also to calm and soothe the nervous system, and to invigorate the body. Out of the total number of opium eaters in this State, 4,035 use it moderately, and 1,345 in excess.

23,875. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people?—I consider that the habit of taking opium in moderation as a relief from pain is beneficial, but that of using it otherwise or in excess is injurious to the body and the mind, inasmuch as it brings on physical and mental debility, drowsiness, &c., and produces a hankering after sweet things, which, when not obtained in the right way, tempt the opium eater to commit theft, &c. Again, when the required immoderate quantity of opium is not to be had the victim is induced to steal it.

23,876. What, in your opinion, is the disposition of the people of India in regard to the use of opium for non-medical purposes?—I think that the people of India are not disposed to have the use of opium prohibited except for medical purposes, and certainly not all of a sudden; as such a measure would entail a great hardship on habitual opium eaters, who would either injure their health, or be induced to resort to other stimulants of a worse nature.

23,877. Do you think they would be willing to bear the cost of prohibitive measures?—When the people do not wish to have the use of opium prohibited they would not like to bear in whole or in part the cost of prohibitive measures, if adopted.

23,878. Should, in your opinion, the sale of opium in British India be prohibited, except for medical purposes, and could such prohibition be extended to the Native State with which you are acquainted?—I think the sale of opium in British India should not be prohibited except for medical purposes, until the people are enlightened enough to give it up of themselves; nor should such a prohibition, even if it is enforced in British India, be extended to the Junagadh State, before the people in general are sufficiently educated, as it would affect materially the physical and moral condition of habitual opium eaters, and would therefore be viewed by them as an uncalled for restriction.

23,879. What is 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, could these arrangements be with justice terminated?—At present opium is imported into this State from Mundasari and other districts under the following arrangement. A Parwana is obtained from the Political Agent for the number of chests to be imported. When this Parwana is shown to the British Officer in charge of the district where the purchase is made, he allows the chests to be exported by routes sanctioned for the purpose, on payment of a pass-fee of Rs. 700 per chest of opium (containing 3½ maunds)

He at the same time gives a pass under his own signature, and when this is produced before the Political Agent, one-third of the pass-fee is remitted to the State by the British Government, in consideration of certain conditions to be observed in the interest of the British opium monopoly. From the Native State point of view the present arrangement by which Native States' subjects are taxed for increasing the revenue of the British Exchequer, is detrimental to the recognized rights of the States as well as to the convenience and liberty of the people. I do not therefore think there is any necessity of restricting it still further or doing away with it altogether, but if Government are inclined to do so I think the best way would be to allow the State authorities to cultivate and sell opium in their own territory according to their requirements.

23,880. What would be the effect on the finances of India if the sale and export of opium were prohibited?—It is plain that the adoption of prohibitive measures would be a great financial loss to Government from every point of view.

23,881. In your opinion could any change short of total prohibition be made in the system at present followed for regulating and restricting the opium traffic, and for raising a revenue therefrom?—I think no change whatever is necessary. But if Government are inclined to restrict the opium traffic and, at the same time, raise a revenue therefrom, it could be done only by raising the price of the drug and by doing away with the compulsory cultivation of opium. The demand for opium would lessen the supply of the same. But Native States like Junagadh, who prefer to cultivate opium, should at any rate be allowed to do so, within their own territory, to meet their requirements.

23,882. What States are included in the Sorath Prant?—Kathiawar is divided into four divisions, of which Sorath is one, and in it there are Junagadh, Porbandar, Jafarabad, and Jetpur.

23,883. I presume the population you have given is of Junagadh only?—Yes.

23,884. Can you tell us how long it is since the five shops for smoking chandul were established?—Five years ago a very small shop was opened by a fakir; since then in the last three years four more have been opened; but they are limited.

23,885. What class of people frequent these shops?—Chiefly Mohamedans from the north and north-west of India.

23,886. Are these shops licensed?—Only permits are given.

23,887. You have said that 5,580 people take opium, of whom 4,035 use it in moderation and 1,345 in excess; how did you get these figures?—It is customary for the opium vendors to take the names of the consumers as well as the quantity they consume. I being the Excise Officer of the Abkari Department get all the statements from the opium vendors.

23,888. What dose did you fix in making this calculation as the dividing line between excess and moderation?—From 2 to 12 grains a day was considered to be a moderate dose.

23,889. You say that the British Officer allows the chest to be exported on payment of a pass fee of Rs. 700. Ought not that to be Rs. 600?—Native States have to pay Rs. 700 as a pass fee if the opium is purchased for local consumption; but if the opium goes to Bombay for export it has to pay Rs. 600 only.

23,890. What do you mean by the words compulsory cultivation of opium?—The State sends agents to Rajputana to purchase opium, and there they have heard from different people that the cultivation of opium is compulsory.

23,891. Do you think that the Raja ordered it to be cultivated or what?—I myself went to Rajputana to purchase opium; and I found that the officers of the State compel the cultivators to grow opium. If they do not do it they are forced to do it even by uprooting the other crops.

23,892. When are you speaking about?—Two years ago.

23,893. In what State did you hear that?—I learnt that at Rutlam Mandasari. I learnt it from the opium traders chiefly, and a few cultivators told me also.

23,894. When we were in Rajputana we heard that cultivators were very fond of cultivating poppy?—Some people may like to grow opium but many do not.

23,895. Was that unwillingness because the price had gone down?—No; but opium growing entails a great deal of labour and expense, and the rate of rent is very high.

23,896. The land revenue is a fixed revenue; if the price goes down it will not be profitable to the cultivator, will it?—It will not be profitable.

23,897. Is not the fact that the price has gone down lately a sufficient explanation of the cultivators complaining and not wishing to go on cultivating?—Yes.

23,898. As the price used to be much higher, do you not think in those days the cultivators used to cultivate freely and willingly?—Yes.

23,899. (Mr. Pease.) Did you find many persons in these five smoking shops?—There were only 50 people in the five shops, and those 50 people were strangers.

The witness withdrew.

HAKIM ABDUL RAZAK called in and examined (through an interpreter.)

23,904. (Chairman.) Where do you live?—At present I live in Junagadh. My original home was in Rampur. I have lived in this district for 20 years, of which the last eight years have been spent in Junagadh.

23,905. Are you in the service of the State?—Yes.

23,906. What service?—I am employed to administer medicine to people according to the Yunani system.

23,907. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Gujarat and Kathiawar, some people whereof use opium in the liquid form called "kasumbo," some use it in the solid form, and a few smoke it. Opium is taken both by the Hindus and the Mussalmans, and by the higher as well as lower classes of people. It is prescribed by native physicians as a cure for certain diseases and pains. It is administered to children in very small quantities until they are about four or five years old. Opium in the form of kasumbha is usually offered to all who attend the courts of Kathi chiefs.

23,908. What is your experience as regards the effects of such consumption on the moral and physical condition of the people?—Opium eating or smoking does not produce any effect on the moral condition of a man. I have heard from those who resort to it that they are thereby enabled to keep up their spirits and work harder with less fatigue. If opium is taken immoderately it acts like poison, and if it is taken for years, even moderately, it gives rise, in the long run, to diseases of various natures, which are, however, remediable.

23,909. What is your opinion as to the disposition of the people of India with regard to the use of opium for non-medical purposes?—Opium eaters should not be forced to give up at once the habit of taking opium, because by so doing their health suffers, and they are in danger even of losing their lives. In my opinion those who do not take opium should not be allowed to contract the habit.

23,910. Do you think the people would be willing to bear in whole or in part the cost of prohibitive measures?—The present condition of most of the people is such as would not permit them to bear the burden of any extra expenditure.

23,911. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes; and could such prohibition be extended to the Native States with which you are acquainted?—Government would not be able to make the people give up the habit of taking opium of their own free will. But if they do so forcibly such a measure would give rise to smuggling and many other offences; because those people would obtain opium in one way or another, and failing that they would resort to other poisonous drugs, which would affect their moral condition.

23,912. What is the nature of the existing arrangements with the Native States in respect of the transit

The witness withdrew.

23,900. Do you think that the number of consumers is more or less than it used to be in former years?—I have not got the data to make a comparison; but it is believed that the use of opium is decreasing.

23,901. (Mr. Haridas Veharidas.) Do you know that Inamdar of Khadia was bringing smuggled opium for his use, and the quantity was great?—That was discovered, and he was politically tried and fined when Mr. Haridas was Dewan.

23,902. You say, "But Native States like Junagadh who prefer to cultivate opium, should at any rate be allowed to do so, within their own territory, to meet their requirements"; what do you mean by that?—I mean that Native States like Junagadh would be free from the obligation of not growing poppy in their territory, in case the British Government stopped the required quantity of opium.

23,903. (Chairman.) Does the evidence you have given us represent the views of the Durbar?—Yes.

of opium through British territory, and on what terms, if any, these arrangements could be with justice terminated?—The existing arrangement is best known to the State authorities, but it seems to work well, and a great number of the people who used to take opium have since the late restrictions given up the habit.

23,913. What would be the effect on the finances of India of the prohibition of the sale and export of opium?—Government finances will evidently suffer, because the opium revenue will entirely cease, and Government will have to incur a heavy expenditure for adopting preventive measures.

23,914. Do you think 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?—Such an arrangement should be made as would prevent people in future from contracting the habit of taking opium as a luxury.

23,915. Is the custom of giving opium pills to children dangerous or not?—In this country, which is near the sea, and the air is moist, and where colds and coughs prevail, we give these pills to the children to a certain degree to cure or moderate various diseases.

23,916. You have said, "In my opinion those who do not take opium should not be allowed to contract the habit";—Yes. I consider that it is a bad and unnecessary habit; and I think that people should be stopped from getting into such bad habits which over-master them. Therefore though I would allow those people who are in the habit of taking opium—whether they do harm to themselves or not—to continue taking it, I would prevent people who have not adopted the habit and who are in good health and do not want the drug taking it unnecessarily.

23,917. How are you going to prevent them taking it?—The people who are in the habit of taking it might be registered, and they might get it; and other people might be forbidden to get it.

23,918. Supposing a man secretly or in an underhand way got hold of opium and took it, would you punish him?—Yes; I would punish him by fine, or perhaps in some other way.

23,919. (Mr. Haridas Veharidas.) Do you smoke tobacco?—I do not smoke tobacco, nor do I even chew betel-nut. Even tea-drinking is not one of my habits.

23,920. (Chairman.) How do you compare opium with alcohol?—Alcohol is the worst of all intoxicants: a man neither looks after his life nor his property when he takes to it. Charas and ganja are less injurious; but they, too, make a man who takes them rather incapable of looking after things. Bhang is still less injurious; and opium is the least injurious. It does not make a man incapable at all of transacting his business if taken to the extent of a grain or two occasionally for medicinal purposes. But if it is taken as a habit it is not good; when taken in excess it is very injurious.

Vaidya
Raghunathji
Indrajit.
(Junagadh
State.)

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VAIDYA RAGHUNATHJI INDRAJI called in and examined (through an interpreter).

23,921. (Chairman.) Where do you live?—Junagadh.

23,922. Are you an hereditary Vaid?—Yes; practising under the Hindu system.

23,923. Is that your only profession?—Sometimes I read Purans.

23,924. Is not your brother a great antiquarian and writer?—Yes. My brother, Bhagwan Indrajit, was a great antiquarian. He has got the title of Ph.D.

23,925. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Kathiawar where the Rajputs, Kathis, Atits, and others use opium diluted with water, which is called "kasumbha." Opium eaters take opium in the solid form. Some administer opium to children when they are one or two years old. It is prescribed in the Sanskrit works on medicine as a cure for various diseases, and is beneficial when taken in moderation to relieve pain. In Junagadh itself 900 persons take opium, and the quantity daily consumed by them amounts to 7½ lbs. Females are not, so far as my knowledge goes, addicted to taking opium. The Girasias consider the drinking of kasumbha as respectable.

23,926. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people?—Labourers who have very hard work to perform can, with the help of a little opium, do it without feeling fatigue. Its consumption produces no effect on their moral condition. By administering opium to children in a very small quantity they get a sound sleep and keep good health.

23,927. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes?—Those who are addicted to opium eating should not be made to give up that habit at once, because a sudden stoppage would ruin the constitution of habitual opium eaters. Again, if opium is prohibited the habitues would be tempted to obtain it by smuggling, or they would resort to other stimulants of a worse kind.

The witness withdrew.

Mr. Devkarani
Mauji.
(Dhrol State.)

MR. DEVKARAN MAUJI called and examined (through an interpreter).

23,935. (Chairman.) I believe you come from the Dhrol State, Kathiawar?—Yes.

23,936. What cases are heard in your court?—Cases of landholders against the State, as well as cases between one landholder and another.

23,937. What is the revenue of the Dhrol State?—Two lakhs a year. The revenue of the Ruler of the State is two lakhs, and three lakhs are assigned to his kinsmen, and to a class of people called Mul Girasias.

23,938. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—Rajputs, Charans, Khawas, Bharwads, and Musalmans eat opium to a great extent. A few people of other castes also eat it.

23,939. What is your experience as to the effect of the consumption of opium upon the moral and physical condition of the people?—I understand that if people eat opium in moderate quantity their moral and physical condition is not affected thereby; but if taken in excess, it is possible that their physical condition suffers.

23,940. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes?—Many people are disposed to eat opium for non-medical purposes.

The witness withdrew.

Mr. Lalbhai
Morarji Desai.
(Sayla State.)

MR. LALBHAI MORARJI DESAI called in and examined (through an interpreter).

23,945. (Chairman.) You are Karbhari of the Sayla State?—Yes.

23,946. What are your duties as Karbhari?—I am Prime Minister.

23,928. What is your opinion as to the willingness of the people of India to bear in whole or in part the cost of prohibitive measures?—When the people are against the prohibition of opium eating they cannot be expected to willingly bear in whole or in part the cost of any prohibitive measures.

23,929. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes; and could such prohibition be extended to the Native States with which you are acquainted?—I do not think it necessary to prohibit the sale of opium except for medical purposes, but if such a measure were adopted it would be received with dissatisfaction by the native princes and the people.

23,930. What is the nature of the existing arrangements with the Native States in respect of the transit of opium through British territory?—The nature of the existing arrangement is known to the State authorities, but the arrangement itself is, so far as the interests of the people are concerned, not bad.

23,931. Do you think 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?—The only change I think necessary is that steps should be taken to induce the people to desist from forming a new habit of taking opium.

23,932. What steps would you take with that object?—Those who do not take opium should be prevented from coming in contact with opium eaters; and opium should also be made dearer. There are three reasons for taking opium. First, when a man has some disease; second, when he is in company with others; and third, when he gets old and feels himself weak.

23,933. You think the second reason objectionable?—Yes.

23,933a. (Mr. Haridas Vekaridas.) Do you wish the extracts taken from the Sanskrit works on medicine to be put into the Appendix?—Yes.

23,934. Have you written a book on Hindu medicine?—Yes. I have shown in that book the different qualities of medicinal plants and their use.

23,941. What is your opinion as to the willingness of the people to bear in whole or in part the cost of prohibitive measures?—The people are not at all willing to bear in whole or in part the cost of prohibitive measures. But the Thakur Sahib, of Dhrol, is of opinion that, if prohibitive measures are carried out, there is every probability of the public peace being broken.

23,942. Could prohibition in your opinion be extended to the Native States?—Such prohibition should not extend to Native States.

23,943. What is 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, could those arrangements be with justice terminated?—My chief is of opinion that no change should be made in the present arrangements for the purchase of opium on payment of the prescribed duty under a permit from the political agent and for its transport through British territory. My chief at present gets as 1,500 to 2,000 rupees a year, but he is not willing to prohibit the sale of opium in his territory on receiving compensation for loss of revenue, because such a prohibition would cause hardship to many, and result in the commission of crimes by the people.

23,944. Are you authorised to give evidence for the Ruler of the Dhrol State?—Yes.

23,947. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—Owing to my service in three States, namely, Bansda

* Not reproduced.

State, in Surat Agency; Rajpipla, in Rewa Kantha Agency; and Sayla, in Kathiawar Agency. My experience is that many persons of the classes of Rajputs, Kathis, Bhats, Brahmans, Banias, Kanbis, Bharwads, Kolis, and Musalmans are habituated to consume opium above the age of 40 with a belief to sustain their health at an advanced age, and, in my opinion, that belief is well founded and warranted by experience. They take opium twice a day, in the morning and in the evening. Many of them take it in liquid form and very few in solid. Sometimes young children are given opium in a little quantity for having a sound sleep.

23,948. What is your experience as regards the effect of the consumption of opium on the moral and physical condition of the people?—If opium be taken moderately it does not affect their moral condition, nor does it tell upon their morality even if it be taken in a large dose. It gives much stimulus to the eater to work. It does not affect their health also. It ensures efficiency of work. It also tends to cure certain diseases. When the habit of taking opium is once formed the consumers, in my opinion, cannot without much difficulty and inconvenience do away with that habit.

23,949. What is your opinion as to the disposition of the people in regard to the use of opium for non-medical purposes?—Except under some exceptional circumstances the habit of taking opium should not, in my opinion, be contracted for non-medical purposes.

23,950. Would the people of India be willing to bear in whole or in part the cost of prohibitive measures?—Any further taxation occasioned by the prohibitive measures, if they be taken, will go very hard with the poor rajyats. It is not therefore desirable. This is my opinion, and further I am directed by the Thakur Sahib to state that under the treaties made by Government with the chiefs any new arrangement regarding opium

The witness withdrew.

MR. WAGHI FATEH called in and examined (through an interpreter).

23,959. (Chairman.) I believe you are a Jamadar residing in the Wadhwan State?—Yes.

23,960. What is your caste?—I am a Chauhan.

23,961. What have you to say with regard to the opium question generally?—I have been in the habit of taking opium for the last eight years. I take it in the form of kasumbha. I take it twice every day, in the morning and in the afternoon. Each time I take about eight grains of opium. It has never been found to be injurious to my health. It has produced no bad effect on my mind or energy. There has been a decided improvement in my health, as I can endure fatigue in my duty of breaking in horses. When I had no such habit I was unable to do so. I cannot give up this habit. I have seen others resuming the same habit after they had renounced it and were unable to do without it.

The witness withdrew.

MR. LADHA DAMODAR called in and examined.

23,967. (Chairman.) I believe you are the State Wakil of Gondal, which is a first-class State in Kathiawar?—Yes.

23,968. Do you appear to give evidence on behalf of His Highness the Thakur?—Yes.

23,969. What is the revenue of the State of Gondal?—Thirteen lakhs.

23,970. Does that include Jagirs?—No, exclusive of the produce of Jagirdars' estates.

23,971. Is there much Jagir land?—Yes; certain Bhayats and Girasias hold land and villages to the extent of about two lakhs.

23,972. What have you to say about the cultivation of the poppy, and the opium question generally?—The cultivation of the poppy or the manufacture of opium within the limits of the Gondal State is not permitted except under restrictions by the Durbar for medicinal or horticultural purposes. All opium required for consumption in this State is purchased from the Government store. The right to sell opium is farmed out every year. If the farmer wants to purchase opium for consumption at Bombay or in Central India in preference to obtaining it from the Government warehouse at Rajkote, he can do so under a permit signed by the

cannot be made without the consent of the latter. He therefore wishes that any new burden should not be imposed.

23,951. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—Any sort of prohibition is likely, in my opinion, to entail a serious hardship upon the consumers. Therefore no steps should be taken to prohibit the sale.

23,952. Could such prohibition be extended to the Native States with which you are acquainted?—If the prohibition is not desirable even for the British districts, it cannot be extended to the Native States. Having a clear regard to the treaties made with them and the prevalence of the habit of consuming opium in Native States, any such prohibition there will engender discontent.

23,953. What is the revenue of the Sayla State?—About a lakh.

23,954. Does that exclude assigned land?—Yes.

23,955. Is there much other land which is assigned land?—Yes.

23,956. You say, "except under some exceptional circumstances the habit of taking opium should not be contracted for non-medical purposes," you think that the habit is a bad one?—Yes.

23,957. Do you think it ought to be left to the individual to decide for himself, or do you think some law is wanted? You further say, "Any sort of prohibition is likely, in my opinion, to entail a serious hardship upon the consumers." What do you mean by saying that the habit should not be contracted for non-medical purposes, do you mean it is not a good thing?—Yes.

23,958. Do you mean that it ought to be made a punishable offence?—No.

The witness withdrew.

Mr. Lalbhai
Morarji Desai.
(Sayla State.)

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Mr.
Waghi Fateh.
(Wadhwan
State.)

Mr. Latha
Damodar.
(Gondal
State.)

Political Agent. One third of the full pass fee on opium which is paid by the farmer is refunded to the State. The farmer sells opium at the rate fixed by Government. The transport from one place to another within the State limits, of any quantity of opium exceeding 10 tolas in weight, is prohibited, except under cover of a permit granted by the Revenue Commissioner of Gondal. The farmer is required to keep an account book of his purchase and sale of opium. To prohibit the sale of opium is likely to create disaffection amongst opium eaters. In my opinion such prohibition ought not to be extended to the States. The annual income derived from the farming of opium sale, inclusive of the pass fee, amounts to about Rs. 10,000.

23,973. Is opium consumed much in your State?—Yes. The Inland Revenue amounts to about Rs. 10,000 a year.

23,974. What class of people consume opium?—The Rajputs, Kathis, Girasias, Kolis, and Kanbis generally take opium.

23,975. Do many take it in excess?—No, most of them take it in moderation.

23,976. Do you wish to add any further remarks?—Yes. I am instructed by His Highness the Thakur Sahib of Gondal to convey the Durbar's views on the

Mr. Ladda
Damodar.
(Gondal
State.)

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subject of the inquiry into opium. If the growth and sale of opium be prohibited in British India, such prohibition cannot be extended to Native States. If the British Government would not supply opium for consumption as agreed upon by the treaty, the *status quo ante* should be restored, i.e., the State may grow poppy and sell opium. As regards the effects produced by

The witness withdrew.

Mr. Bapumia
Shermia.
(Dholka
State.)

Mr. BAPUMIA SHERMIA called in and examined (through an interpreter).

23,977. (Chairman.) I believe you are Kasbati of Dholka, are you not?—Yes.

23,978. The Kasbati is the head-man of the Mahomedan community, is he not?—I am the head Mahomedan of the town.

23,979. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—Opium is consumed among the Girasias, Rajputs, Musalmans, Brahmans, Kanbis, Baniyas, and other classes of people forming part of the population of Ahmedabad, Kathiawar, Marwar, Kaira, Panch Mahals, Meywar, Malwa and Bombay.

23,980. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people?—If one eats opium punctually and moderately after the age of 40, it gives much support to his body, being like a prop supplied to a falling house.

23,981. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes?—If one does not cause his caste men to drink kasumbho on occasions of wedding, funeral, and social gathering, or omits to give the same to

The witness withdrew.

Mr. Khodidas
Vishvanath.
(Wadhwan
State.)

Mr. KHODIDAS VISHVANATH called in and examined (through an interpreter).

23,987. (Chairman.) I believe you are Judicial Officer of the State of Wadhwan?—Yes.

23,988. How long have you served?—Thirteen years.

23,989. We shall be pleased to hear what you have to say with reference to the opium question?—I am acquainted with the province of Kathiawar in general, and the territories of Limri and Wadhwan in particular. Having served in Limri and Wadhwan for a period of nearly 26 years, I have had occasions to be acquainted with the history of the opium arrangements with the Native States of Kathiawar, and had an opportunity of knowing what classes of people consume opium, and in what quantity it is consumed. My experience is that the habit of taking opium is generally to be found amongst Rajputs, Kanbis, Baniyas, Bharwads, Rabaris, Kolis, Musalmans, Khawas, and Kathis. From what I have heard and known and observed, I am of opinion that the habit of taking opium does not in any way affect the moral condition of those who take it. For during the period of the 26 years of my service in Native States, when I have served as a magistrate for some time, and as a Sarnayadhis, I have not come across a single case in which any offence was committed by one taking opium, simply because of having been a habitual opium eater. Not only that, but I know of no instance of a man who was otherwise intellectually sound having suffered in any way with respect to his intellect, after having addicted himself to the habit of taking opium. As to the effect of opium on the physical condition of the people, I am of opinion that if taken in moderate dose it does not tell on the physical constitution, but when taken in excess it is certainly injurious to health. I am however of opinion that to those who lead a sedentary life, the habit of taking opium, even in a moderate dose, is physically injurious; but for those who have to work hard bodily for their bread, the habit of taking opium is beneficial, as opium is known to have that power of allaying fatigue from hard work. I have observed that the use of opium for non-medical purposes by the classes mentioned above is regarded as a necessary habit with them. But those of these classes who are educated dislike the use of opium except for medical purposes. The people on this side of India view with regret even the present arrangements of opium which burden them with the additional cost of prohibitive measures; and it is but

opium on the moral and physical condition of those who are addicted to it, the Durbar are of opinion that the deteriorating effects of a moderate indulgence in the drug are not so great as are believed to be produced from it in some quarters, though it must be admitted that the habit of indulgence in all intoxicating drugs is to be deprecated.

guests, he loses his reputation. And if persons between whom a feud exists drink kasumbo together, they are thereby deemed to have been reconciled.

23,982. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—The people of this country are not able to bear the cost of prohibitive measures or any part thereof.

23,983. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—Considering the reasons I have set forth, I am of opinion that the sale of opium should not be prohibited. And such prohibition is dangerous.

23,984. Could such prohibition be extended to the Native States with which you are acquainted?—I do not think that in the Native States with which I am acquainted the people can do without opium if its use be stopped therein.

23,985. Does the custom of offering kasumbo on the occasion of weddings, funerals, &c. prevail among the Musalmans of your caste?—Yes, on all such occasions.

23,986. What is the size of the town of Dholka?—There are about 16,000 inhabitants, of whom about 6,000 are Mahomedans.

natural that they must be quite unwilling to bear any further cost, either in whole or in part, of prohibitive measures. As most of the labouring classes have to take opium to keep up their strength by being free from fatigue, and as most of the classes of people mentioned above use opium in accordance with the prevailing custom of their race on several occasions, I am of opinion that the prohibition of the sale of opium except for medical purposes, is not only not advisable but it will be a real hardship on them. The history of the opium arrangements with the Native States of Kathiawar clearly shows that they have been already debarred from making any income from the cultivation of poppy. Not only that but they have to pay a pass-fee at the rate of Rs. 700 per chest, from which a remission of one-third of that amount is allowed. No pass-fee was charged for nearly 60 years under the arrangements of 1820 A. D. I am of opinion that this pass-fee is an indirect taxation on the opium consuming classes in the Native States by the British Government, and that also on a commodity which is not the product of the British district. It is a sort of transit duty which kind of levy is thought by the British Government as one likely to hamper trade, and the Native States of Kathiawar have at the advice of Government abolished this kind of taxation on goods passing through their territories. Under these circumstances it is but fair and just that the British duty on opium ought to be abolished. When the agreements regarding the purchase and sale of opium for consumption in Native States were last taken in 1887, it was agreed by the parties concerned that no further restrictions would be placed on the same. Hence it is not open to the British Government to disturb the present arrangements, and much less so to prohibit the sale of opium except for medical purposes. For it will not only increase the already heavy responsibilities on the States but it will prove extremely injurious to, and hard on, those who take opium except for medical purposes.

23,990. You say, "I am of opinion that to those who lead a sedentary life the habit of taking opium, even in a moderate dose, is physically injurious; but for those who have to work hard bodily for their bread the habit of taking opium is beneficial." Who are the class of people you are referring to as leading a sedentary life?—I was referring to the Brahmans and

Banyas who take opium in moderate quantities, but who do not work.

23,991. How does the effect show in those people?—Costiveness, and other kinds of diseases.

23,992. You have said, "The people on this side of India view with regret even the present arrangements of opium which burden them with the additional cost of prohibitive measures"; what measures do you refer to?—I am referring to the measures which were adopted in 1878.

23,993. Are you authorised to answer for the Ruler of your State?—Yes.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Collector's Office, Ahmedabad.

SIXTY-SEVENTH DAY.

Friday, 9th February 1894.

[Section B.]

PRESENT:

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

MR. ARTHUR PEASE.

MR. HARIDAS VEHARIDAS DESAI.

MR. PEMBERTON, Assistant Secretary.

SETH MAYABHAI PREMABHAI NAGARSHETH called in and examined (through an interpreter).

23,995. (Chairman.) You are a Bania, I think?—Yes.

23,996. Your family were formerly engaged largely in the opium trade, were they not?—Yes.

23,997. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I know Ahmedabad, but I am not personally acquainted with any talukas.

23,998. What is your experience as regards the effect of the consumption of opium on the moral and physical condition of the people?—By eating opium moderately a person of mature age remains healthy, and it imparts strength to a person of such age.

23,999. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The use of opium for non-medical purposes is agreeable to the people. If it were stopped they would feel much aggrieved at heart. Besides, the people of India would thereby be subjected to great hardship; and if the Government of India were deprived of its large revenue, a heavy tax would have to be imposed upon the people, and this would create dissatisfaction among them.

24,000. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—The sale of opium should not be stopped. If

The witness withdrew.

Mr. NANABHAI DAJIBHAI called in and examined (through an interpreter).

24,008. (Chairman.) You are deputy-assistant political agent?—Yes, now in Kathiawar.

24,009. You have served formerly in the Mahi Kantha?—Yes.

24,010. How long have you been in Government service?—Altogether 20 years.

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23,994. (Mr. Haridas Viharidas.) Do you know that much smuggled opium was imported into Wadhwan?—Yes, even after the arrangements made with the British Government in 1820 with regard to opium. I knew it from a case instituted in the Wadhwan Court during the minority of the chief, when Mr. Haridas was Government manager. The case was to recover some money from an opium merchant, and in that case it was found out that a large quantity of opium was purchased by that merchant from the plaintiff, and the money due from him was on account of the smuggling transactions. The claim was disallowed, and the man who brought the smuggled opium into Wadhwan was politically tried.

Mr. Khodidas
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it be stopped the people would be subjected to great hardship.

24,001. Could such prohibition be extended to Native States with which you are acquainted?—I think that if the sale were stopped in Native States this would be likely to result in a breach of the peace.

24,002. Is it your opinion that the custom of eating opium is increasing or decreasing?—It is not within my knowledge.

24,003. Is it within your knowledge that many people take opium in excess, and injure their health by so doing?—No, I have not heard of such a thing.

24,004. Owing to the arrangement made in 1878 has opium become much dearer?—Yes.

24,005. Do you think that the opium people use now is mostly opium that has paid duty; or do you think that there is still a good deal of smuggling?—I do not know.

24,006. (Mr. Pease.) Do you think that the taking of opium by persons in health is a good habit?—No. I know only that old people would be benefited by taking opium.

24,007. Do you think that anything could be done to prevent the young people beginning the habit?—So far as I know, very few young people take to the habit of opium. I cannot suggest any means of preventing young people taking to the opium habit.

Seth Mayabhai
Premabhai
Nagarsheth.

9 Feb. 1894.

Mr. Nanabhai
Dajibhai.

24,011. May I ask where your native place is?—Near Nariad, Kaira district.

24,012. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am personally acquainted with the whole of Mahi

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Mr. Nanabhai Dajibhai.
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Kantha. I was personal assistant to the political agent there for about eight years, and Diwan of Idar for four years. The consumption of opium is generally restricted in the districts to the Rajputs and well-to-do Kolis. The well-to-do Bhils, who are a sort of wild aboriginals of the hills, also consume opium whenever they have some festive occasions and meetings wherein their differences are squared and enemies made friends. The drinking of "kasumbo" (opium filtered through cotton) is amongst them a conclusion of peace and friendly tie winding up all past differences and animosities. Any settlement of disputes without an exchange of kasumbo is not considered final. Amongst the Rajputs opium is offered as a treat, just as a cup of tea or wine is offered amongst the Europeans and Parsis. At all the gatherings that take place on the occasion of marriages or death ceremonies there is a free use of opium, and even non-consumers of opium are then pressed to have a taste of it. This custom is prevalent more or less amongst the cultivating, commercial, and other classes of people in the whole of Mahi Kantha. Opium is not smoked at all in any part of Mahi Kantha. Some workmen and talukdars or landholders are habitual consumers of opium and cannot do anything without it.

24,013. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The effect of such consumption on the morals of the consumers is not so bad as is the consumption of liquor or other drugs. Some of the poorest consumers of opium take to petty thefts to enable them to purchase the drug. The physical condition of the opium consumers does undergo some change, which is marked by effeminacy of appearance and a sort of dullness on their faces.

24,014. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes; and as to their willingness to bear, in whole or in part, the cost of prohibitive measures?—The people of India have a general disposition in favour of the use of opium on various occasions of festivity and do not understand the word prohibitive measures. They have willingly borne the cost of the restrictive measures heretofore.

24,015. In your opinion should the sale of opium in British India be prohibited except for medical purposes?—The sale of opium should not be prohibited in British India, and if it is done, people will be very much discontented, and they will be taking to more harmful stimulants, such as liquors, wines, &c.

24,016. Could such prohibition be extended to Native States with which you are acquainted?—I do not think such prohibition should be extended to Native States; because the discontent there will be a good deal greater. Payment of compensation to the chiefs for such prohibition will fill their pockets and leave their subjects discontented.

24,017. I suppose you have seen a good many cases where people take opium to excess, and do themselves harm?—Very few.

24,018. Amongst Thakurs, and other people in Mahi Kantha, cases of excess do occur sometimes?—There are very few instances; I knew of only one; with very old people, not with young Thakurs.

24,019. Have the young Thakurs to some extent given up the habit?—Yes, to some extent.

24,020. Have they taken to anything else instead?—Liquor.

24,021. What kind of liquor?—Country and British.

24,022. Do they often do themselves harm with liquor?—Much harm; I have seen young Thakurs come out of colleges ruined entirely; not attending to anything; doing no work, but only drinking; their States have gone to wreck and ruin; we have a Rajkumar college at Rajkot, where the sons of the chiefs are sent for education; when they come out of this college take to this habit of liquor and are ruined.

24,023. How do you explain their inclination to take to liquor nowadays?—If they once get into the habit they continue.

24,024. What prevented them in old days from taking to liquor?—Because it was condemned by society.

24,025. Society and religion?—Yes.

24,026. And the old social and religious rules allowed opium to be taken, but did not allow liquor?—Allowed

opium, but not liquor. There has been no diminution of opium. It is taken by even the most religious persons. There is nothing unchaste in it.

24,027. Why have the old restraints ceased to have effect upon these people?—Times are changing; they come more in contact with people who use liquor.

24,028. You mean European and that sort of people?—Exactly.

24,029. But among Europeans the habit of using liquor has decreased?—May be, but not in this country.

24,030. You say the physical condition of opium consumers does undergo some change, which is marked by effeminacy of appearance, and a sort of dullness in their face; do you mean there is always some change whether the dose is moderate or excessive?—When excessive. When moderate that change of course is not to be seen.

24,031. Can you suggest any change in the present system of excise on opium which would be an improvement?—I cannot. The present duty is so heavy that I think it does not admit of being raised.

24,032. (Mr. Haridas Voharidas.) Do you think it would be advisable when a person is young and in good health to take opium?—I do not think it advisable for persons in good health to take any drugs.

24,033. You think opium would benefit those who require it for the sake of health, whether they are old or young?—Yes, I have known instances where it has benefited both young and old persons, when they required it.

24,034. You condemn the habit of taking opium for the sake of pleasure?—Yes, I do, just as I condemn taking all drugs for the sake of pleasure.

24,035. Would you condemn in the same degree the habit of taking alcohol as you do the habit of opium?—Yes, in a greater degree.

24,036. Do you not make some difference in the injurious effects of alcohol and opium?—Opium is better than alcohol.

24,037. (Mr. Pease.) Do you think that there is any alteration in the practice of taking opium on festive and ceremonial occasions?—No. Even though opium has been made costly people have to use it on ceremonial occasions, and get it at any cost.

24,038. Do you think it is taken in smaller quantities?—Yes, but they cannot do without it. They ought to give an appearance of it at least in the ceremony.

24,039. We were told at another place that oftentimes now people merely touch opium and do not take any of it; is that the custom here?—Yes, that is the custom, to a certain extent, here also.

24,040. People do not feel obliged to taste it?—They do taste it; if they did not there would be a quarrel about it. Those who do not taste are made to taste by pressure.

24,041. (Mr. Haridas Voharidas.) Have you declined such offers yourselves?—Many times.

24,042. And was there any quarrel?—It was a very quarrelsome business. I had to steep my lips in the opium. If I did not do that they would say I was not friendly.

24,043. In form and in practice opium is now gradually being taken less, is it not?—That is what I mean.

24,044. (Chairman.) Has no official agent been deputed here from Kathiawar?—What I have said about Mahi Kantha applies to Kathiawar also. I have been deputed from both the places.

24,045. Do you know the history of Kathiawar well?—Yes.

24,046. When did the British Government assume the suzerainty over Kathiawar?—In 1802.

24,047. After a war with the Peshwa?—Yes, after the British got Ahmedabad.

24,048. Before that the Peshwas had the suzerainty?—Yes.

24,049. Was there any fighting in Kathiawar?—Plenty.

24,050. Between the British and the chiefs?—Between the British and the chiefs and between the chiefs themselves.

24,051. After the fighting was the Gaikwar and the British Government jointly suzerains?—The Gaikwar

authorised the British to do the whole thing, and the British did it on behalf of the Gaikwar and the Peshwa.

24,052. The British did it on behalf of the Gaikwar and on behalf of itself in place of Peshwa?—Exactly.

24,053. Was it then that the order was issued prohibiting the growth of poppy?—The treaty related to the opium trade; it did not relate so much to the growth. The trade was vetoed even from very early days, that is, it had to be carried on under certain restrictions.

24,054. That trade, I suppose, went to Diu?—Yes, and other places.

24,055. The opium came down from Malwa, and was exported from the ports of Kathiawar?—Yes.

24,056. To China and other places?—Yes. Before the advent of the British there was no restraint on the opium trade; the whole thing went on as free as possible; it was only the British Government that restrained it.

24,057. Do you know when the order prohibiting the growth of poppy came into actual force?—In 1878.

24,058. But it was prohibited before that, was not it?—Not so strictly. There was moral compulsion, but not legal.

24,059. How do you mean?—It was discouraged, but it was not held criminal to cultivate poppy before 1878.

24,060. There was some cultivation in Kathiawar?—Yes.

24,061. Did the Baroda opium go Kathiawar way?—Yes, it was smuggled into Kathiawar.

24,062. Before 1878?—Yes.

24,063. Is Diu now a place of any importance?—No much.

The witness withdrew.

Dr. HARI BHIKAJI called in and examined.

24,072. (Chairman.) I believe you are the Chief Medical Adviser of the State of Gondal, in Kathiawar?—Yes.

24,073. May I ask where you received your medical education?—In the Grant Medical College, Bombay.

24,074. Did you take a degree?—I was one of the Hospital Assistant's class.

24,075. Will you tell us what has been your experience in reference to the opium habit?—I have been in the medical service of Gondal State for 18 years. At present I am chief medical officer of Gondal State and superintendent of the State Jail at Gondal. I am also superintendent of the Baiba Sahib Asylum at Gondal. I have seen opium eaters physically ruined, I have not seen any person morally ruined by the abuse of opium. I have not seen persons smoke opium. In the part of the province over which my experience extends the opium eaters mostly use the drug in the crude form, but some drink it as kasumbha. Young men contract the habit of eating opium for vicious purposes, or from seeing other men take it. Old men or middle-aged men begin the habit by taking it to revive the natural powers. I have seen infants dosed with opium by mothers generally to keep them quiet; but this habit is risky and dangerous. The habit of using opium in young men is considered a disgraceful thing; in elderly people it is excused. Opium eaters are practically a well-behaved class of people. The intemperate use of opium causes deterioration, producing emaciation, gastric disorders, and, no doubt, short life. Opium is probably the commonest remedy used by natives to relieve their ordinary ailments; it is chiefly resorted to in cases of dysentery, diarrhoea, diabetes, chest affections, rheumatism, and neuralgia. As a medical man I use opium largely in the treatment of nearly all the above diseases among my patients. Opium is taken also in malarial fevers, but I put no faith in it, as a febrifuge. I am convinced if opium were prohibited it would mean an increase in the consumption of alcohol and ganja.

24,076. Is the Baiba Sahib Asylum at Gondal, of which you are superintendent, a lunatic asylum?—No, an infirmary for people unable to obtain their livelihood.

24,077. A sort of poor house?—Yes.

24,064. I suppose there are Portuguese merchants there now?—Yes, but it is not a place of much importance.

24,065. (Mr. Haridas Voharidas.) Can you cite any instance of the fight between the British and the other States in Kathiawar?—Of course wherever the forces went there was opposition and fighting.

24,066. Do you mean to say the British met with opposition, or the Gaikwar?—The Gaikwar's force was under British control. It was arranged in a curious way, so that it was difficult to tell what power it was.

24,067. Perhaps you know there were three powers in Kathiawar, the Gaikwar, the Peshwa, and the Junagadh; and these three powers used to send their forces to collect the tributes from the States?—I am alluding to that.

24,068. When the British Government conquered the Peshwa, it stood in the place of the Peshwa towards the Gaikwar. Before that the Gaikwar used to manage in its own right as well as that of the Peshwa. The British Government and the Gaikwar then ruled together. Afterwards Junagadh made a treaty with the British Government?—Yes and the British Government undertook to levy Zortalabi—tribute levied by force. The Gaikwar withdrew, but gave a force, called Gaikwar's contingent force. It contributed to the force, but withdrew from having anything to do with it; and it left it under British control. Thus the whole thing remained in the hands of the British.

24,069. When did the Gaikwar withdraw, do you remember what year that was?—1810. We got the treaty in 1820.

24,070. Did not the British Government at one time save the Gaikwar from his brother?—That was at Baroda, not in Kathiawar.

24,071. Do you know what year that was?—I do not remember. That is in the Baroda history.

Mr. Nanabhai Dajibhai.
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Dr. Hari Bhikaji.
(Gondal State.)

24,078. You say, "I have seen opium eaters physically ruined"; have you seen many?—Many in the asylum. They come there.

24,079. Is it not the case that sometimes people take to opium because they are physically ruined?—They are not under the impression that they are physically ruined by opium.

24,080. Is it not the case that sometimes people take to opium because they suffer from consumption or asthma?—They take it for those complaints. It is an ordinary medicine in Kathiawar where my experience has been.

24,081. Is it not rather difficult to say, when a man comes into the poor house, whether he is physically ruined from opium, or whether it is some other disease besides the opium that has ruined him?—He takes a little opium to relieve the disease, and then he becomes a confirmed opium eater; and after knocking about he comes to the asylum in a bad state of health.

24,082. In such cases, how do you make out whether it is the opium that has ruined them or the disease that they took opium for?—They say what their complaint is, and that some of their friends advised them to take a little opium. They take it for some days, and they become confirmed opium eaters.

24,083. In the Gondal State is the opium habit very common?—Yes, a good many people use opium. I see many persons using it.

24,084. Among a hundred people who take opium regularly more or less, how many people do you think ruin their health by it?—About 10 per cent.

24,085. By ruining their health you do not mean that they come to the point of death?—No; physically ruined—weakened.

24,086. Does it affect their minds?—They become lazy and stupid.

24,087. Lethargic?—Yes; but I am speaking only of those who indulge in it to excess.

24,088. You say, "opium is taken also in malarial fevers, but I put no faith in it, as a febrifuge"; it is taken by people under medical advice for malarial fevers?—No, not under medical advice, because in

Dr.
Huri Bhicaji
(Gondal
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India there are millions of people beyond the reach of skilled medical aid. In such cases they use opium. It is the only remedy known and believed in by the people.

24,089. The people who take it like that, take it for every kind of thing?—Yes, a little pill. In my opinion there is no harm in that.

24,090. Is there much alcohol used in Gondal?—It is very slightly used.

24,091. What class of people use alcohol in Gondal?—Only the low class people—Girasias, Rajputs, and such people; not the Baniyas or Brahmins or Mahomedans.

24,092. Mr. Pease. What is your practice with regard to persons who have been accustomed to take opium who come into the State Jail?—When a man is sent to jail, if he is a confirmed opium eater, he asks for opium for some days; but I do not allow it, and after a week or ten days he does not feel the want of it.

24,093. Have you known any prisoner who has permanently suffered from having opium stopped?—No. I only notice that he is a little less bright and a little more lazy than the others.

24,094. Do they increase in weight after the opium has been stopped?—If they have been confined a long time in the jail.

24,095. What is your practice in the Baiba Sahib Asylum?—I allow those who are opium eaters to eat

The witness withdrew.

Assistant-Surgeon TRIBHOVANDAS MOTICHAND SHAH called in and examined.

Assistant-
Surgeon
T. M. Shah
(Junagadh
State).

24,103. (Chairman.) You are Chief Medical Officer, I believe, of the Junagadh State?—Yes.

24,104. Were you educated at the Grant Medical College?—Yes.

24,105. And you took your degree there?—Yes.

24,106. Did you get the gold medal there?—Yes.

24,107. How long have you served in the Junagadh State?—For the last eight years.

24,108. Where did you serve before that?—I was in British service.

24,109. Your services have been lent to the Junagadh State?—Yes.

24,110. How many dispensaries are there in the State?—16.

24,111. They are all under your superintendence?—Yes.

24,112. Will you tell us the population of the State, and the amount of opium consumed?—The entire population of the Junagadh State is 484,190. The number of habitual opium eaters, excluding infants, is 5,380, and the per-centage of opium eaters to the population is therefore 1.15. The average of the quantity of opium sold in this State during the last five years is 179 maunds. The minimum quantity in Samvat 1,947 was 163 maunds and the maximum in 1,949 was 203 maunds. This quantity of opium represents not only that consumed by opium eaters, but includes also that used for medicinal purposes, for infants, for cattle, and for external application. It is therefore impossible to arrive at the correct average per each habitual consumer. However, dividing the gross amount by the number of habitués, we get an average of 55 tolas per head per annum, and 2½ annas by weight equal to 30 grains per day. The quantity of opium consumed per head per annum of the entire population amounts to 9½ annas by weight, equal to 120 grains. The average per head per annum of the male population (including male children) is 1½ tola.

24,113. Is the habit limited to any particular caste?—The habit of taking opium is not limited to any particular class or race, but it pervades, more or less, all castes. However, some particular classes resort to it more freely, openly and customarily.

24,114. Is it prohibited by religion?—The precepts of both Hinduism and Mahomedanism strictly prohibit the habitual imbibition of every intoxicating drug, but opium causes no real intoxication, and its medicinal use is so frequent and popular that it has, more or less,

opium; and I allow those who smoke ganja or tobacco to smoke.

24,096. Do you try to break them of the opium habit while they are there?—No. If they are not allowed opium for a day they are sure to leave the asylum the next morning and go into the town.

24,097. (Chairman.) It is a fact, is it not, that in jails in India generally, when a man comes in who is addicted to the habit of opium, it is treated like any other luxury to which he is addicted, and stopped, just as is done in the case of smoking?—Even smoking is stopped in our jails.

24,098. (Mr. Haridas Veharidas.) How many years were the British administration at Gondal?—Fourteen years.

24,099. Were you appointed during that administration?—Yes. I have been in the service for the last 18 years; so that I was there during the administration.

24,100. The arrangement of the jails is something like the British jails, are they not?—Our arrangement is according to the Jail Manual of the British Government.

24,101. You follow the same arrangement now?—Yes, that of the British Administrators.

24,102. Have you any experience of the dealings with opium eaters in jails of other Native States?—I have very little experience of other Native States except Gondal and Kathiawar. I have not even seen the big towns in Kathiawar.

24,115. Are native physicians in the habit of prescribing opium?—Opium is extensively prescribed by native physicians, both Yunani and Hindi. It is a remedy *par excellence* in coughs of various origin, pains of other maladies. Opium is no less popular and remarkable for its use in European practice. In extent of surgeons had to select one single drug for the treatment of all diseases that human flesh is heir to, their choice must fall on opium. In short, the usefulness of opium as a remedy is inestimable.

24,116. To what extent are opium, poppy-heads, and poppy-seed used by people?—Opium, poppy-heads and poppy-seeds are largely used as medicine by the people for themselves and their cattle. Poppy-seed is besides extensively used as a condiment and as an adjunct to dear and limited, but formerly when the growth of poppy was free, the oil of poppy-seed was abundantly used in place of the common oils in dietary.

24,117. What is the mode of taking opium?—Opium is taken for the most part in the (a) liquid form as kasumbha, or (b) in the solid form as a bolus or pill, or (c) it is smoked. It is difficult to ascertain the exact extent of these three modes of taking it; however, as far as this province is concerned, smoking of opium is rarely practised. Smoking is here properly regarded as the most injurious form of its consumption.

24,118. Is the habit confined to males, females, or children?—Opium is taken, at all ages. There are to be met with in India, habitués in opium from babies a few days old to persons octagenarian and centenarian. For the most part males and infants consume it. Very few women are known to use it habitually.

24,119. What leads to its commencement?—The answer for the sake of convenience may be divided into two parts; that relating to children and that pertaining to males.

A. Children.—(a.) The sad custom of administering opium to infants prevails in this province from times immemorial, among mothers of all castes and creeds, rich and poor, young and old. As the uncivilized Indian woman is habituated to imbibe unnecessary de-

coctions in child-bed, and as she inflicts self-punishment by providing dirty clothes and a dark corner of the house during her confinement, so she doses the innocent baby with opium under cover of the custom and credulence of doing it good. Mothers give it as crude opium in the liquid and solid form or in the shape of bala goli (infants' pills). Bala goli usually contains, besides opium, many other drugs, such as cardamom, cloves, nutmeg and its mace, catechu, atees, &c. The quantity of opium in them is usually very small.

(b.) Besides this routine custom, mothers begin to give opium to infants when they are cross, restless, and crying, or when they suffer from colic and diarrhoea.

(c.) Opium is also given to infants in order to cause them to sleep, so that the mother may go out for work or she may enjoy sound sleep at night.

(d.) Over-lactation is the rule among Indian mothers. They go on suckling children for two, three, four or more years, and even throughout the next pregnancy. Opium is given to infants by some mothers to avert the evil effects of suckling during pregnancy.

(e.) Opium is administered under the belief that the child thereby keeps good health and gathers flesh.

The administration of opium is continued till the child attains from one to four or five years of age, and then it is given up either suddenly or gradually. In rare instances this habit is continued on to adult life. Weaning children from the habit of opium is easy and not attended with risk, difficulty, and embarrassment that attends in ridding an adult or old person of his opium eating.

B. Adults or old persons acquire the habit of opium under various circumstances:—

(a.) As mentioned above in some instances the habit has commenced in infancy or childhood, and then continued onwards. This is not at all unfrequent among the children of Girasias and Chiefs (landholders).

(b.) Opium habit is contracted for the relief of diseases, such as cough, rheumatism, neuralgia, colic, diabetes, and diarrhoea. This class of habitués is mostly met with among the more advanced, that is, after 40 and 50 years of age. Opium is extensively used for external applications for pains and inflammations.

(c.) Opium eating commences sometimes under compulsory circumstances; some attendants of chiefs thus take to opium. Rarely an opium-eating friend leads another, not in the habit, to follow his example.

(d.) Opium is commenced for sexual enjoyment. It is not an aphrodisiac in its true sense as strychnia, but it possesses the power of deferring and checking the discharge of all bodily secretions. Emission of semen is thus delayed under the influence of opium and the period of sexual intercourse is therefore prolonged. This is a physiological fact which is borne out by the experience of opium eaters. Good many persons are enticed to opium on this account. On questioning opium eaters I learn that this effect is not permanent. This effect is produced so long as the drug acts physiologically. If the drug were taken occasionally, it would continue to produce the same effect. But when taken habitually, the system becomes inured to its use, and that effect ceases unless the drug were taken in a larger dose. This is one of the reasons of opium being increased in quantity.

(e.) The warriors of this country take opium when proceeding to the field of battle, with two objects—one for the purpose of stimulation and another to prevent the discharges from bowels or bladder, so that the body may not be soiled at the time of death. It is considered not only a disgrace in this world if the body were thus soiled, but it is believed that the soul and body would thereby be rendered impure for the next world.

(f.) Amongst certain classes and castes opium eating is customary. Rajputs, Kathis, Mahomedans and many other Chiefs and Girasias use kasumbha as others resort to tea, coffee, or wine. Kasumbha is offered to all guests, and even pressed with vigour. On all festive occasions this liquid of opium is freely distributed. As the Arab uses his coffee, so the Kathi relishes his liquid opium. As a Hindu or Parsi holds a tea-party, so a Rajput celebrates his kasumbha party. As a European puts forth a glass of wine before a friend, so a Mahomedan throws open his silver or golden box containing opium before his guest. To make the reunion of friendship after disension, kasumbha is drunk together among these classes of people.

(g.) In company and association, many persons fall victims to opium. Thus in the Kacheri or Dehra of the several Darbars and Chiefs of Kathiawar, most of the attendants acquire its habit. They get it for

nothing, and 5, 10, or more pounds of opium are consumed per month in such companies.

(h.) Dealers of opium, cultivators of poppy and others, that come in daily contact with it, are liable to be embraced by the drug. I learn from reliable sources that dealers who frequently smell it, feel its want when they do not get it.

(i.) Labourers and persons undergoing fatiguing exertion and exposure take opium.

24,120. In your experience, does opium sustain mental and physical labour?—Opium is the sovereign of stimulants. It is called *raj niso*. It calms and soothes the nervous system and at the same time it is said to regulate, invigorate, and sustain both physical and mental force. Men and animals both are benefited by it when undergoing a fatiguing journey. The Chinese are remarkable for their minute handiworkmanship, and their mental and sedentary labour is sustained by opium. Habitués of opium affirm that when taken in moderation, ideas flow readily and harmoniously, and this is borne out by the statement of Surgeon-General R. Harvey, who says, "opium sharpens the mental faculties, brightens the wits, and improves the logical powers." The same may be alleged in favour of other stimulants when taken in moderation.

24,121. What hold does opium take on its habitués?—Opium forms an unfailing snare in which victims are entrapped, some willingly and others unwillingly. Opium takes the most powerful hold on its victims; it is periodic and most punctual in its calls. Other narcotics will allow a latitude of time and may be taken earlier or later, but the repetition of this so-called king of narcotics can not be delayed. Its orders are imperative, and any dilatoriness on the part of its subject is immediately punished by mental and physical disturbance. In the case of allied drugs strong and irresistible desire is the main factor of inducement. In the case of opium, the physical disturbance is supreme and imperious in its demand. Bhang, ganja, and alcohol may be taken at odd times in larger or smaller quantity, and hours, days, or months may be stepped over without taking them. Any such irregularity is inadmissible under the sway of opium. Were it not for the firm, imperious, and inseparable fetters that it lays on its devotees, it would have been, opium eaters declare, a most happy gift of God.

24,122. Do the consumers themselves condemn the habit?—Addiction to opium is contracted in various ways mentioned above, and when taken as a remedial or necessary measure it is a blessing, but its addiction originating in luxury or custom becomes a life-long curse to the consumer. He must obey the dominative summons of uncle opium, otherwise he is not the right man in the right place. Its habitual use is condemned by its most devoted consumers. I have the word of Durbars and Khans that they would not like to bequeath the habit to their posterity, that they would not conscientiously advise friends to its daily use, and that they would warn others to avoid the pitfall in which they have *volens volens* jumped.

24,123. Is it harmful or beneficial when taken in moderation?—In numerous instances when taken in moderation no harm is apparent; on the other hand many persons have evidently thrived and have been benefited in general health after its addiction. As many cases may be cited wherein positive harm has accrued to the consumers, I would not advise anyone to take it when in perfect health.

24,124. What are its effects mentally, morally, and physically?—Morally.—Opium holds the supreme rank among all narcotics known in this country. An opium eater never broods evil ideas; his language is neither indecent or impolite, and inclination to crime is the last to enter into his head. He is a quiet creature doing no harm to society. On the contrary, it is reputed to reclaim vicious persons to the right path; young men given to licentiousness, debauchery, and bad company, and addicted to disquieting drugs like alcohol and hemp are brought round by contracting the habit of opium. I know of instances wherein opium was substituted for alcohol and ganja with much benefit to the individuals addicted to the latter drug. Herein lies the supremacy of opium to other intoxicants. All over the world different individuals, societies, and nations have their own customary luxuries and stimulants, alcohol prevailing in one place, opium in another, while tobacco, bhang, and coca in others. Alcohol reigns supreme in Europe and America, tobacco perhaps extends into the dominions of all nationalities.

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Bhang has its limited sphere in India, and opium rules in China, and possesses a small territory in India. In the hot discussion about the use of opium in India this fact ought not to be lost sight of, that the number of persons that use opium when compared to the entire population is infinitesimal; I believe the per-centage of alcohol consumers will far exceed that of opium eaters here. While in Europe and other countries all classes, high, middle, and low use it either in moderation or in excess. Cigar, cheroot, bidi, or hubblebubble is seen riding between the lips of Christians, Mahomedans, and Hindus. The luxury of tobacco is thus most general and the least harmful. The use of opium, as far as India is concerned, causes no great harm, while liquor is the most powerful drug and causes the greatest harm to society, physically, mentally, and morally. Mentally.—Opium is not known to cause any particular mental disease. An opium eater is never excited violent, or unmanageable. If taken in excess for a long time it will cause general dullness of the mental faculties. Physically.—When opium is taken in increasing or excessive quantity it produces evil effects on the constitution. Irregularity in point of the time and quantity is also certain to cause evil effects on the consumer. The effect is then more soporific and narcotic rather than stimulant. The secretions and excretions are not then free, and the refuse matter is retained in the system. Constipation, loss of appetite, emaciation, sallow complexion, sunken cheeks, languid appearance, drooping lids, &c. combine to form a characteristic opiumised type. Such examples are few and far between, and are the result of abuse of opium. It is alleged that such symptoms met with in opium eaters are the result of prior illness for which the habit of opium was contracted, or are due to insufficient food and bad sanitary surroundings. They may be partly due to these causes, but they are in my opinion due also to the abuse of opium. Opium does not, however, attack and disable the vital organs of the body as alcohol does. Excessive consumption of opium by persons of limited means brings about financial ruin, and to some people it proves a curse and misfortune in this way.

24,125. Are there not cases of poisoning by opium: can you say anything on that?—Poisoning with opium is in adults generally suicidal, and in children it is accidental. The symptoms that follow a poisonous dose of the drug are characteristic of narcotism, drowsiness followed by slow pulse, deep stupor, stertorous breathing, contraction of pupils, constipation and tympanitis. In the accidental poisoning of children either the child gets hold of a lump of opium and swallows it, or the mother by mistake gives a large or a double dose. Out of 28 cases of opium poisoning treated at the Junagadh Hospital in four years from 1890 to 1893, there were 19 children, six females, and three males. Thus suicide with opium seems to be more frequent in females than in males. Out of them, two children, one female, and one male died, and the rest recovered. Criminal poisoning with opium is not so common as to necessitate any stringent measures to check it.

24,126. What is the maximum daily dose of a moderate consumer?—The maximum daily dose of a moderate consumer may be set down from two to ten grains. The consumption of opium in large quantity is not at all infrequent. Opium in varying quantity from a quarter to two tolas in weight is taken by several persons per day, I have seen a Parsi that used to take daily about 8 to 12 grains of morphia hypodermically and could take ten tolas of opium instead at a time. Even such large consumers can not be marked out, unless they confess it, and they do not apparently appear to be the worse for it. It is therefore rather arbitrary to set down a maximum moderate dose.

24,127. Do opium eaters increase the dose?—All consumers do not go on increasing its amount, but some do increase it either voluntarily or involuntarily. By far the greater number of habitues are moderate and regular, and do not go on increasing the quantity. Some increase it voluntarily, because when the system becomes accustomed to a certain dose, that dose is not enough to produce its original effect, and an additional quantity is therefore taken. Some people augment its quantity under pressure of friends and guests. In some instances the dose is increased during illness. Opium of inferior quantity leads to its increase.

24,128. What are the effects of stopping the opium?—The effect of sudden stoppage depends upon the

quantity and the length of time one is taking it. If the quantity is small or the time of habit short, the effect will not be serious or severe. The symptoms narrated below would then be manifested in a mild form. If the supply of opium be suddenly withheld from a confirmed opium eater, he suffers from severe pains and cramps all over the body, and especially the calves, profuse perspiration, sneezing, yawning, watering from eyes and nose, more or less severe diarrhoea and vomiting, anorexia, insomnia, languor, disinclination to work, and restlessness, and the habitue often declares that he would die. I have seen the effect in several instances of both total and partial stoppage of opium supply. It is said that when Government increased the tax on opium, and prohibited its growth in several provinces, the immediate effect on the poorer classes in the territories concerned was an increase in mortality and disease.

24,129. Have you ever weaned opium consumers from their habit?—I have weaned three classes of consumers from its habitual use. (1) Some with whom it did not agree and felt tired of their bondage to it. (2) Some that could not afford to continue its consumption. (3) All the opium eating criminals that are admitted in the Central Jail of Junagadh. The former two, of course, volunteered to give it up, and the latter were compelled to do so. The following are some instances:—Kala Vira, aged 28 years, inhabitant of Junagadh, took about 50 grains of opium per day. He contracted the habit by association five years since. He became emaciated and suffered in general health and therefore decided to give it up. He was treated first with morphia injection, and subsequently solution of morphia was given by mouth. His treatment was begun on 11th December 1893, and terminated on 20th January 1894. The next was Kalu Rahman, aged 30 years, resident of Junagadh, addicted to opium by persuasion of friends since eight years. He took about 78 grains daily. His circumstances were straitened and he wished therefore to leave it off. His bowels were very costive and his general health poor. He was treated with morphia injection and morphia solution from 11th November to 16th December 1893. There was another, Parshotam Bhagwandas, aged 40 years, of Ahmedabad, took about 20 grains of opium per day. He contracted the habit since six years for bad health. It did not agree with him; he got debilitated. He wanted to leave off the habit as he was reduced to starvation. He was treated with subcutaneous injection of morphia. Treatment was commenced on the 11th August 1893, and ended on the 6th September 1893. Opium is sometimes given up or lessened in quantity by the consumer himself gradually decreasing its amount. At the hospital, liquor morphia is substituted in the form of a mixture, and its quantity slowly diminished, or morphia is injected hypodermically and then the quantity of injection lessened. In the jail a pseudo-kasumbha is substituted. A solution of burnt sugar is prepared, and this liquid simulates the colour of kasumbha. The required quantity of opium is mixed with this liquid before it is given to the prisoner. The quantity of opium is gradually decreased, but the quantity and colour of the liquid continue the same; and the prisoner believes that he is taking the same quantity of opium daily. A small quantity of quinine is added to the sugar so as to replace the bitterness of the reduced quantity of opium. The proportion of opium eaters to the numbers of prisoners admitted in the Junagadh Central Jail during the last five years is as follows:—

	Admissions.	Opium eaters.
1888-89	689	62
1889-90	520	29
1890-91	461	44
1891-92	431	34
1892-93	360	20
Total	2,461	189

The per-centage of opium eating prisoners is therefore 7.6. The term of imprisonment of the prisoners addicted to opium, of course, varied, and therefore all of them could not be made to give up its habits. I hand in a list* of those that did give it up showing the name, the quantity he was taking at the time of admission

* See Appendix XVII. to this Volume.

the number of days taken in leaving off opium, the quantity of opium consumed during these days, and the total quantity of opium that would have been required by each during the term of incarceration if the habit were not given up.

24,130. How would the absolute prohibition of opium be regarded by consumers and by the native public?—Such a prohibition would prove a dire calamity to the consumers. Some of them would die or their lives would be shortened. Some would be victims to diseases, and others would find immediately a relief in other intoxicants whereby they will be far worse off. The public would deem its prohibition a great hardship, and promoters of such an act would at least be bitterly cursed, if nothing more serious may turn up. There exists no necessity for such a prohibition, unless the Government wish to inflict an uncalled for hardship upon the people, and they wish to replace opium by alcohol, and deprive the nation of a comparatively harmless luxury. In fact, a total prohibition of either opium, alcohol, or bhang is out of the question. Hundreds of people, rich and poor, feel the want of a slight stimulant after being knocked up with mental or bodily labour during the day.

24,131. Do the people consume country spirits or hemp drugs?—People of this province do make use of hemp drugs and country spirits. Opium, bhang, and liquor all in medicinal doses are beneficial. In moderate doses even they are all apparently harmless. But human nature is unable always to keep them in moderation, and the ignorant masses are often led to their immoderate consumption. The quantity habitually taken is not enough to tickle and exhilarate their spirits, and the limits of moderation are therefore transgressed, and then each and all intoxicating drugs become evils to human society.

24,132. Would the prohibition of opium lead people to resort to other intoxicating stimulants?—The prohibition of the cultivation and the sale of opium would, in my opinion, most decidedly lead people to resort to other forms of intoxicating stimulants, such as hemp drugs, dhatura, or country spirits. Let rather opium take the place of these drugs than allow them to replace opium in India. To eradicate all vices from society is an impossibility. To render the entire population honest and righteous is not feasible. To deprive India of an innocent stimulant, which they and their forefathers so long enjoyed, is not easy. Not only would the people, after such a restriction, take the intoxicant secretly, but they would be obliged to contract a second evil of smuggling. Fair and restrictive checks may be placed in order to limit the use of stimulants, and such checks may even be augmented step by step, but a wholesale and oppressive prohibition ought not to be broad cast over a population that is ignorant and dumb to a great extent. "Choose the lesser out of two evils" is a motto applicable to the whole world, and is well worth a consideration for the subject under review. Hemp, opium, and liquor are the three chief stimulants extensively used in this country. The opinion of medical men, that of persons that have actually experienced the effects of these three stimulants, and that of persons that have devoted their best attention to the subject will declare with one voice that liquor does the greatest harm, hemp the next, and opium the least. If we have to choose the lesser evil, our choice must fall on opium. The wisest course therefore in India would be to let the total import and distillation of spirits be first prohibited, let the growth and manufacture of hemp drugs be then restricted, and then lastly let the cultivation of poppy be checked. No prohibition or heavy taxation will succeed, without discontent and a general cry, in utterly annihilating the consumption of opium which has life-long attachment to masses of ignorant people for generations. True enlightenment and civilization is likely to give a far more powerful blow in the long run to the use of intoxicants than Government interference. Let all children be taught with their alphabet that it is a sin to touch intoxicants. Let them be impressed as they grow up that intoxicants are impurities that ought not to pollute the holy shrine of human body. Let such precepts be followed by example of parents and elderly people, and the effect of rooting out these enemies of society would be marvellous in the course of a few decades.

24,133. Which is the cheapest stimulant?—Bhang is the cheapest stimulant, opium is dearer, and liquor the most costly.

24,134. Out of alcohol, hemp drugs, and opium which has the more injurious influence on the physical and moral condition of the people?—Alcohol exercises the most injurious influence on the moral and physical condition of the people of India. Its injurious effects on the body, and particularly in regard to crime, are increasing, and will culminate in future as the use of alcohol is daily increasing. It is supplanting the use of both bhang and opium in India. Europe and other liquor-using countries are deploring the evil effects of it, particularly from a criminal point of view, and India will have at no distant date to send up the same cry to heaven. It is most striking to an impartial observer that no due attention is paid to alcohol, the king of evils, while such a hot war is waged against the humble, the innocent, and the honest opium. The records of criminal courts, the officers of police, and the houses of debauch afford full and unequivocal evidence of the crimes of liquor consumers, the brawls of spirit drinkers, and intolerable behaviour of drunkards. A person under the full influence of alcohol is not a man, but an animal, devoid of all sense and forgetting himself, his family and his God. An excessive consumer of ganja will sometimes approach a drunkard, but an opium eater is a different type altogether. He is never known to be disorderly, impudent, or transgressing the limits of law or justice. He is ever himself and conscious of his acts.

24,135. How did you get the number of habitual consumers?—Through my State authorities.

24,136. From the shops?—Through the Dewan.

24,137. Do you know how he got it?—He sent orders to the different Mahals, and got answers from the different officers.

24,138. You say that smoking is popularly regarded as the most injurious form of opium consumption. I should like to ask you, as a medical man, whether you would have expected that smoking would have been more injurious than eating?—No.

24,139. Do you think it really is more injurious than eating?—I have no experience.

24,140. You say, "as I have mentioned in some instances, the habit is commenced in infancy or childhood, and is then continued afterwards; this is not at all infrequent among children of Girasia and 'Chiefs'; do you mean it is continued afterwards without any stop at all?—Without any stopping at all.

24,141. Is that because the child has a craving for it, or for any other reason?—The habit has been contracted and it is continued. Elderly people also take opium.

24,142. Yes, elderly people; but this is a new thing. We have always been told before that it is a very common custom to give it to children up to between three and four years, but that afterwards it invariably stops until they get to 18 or 20?—It is not invariable; but they do contract the habit.

24,143. You have seen a child go on?—Yes, without any stopping at all.

24,144. Do you think that is because the child craves for it, or because there has been so much opium used in the family that the child gets at it?—There is a natural craving, and in order not to oppose the craving the opium is continued.

24,145. I suppose you think that is very bad?—It is bad.

24,146. I presume from what you say that there are two reasons why opium injures poor people: (1) that they starve themselves of other food in order to buy opium, and (2) that they take it irregularly, when they can get it?—Yes.

24,147. You say, "criminal poisoning with opium is not so common as to necessitate any stringent measures to check it"; I suppose it would be very difficult to poison a man with opium without his knowing what you are doing?—Yes, very difficult.

24,148. Because of the taste and smell being so strong and so well known?—Yes.

24,149. Is the practice of taking morphia hypodermically at all common in Bombay?—No.

24,150. Do you stop the opium of habitual consumers in the Central Jail at once or by degrees?—By degrees.

24,151. How long does it take you to stop it?—It varies; sometimes it takes days and sometimes it takes weeks.

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24,152. Do you think there is some danger in stopping it at once?—There is.

24,153. Would it set up diarrhoea?—Yes, and vomiting, restlessness, and sleeplessness.

24,154. The opium habit is treated like the tobacco habit in cases of prisoners, and stopped as part of the jail discipline?—Yes.

24,155. I see you generally cure patients of the habit by the injection of morphia, but the cases you give are all recent cases; have you any confidence that the cure would be permanent?—Yes, of course; a man ought to be willing to give it up. If he is, it is permanent.

24,156. Are you aware that in China the medical missionaries are in the habit of trying to cure opium smokers in the same way by hypodermic injection, and that the result has been that a great number of shops have been set up by Chinamen in which injection is carried on, and the Chinese poor people find that cheaper than smoking, and take to it as a habit?—There is no such thing in existence here.

24,157. Is there not some risk that people may learn it, as they did in China?—The people do not know how to use the instruments here; it is always left to the medical man to use them.

24,158. They have had to legislate to put down these injection shops in Hong Kong, and in China they are still going on?—I do not doubt that.

24,159. You say that the prohibition of opium might lead people to take other drugs, and among those other drugs you mention dhatura; is dhatura ever used as a stimulant in this country?—Yes, as an intoxicant.

24,160. How is it used?—Smoked.

24,161. With tobacco or by itself?—Even by itself.

24,162. It grows wild all over the country, does not it?—Yes, almost all over the country.

24,163. Does bhang grow wild in the Bombay Presidency?—No.

24,164. I see you have given the doses of opium in your table as vals; how much is a val equal to?—Six grains.

24,165. (Mr. Pease.) Is it not a fact that often young children suffer in health when the opium is stopped?—If it were stopped suddenly they might.

The witness withdrew.

Mr. APPAJI GOVINDRAO KALE called in and examined.

Mr. Appaji
Govindrao
Kale (Palitana State.)

24,180. (Chairman.) You are Medical Officer of the Palitana State, are you not?—Yes.

24,181. Where did you get your medical education?—In the Bombay Medical College. I am a Government servant lent to Palitana State.

24,182. To what districts of the Presidency and to what races are your observations applicable?—I have been in Kathiawar for the last 26 years, and have had independent charge of dispensaries. During this time I have come very often in contact with opium eaters. From my personal experience I can say that my observation is applicable to Kathiawar and to all races in the district.

24,183. To what extent is opium used among the population of the districts to which your observations apply?—I possess no statistics and cannot give my opinion as to the extent of use of opium.

24,184. What are the effects of its use and abuse on the moral and physical conditions of the user?—The opium eaters are generally well behaved men. They are always firm minded and never excited or unmanageable. Opium soothes the system and sustains both physical and mental forces. Labourers use it very often to get themselves refreshed from fatigue. When taken in moderation it is not only harmless, but strengthens the system and even prolongs the life. I have seen some opium eaters who had passed the age of 80 years, and in good health. Irregularity in time and quantity causes constipation, loss of appetite, emaciation, &c.; but such cases are very few. It does not injure the organs as alcohol does.

24,185. State the methods of consumption and effects of the drug in each form of consumption?—Opium is used in the forms of kasumbha or watery solution and pills, but very rarely smoked. Both these forms are

24,166. Do you subject them to any special treatment when the opium is stopped?—Children are not brought under treatment.

24,167. If the opium is suddenly stopped what is the effect upon the child?—There would be more or less the same symptoms as in an adult, that is to say, diarrhoea, looseness of bowels, vomiting, and restlessness.

24,168. With regard to opium smoking, do you not think there will be a material difference between the effect of opium taken into the stomach, where it mixes with the gastric juice and undigested food, and opium which is inhaled into the more sensitive tissues of the lungs?—The effect, if inhaled, would be more rapid; the ultimate effect would be the same.

24,169. (Mr. Haridas Veharidas.) Have you served in malarious districts?—Yes.

24,170. Where did you serve before?—In the Konkan.

24,171. As a British medical officer?—Yes.

24,172. Is rice grown in the Konkan?—Yes.

24,173. Was opium used there to prevent or cure fever?—Not to my knowledge.

24,174. You have served in Ahmedabad also?—Yes, for six years, as teacher in the Medical School.

24,175. Is there fever here?—There is fever almost everywhere after the rains have ceased.

24,176. And you do not use opium?—No, opium is not used.

24,177. (Chairman.) Is there not an idea among some people who live in malarious countries that those people who are habitual takers of opium have better power of resisting malarial fever than others?—Not on this side of India.

24,178. No such idea prevails?—No.

24,179. Is there not an idea on this side of India that if a man was going to make a journey into the jungles or forests of a malarious country, and had to sleep out at night, by taking a pill of opium he would avoid chills which might bring on fever?—No. To prevent fatigue he might take it, but not with the object of preventing malaria.

equal in their effects. Opium stimulates the system slowly, and brightens the intellectual power.

24,186. Is opium used as a prophylactic, and if so, for what diseases and with what result?—Opium is used as a prophylactic for malarial fevers, and with good result.

24,187. Does the use of opium as habitually indulged in by natives lead to consequences as serious as those which follow the use of alcohol? Contrast the two, taken moderately and in excess?—Opium eaters are never violent as are those who use alcohol.

24,188. In making post mortem examinations have you ever discovered any serious organic lesion, or any lesion at all, attributable to opium?—I have never found any organic lesion in opium eaters.

24,189. Is it difficult for an opium consumer to give up the habit, and when given up, is it likely to result in the use or abuse of other drugs or of alcohol?—Opium can be given up, but the difficulties depend on the quantity and period of the habit.

24,190. What effect has the habitual use of opium on the mental faculties, and does it interfere with the consumer's ability to conduct his business successfully?—I have never known it to have any prejudicial effect on the mental faculties.

24,191. You say that opium is used as a prophylactic for malarial fever, and with good results; do you mean by the people themselves or by doctors?—I got to know of it through having charge of the Chamardi Dispensary in the Kathiawar district. It is rather malarious, and most of the people take opium there as a prophylactic.

24,192. Do you think they were taking it as a prophylactic, or because of the pains which follow malarious fever?—As a prophylactic—preventive.

24,193. Have you seen many excessive opium eaters?—Very few.

24,194. Have you seen poor people made unable to do their work by the use of opium, and so reduced to beggary?—Very few.

24,195. Do you think the same number of people eat opium nowadays as there were 20 years ago, more or less?—I think less.

The witness withdrew.

MUHAMMAD BIN HADI called in and examined (through an interpreter).

24,199. (Chairman.) You are an Arab Jamadar of the Palitana State, I think?—Yes.

24,200. How long has your family been in India?—I do not know the time; but my father came to India from Arabia.

24,201. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Palitana, Bansda, and Dharampur. In Palitana almost all people of every caste are addicted to opium eating, except a few educated men, who are State employes. Among the latter also there may be a few who eat opium. Opium is used among these people on occasions of marriages and funerals. Some use opium on account of certain diseases.

24,202. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Generally opium does not produce any baneful effect on the moral and physical condition of the people, save on the poor people who do not get good food.

24,203. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The use of opium, except for medical purposes, should not be prohibited. There are certain classes of labourers who can only work if they take opium. If they eat one or two pice worth of opium, they can earn about half or one rupee, and thereby support their families. Opium is the parent of poor people. The people will not be able to pay in whole or in part the cost of prohibitive measures.

24,204. In your opinion should the sale of opium in British India be prohibited except for medical purposes?—No.

The witness withdrew.

RAI SAHIB NARSILAL REVADAS called in and examined (through an interpreter).

24,213. (Chairman.) You have served Government as a Mamlatdar?—Yes.

24,214. And you are now pensioned?—Yes.

24,215. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with the districts of Ahmedabad, Kaira, Panch Mahals, Broach, and Surat. Opium is eaten in large quantities in the first three districts and in small quantities in the remaining two districts. The practice of eating opium prevails to a large extent generally among the Rajputs, Girasias, Kathis, Musalmans, Bhats, Charans, Gadhris, and Kolis, while a very small proportion of opium eaters is met with among the Kanbis, Baniyas, and Brahmins. In many districts opium mixed with other articles is given to young children, and it is also taken as medicine. Opium is ordinarily eaten every day, and, besides, it is used in large quantities by the aforesaid classes of people on occasions of wedding and death.

24,216. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—I have heard from opium eaters themselves that if opium be taken according to a fixed measure it increases the strength of the body, and I am personally convinced that if opium eaters can get substantial food, they remain healthy and strong in body, and that opium is also very efficacious in the case of cough, diarrhoea, &c. But it is undoubtedly true that if it be eaten in excess, and substantial food be not

24,196. Do you attribute that to opium being dearer, or to some other reason?—On account of opium being dearer.

24,197. (Mr. Haridas Veharidas.) When you were in Government service and had charge of dispensaries, did you prescribe opium as a prophylactic for malarious fever?—No.

24,198. Have you had cases of malarious fever in your district?—Yes.

24,205. Could such prohibition be extended to Native States with which you are acquainted?—In Native States it will not be possible to make this prohibition, and if made, many persons will lose their lives.

24,206. Be good enough to state fully what is your personal experience as to the effect of opium eating on yourself as regards your physical health, your capacity for transacting your business, and your power to give up the practice, if necessary?—I have been eating opium for the last 32 years, and it keeps me in excellent health, and active in discharging my duties. If I feel myself a little sluggish, I eat a little more opium than my ordinary dose, with the result that my body becomes active again. I cannot leave off the habit of opium eating.

24,207. How much opium do you take a day?—One eighth of a tola three times a day.

24,208. How old are you?—About 60 years of age. I have got a son; and when we sit together some people call him my father.

24,209. Are there many Arabs in Palitana?—About 50 in the service of Palitana.

24,210. Is it general among them to take opium?—About 15 out of 50 take it.

24,211. (Mr. Pease.) How many men out of every hundred in Palitana State do you consider are habitual opium consumers?—About 30 per cent. of male adults.

24,212. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,213. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,214. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,215. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,216. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,217. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,218. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,219. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,220. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,221. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,222. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,223. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,224. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,225. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,226. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,227. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,228. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,229. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,230. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

24,231. Thirty per cent., taking the people in the service of the State; but there must be a greater percentage or lesser one in other castes?—Yes.

Mr. Appaji
Govindrao
Kale.
(Palitana State.)
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Muhammad
Bin Hadi.
(Palitana State.)

Rai Sahib
Narsilal
Revadas.

Rai Sahib
Narsilal
Revadas.

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24,221. Have you seen and cases of poor people who by taking opium in excess have been unable to do work and have come to beggary?—A few.

24,222. In your opinion is there any change going on in the way of dropping the habit of opium eating?—Yes.

24,223. What are the reasons for this change?—The real cause is education; but partly the dearness of the drug.

24,224. What kind of education?—All kinds of education.

24,225. Do you think the people who give it up through education take to any other stimulant?—I cannot say that it is on account of education that the habit of opium eating is decreasing and the habit of alcohol is increasing, but I can say that the alcohol habit is increasing.

The witness withdrew.

Parakh
Sakaichand
Nihalchand.

PARAKH SAKAICHAND NIHALCHAND called and examined (through an interpreter).

24,233. (Chairman.) Are you a banker?—Yes, I deal also in bills of exchange.

24,234. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Mahi Kantha, the Ahmedabad district and some portion of Kathiawar. There it is customary among such classes as the Bhats, Charans, Rajputs, Kolis, and Kunbis, and to a small extent among such classes as the Brahmins and Baniyas to eat opium.

24,235. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium eating has no baneful effect on their moral condition, nor on the physical condition of those who are able to eat good food. But if one eats opium in excess, and gets scanty food, his body is weakened.

24,236. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—From ancient times it has been customary to use opium on occasion of wedding, funeral, and social gatherings. If the custom were stopped, the people would be dissatisfied. Prohibition is impossible, and this country is unable to bear any part of the cost of prohibition.

The witness withdrew.

Sheth
Hatisingh
Gulabchand

SHETH HATISINGH GULABCHAND called in and examined (through an interpreter).

24,245. (Chairman.) Are you a merchant of Sadra?—Yes.

24,246. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I have experience of the Mahi Kantha Agency, where opium is used by the Bhats, Charans, Girasias, Kolis, and Kunbis to a large extent, and also by other classes, the Brahmins, Baniyas, &c. to a small extent.

24,247. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The consumption of opium has no baneful effect on the moral condition of the people, nor on the physical condition of such opium eaters as are able to eat good food. But one who eats opium in excess, and gets scanty food, is weakened in body.

24,248. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part, the cost of prohibitive measures?—From ancient times it has been customary to use opium on occasions of marriage, funeral, and social gatherings, and therefore the people would be dissatisfied if such use were prohibited, and likewise,

The witness withdrew.

24,226. (Mr. Haridas Voharidas.) I believe you were in the Revenue, Survey, and Assessment Department?—Yes, for nearly 12 years.

24,227. And while making assessments you had to deal with the cultivators direct?—Yes, I had.

24,228. Did you notice any marked instances of taking opium amongst them?—No. I may have seen a few instances taking a moderate dose, but not any excess. Kolis, Gadhris, Musalmans, and Bhats were seen taking opium to a great extent.

24,229. Did you see people who owned land taking opium?—Yes.

24,230. Many?—Yes, there were many; but there are not so many now.

24,231. Do the cultivators drink alcohol?—No, very few.

24,232. Who are the cultivators chiefly?—Kunbis.

24,237. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—No. For, besides opium, the poppy and the oil produced therefrom are used for eating purposes, and by its being exported from one country to another it becomes an article of mutual trade. And the poppy is also used for medical purposes.

24,238. Could such prohibition be extended to Native States with which you are acquainted?—I am acquainted with the Native States of Mahi Kantha. It is not possible to prohibit the sale of opium in those States, as they contain many persons who habitually eat opium and use it according to ancient practice.

24,239. Do you think the use of opium is decreasing?—Yes, it is decreasing.

24,240. What are the reasons for that decrease?—Prices being raised.

24,241. Before the arrangement made in 1878 was opium much cheaper?—Before that opium could be bought very cheap.

24,242. (Mr. Pease.) What was the price before 1878?—From 5 to 7 tolas per rupee.

24,243. What is the price now?—3½ tolas per rupee.

24,244. What experience have you of persons being weakened who take opium in excess and get scanty food?—I have seen a few such cases.

MIA SHRI ABHESINGHI called in and examined (through an interpreter).

24,253. (Chairman.) What is the size of your Taluka?—12 villages.

24,254. Is all that your property?—Yes.

24,255. Do you take rent from your tenants in kind or in cash?—My revenue is in kind.

24,256. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am a fourth class Talukdar in Mahi Kantha, and am fully acquainted with it. I therefore state from my knowledge that in all parts of Mahi Kantha sepoys belonging to the Rajput, Thakarda, and Musalman communities are generally habitual opium eaters. Further, the Kanbis, Baniyas, and Brahmins also eat opium in small quantities. Those who are not addicted to the habit of opium eating, take it on occasions of wedding and death, as well as when they are guests of other persons. Opium is also given to young children.

24,257. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium eaters usually remain morally pure. I have not observed any instance in which immorality was practised by them. I have observed instances in which some of those that drink liquor and smoke ganja practised immorality. If an habitual opium eater takes it according to a fixed measure, he remains healthy. If he takes it according to a varying measure, that is, in a greater or less quantity, his health is disturbed. I have, however, observed fewer instances of injury having been caused to one's health by opium eating than by drinking liquor or smoking ganja. According to my experience an opium eater lives longer than one who drinks liquor.

24,258. What is your opinion as to the disposition of the people of India in regard to use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—People in the district I have seen use opium for non-medical purposes and are unwilling to discontinue such use, for I have heard many habitual opium eaters say that they would die in a few days if they did not get opium to eat. The people are not at all willing to bear in whole or in part the cost of prohibitive measures, as they are unable to pay more taxes than those now payable by them.

24,259. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?

The witness withdrew.

MR. CHOTALAL PRANJIVANDAS called in and examined (through an interpreter).

24,271. (Chairman.) You are Thandar of Bavisi?—Yes.

24,272. What is the meaning of Thandar?—I have criminal and civil power.

24,273. Over what Talukas do you exercise those powers?—The Bavisi district, which comprises many petty States.

24,274. Do the chiefs of these petty States manage their own revenue work?—Yes.

24,275. You were appointed by the political officers to do the criminal and civil work for them?—Yes.

24,276. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—Bavisi district. Habitual opium eaters are met with in large numbers generally among Thakardas, Rajputs, Musalmans, Patels, Bhats, and Charans, and in small numbers in other communities. Generally all classes of people use opium, but the Thakardas, Rajputs, Patels, and Musalmans in particular use it on occasions of wedding, betrothal, and death, as well as at the time of receiving guests. In some places even the Baniyas and Brahmins use it on similar occasions.

24,277. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium is eaten from ancient times, and its consumers regard it with fondness. When taken moderately it gives strength and keeps up health, but when taken in excess it becomes injurious and affects the moral condition of the opium eater.

—I do not think that the sale of opium in British India except for medical purposes should be prohibited. There are two reasons for this:—Firstly, if the sale were stopped, habitual opium eaters would die in large numbers for want of opium, and this would have a very bad effect in the country. Secondly, there would be a heavy deficit in the Treasury of Government.

24,260. Could such prohibition be extended to Native States with which you are acquainted?—The prohibition cannot be extended to Native States in Mahi Kantha. The reasons for this are set forth in the fourth answer.

24,261. How long has your family been converted to Mahomedanism?—My ancestors were converted to Mahomedanism in the reign of Akbar.

24,262. Are there many Talukdars who have become Mahomedans in Mahi Kantha?—There are five besides myself who have become Mahomedans.

24,263. Do you think the opium habit is commoner among the Mahomedan Talukdars and landowners than among the Hindu Talukdars and landowners?—About equal.

24,264. What caste do your cultivators belong to?—Mostly Kanbis, and some Kolis.

24,265. Do the Kanbi or Koli cultivators often take opium?—Kanbis used to before the arrangement of 1878, but they do not take much now.

24,266. Then they used to take it, but do not take it so much now?—Yes.

24,267. Is the habit of taking opium decreasing at all in Mahi Kantha?—Yes.

24,268. What reasons do you give for that?—Because Government has made opium dearer. If it were made cheaper people would take it again in the same way. I think also that the spread of education has led to some reform. Reformed notions have had effect in decreasing the habit.

24,269. Is there any change in the habit of drinking alcohol in Mahi Kantha; is it as it was, or has it become less or more prevalent?—There is no change.

24,270. What class of people drink *daru*?—The Musalmans and Hindu Talukdars use alcohol, and the lower classes also use it.

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Pranjivandas.

24,278. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—Looking to the present consumption of opium in this part of the country, it is necessary that the free use of opium should be allowed to continue as heretofore. There is no likelihood of the people being willing to bear the cost of prohibitive measures.

24,279. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—In my opinion the sale of opium should not be prohibited.

24,280. Could such prohibition be extended to Native States with which you are acquainted?—Not without difficulty.

24,281. How long have you been Thandar?—15 months.

24,282. Before that what appointment did you hold?—Before that I was general manager of the Court of Wards' Estate, and before that I was a Mamlatdar of the Idar State.

24,283. Do you think that the habitual use of opium is more common or less common than it was?—Much less common than it used to be.

24,284. What do you attribute that to?—Since the arrangements in 1878 opium has become much dearer.

24,285. Is there any other reason?—No.

24,286. Is the custom of drinking liquor the same as before, or less common?—A little more.

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24,287. What do you attribute the slight increase to?—More shops are opened, and the inclination of the people is attracted.

24,288. When were more shops opened?—Before 1872 the number of shops was restricted. Since then it has been free and more shops have been opened in Mahi Kantha.

24,289. Generally speaking, as far as I know, in Bombay and other parts of India the tendency has been to reduce the number of shops in the last 20 or 30 years; why have they been increased in Mahi Kantha?—There are no more distilleries; but retail shops are open without any restriction.

24,290. Is the licensing of liquor shops in the power of the Talukdars and the Thakurs, or is it in the power of the political officer?—It is in the power of the political officer when the political agency has to manage the State; otherwise it is in the power of the rulers of the State.

24,291. In your district of Bavisi is the power of licensing shops in your hands, or that of the owners of the State?—It is not in my hands; it is in the hands of the political agent.

24,292. Are there any other districts like Bavisi in which the political agent manage the excise for the States?—Yes, there are four others.

The witness withdrew.

Mr. ISHAVARLAL OCHAVRAM called in and examined.

Mr.
Ishavarlal
Ochavram.

24,300. (Chairman.) I believe you are special magistrate and municipal commissioner of Ahmedabad?—Yes.

24,301. What experience have you had, and what is your opinion on the question of the opium habit?—I am a banker, and have been successively Chief Justice of Dhangadra for two years, and Dewan of Cutch for three years, and Government official in charge of Jetpur Taluka for four years. In all these States there are opium eaters and drinkers; and I have had many opportunities of observing the effects of the opium habit. It is attended with very evil consequences when taken by poor men who have not the means of purchasing rich food. I think the sale of alcohol should be prohibited first; and that the prohibition of opium should follow. It would be desirable to allow those who have already formed the habit to register themselves, as is now done in Burma, and with this exception, the sale should be prohibited for other than medical purposes.

24,302. Is Dhangadra one of the States of Kathiawar?—It is one of the first class States of Kathiawar.

24,303. Where is Jetpur Taluka?—It is very near Junagadh, 22 miles north of Junagadh.

24,304. What size is the Jetpur Taluka?—It is a subdivided Taluka. Government appointed me to preside over the Taluka, because it is co-shared on account of primogeniture not obtaining there. It is a large State, yielding 10 or 12 lakhs of rupees.

24,305. You say, "It would be desirable to allow those who have already formed the habit to register themselves, as is now done in Burma, and with this exception, the sale should be prohibited for other than medical purposes." Are you aware that in Burma, if a man who is not registered takes opium he is fined and very often imprisoned; would you like that done here?—No. I mean prohibition in the sense of restriction. I believe that the evil of opium is a great deal exaggerated. That it is bad there is no doubt, but there are many things which are much worse, and attended with far more pernicious consequences.

24,306. Do you carry on business now as a banker?—I have three firms here, at Bombay, and at Partapur.

24,307. Do you think the habit of taking opium amongst those classes with whom it is common is increasing or decreasing?—It is decreasing, by the blessings of education it is decreasing.

24,308. Would it, in your opinion, be better to trust to education and the efforts of temperance societies, or would it be desirable to make the taking of opium a criminal offence?—Not exactly a criminal offence; but

The witness withdrew.

24,293. Out of the whole of Mahi Kantha, how much is included in these five districts which are managed by the political agent, and how much is included in the Independent States—the other States which manage things for themselves?—Much the greater part of Mahi Kantha is occupied by the Independent States, which manage their own excise.

24,294. Where the political agent manages, what becomes of the revenue?—It is taken by the political agent and used for general public purposes of improvement in the country that pays it.

24,295. When you said that since 1872 liquor shops had been increased, were you speaking of the Independent States or of the five districts managed by the political agent?—My remarks applied simply to the Bavisi district.

24,296. Is there only one farmer of liquor for the whole of Bavisi?—Only one for opium; but five for alcohol.

24,297. May they establish as many shops as they like?—Yes, in their own circle.

24,298. Do you know whether that is the case in the other districts of the Independent States?—I do not know.

24,299. (Mr. Pease.) Have you known many cases in which the moral condition of the opium eater has been injuriously affected by excess?—Only a very few.

it certainly would be desirable to make opium as dear, and to put it out of the reach of the people as much as possible.

24,309. (Mr. Pease.) Have you seen the evil consequences of the opium habit in those who are well-to-do?—It does no harm to those who are well-to-do, and those who can afford to take rich food with it.

24,310. Have you seen many instances of poor men who have suffered from the habit?—Those who have come before me, I could not say many. In Kathiawar, in my experience, there are one in a hundred who take opium, so that it is not possible to see "many instances." The "many instances" are rather with regard to alcohol.

24,311. Do you say you estimate that those who consume opium are not more than one in a hundred of the population?—I am speaking of my experience of Kathiawar; here it is much less.

24,312. What do you think it is here?—In Ahmedabad district, with a population of 925,269, only 1,345½ lbs. of opium is used, while in our adjacent State of Junagadh, with a population of 484,000, 179 maunds, or 14,320 lbs. have been used.

24,313. Do you think there is much smuggling from Baroda into Ahmedabad?—There is very little—if any at all.

24,314. Do you know anything with regard to the smoking of opium in Ahmedabad?—Very few are addicted to it.

24,315. Have you had any opportunity of seeing the effect of opium smoking upon those who are addicted to it?—I have not seen any opium smokers here.

24,316. (Mr. Haridas Voharidas.) You have said that the evils of the use of opium are rather exaggerated; do you think that the advantages of the use of opium are also exaggerated?—As far as I have read the current evidence which has been taken before the Commission, I cannot say (of course medical use excepted) that there are any advantages.

24,317. Do you think that the advantages of the use of opium are exaggerated?—Any advantages beyond shown are exaggerated. I know persons who are taking opium in small quantities with other things advantageous to them in old age—but that is in the sense of medicine. I wish it to be understood that parison between the evil of opium and the evil of alcohol. Alcohol should be stopped first, before any action is taken with regard to opium, because if opium becomes dear people may resort to alcohol.

PANDIT GANESH GOPAL called in and examined.

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24,318. (Chairman.) I believe you are a B.A. of the Bombay University?—Yes.

24,319. And are you a landowner in the Ahmedabad district?—Yes.

24,320. How much land do you hold?—About 2,000 acres.

24,321. Have you ever followed any other profession than that of an agriculturist?—I have been the manager of two cotton mills; I have been a teacher in the Government High School, and also in missionary and private schools. At the present time I am an agriculturist.

24,322. Was this land inherited by you from your father?—No; it is Government assessed land, and I have purchased the occupancy right.

24,323. With what particular mission were you connected?—I was connected with the Irish Presbyterian Mission in Surat; I was also connected with the Scotch Mission, the General Assemblage Institution in Bombay.

24,324. You have always remained a Hindu?—Yes, I am still a Hindu.

24,325. For how long were you a manager in the mills?—About 10 years.

24,326. Was that in Ahmedabad or Bombay?—In Ahmedabad.

24,327. What have you to say with regard to the opium question?—One, who is addicted to the vicious habit of taking opium in any of its forms, is easily known from a number of people not given to it, for usually his eyes are drooping, his face pale, his whole physical system is dried up and wasted. He looks a helpless person, a prey to the cruel habit. The rich who have plenty of nourishing food, such as ghee and milk, do not so soon fall a prey to the drying up and wasting influences of opium as the poor, who cannot afford to take these nourishing articles of food. Though they (the rich using plenty of ghee and milk) withstand the degrading influences of opium for a short time, still those influences are slowly but easily working their way on them, and thus we see many noble and rich men reduced to penury and the consequent degradation owing to the vice of opium. The case of the poor working classes is certainly deplorable. Like other intoxicants, opium acts on the animal system in raising it for a time and then the reaction follows, and a corresponding depression is the consequence. To raise up the system again the poisonous dose is necessary. The craving for it at stated times is almost irresistible. The victim of it will rather do anything than forego the pleasure, as he calls it, of his dose. The depression that follows the excitement caused by opium is greater than follows that caused by either ganja or alcohol, and consequently the craving for it is much keener. I think it is, therefore, the worst of the three intoxicants, alcoholic spirits, ganja, and opium. Opium is an older Indian vice than alcoholic spirits, and consequently is not looked down upon with the same disapprobation as those spirits. Notwithstanding this fact it is at the same time true that an afimi is not considered a respectable man. He is considered a useless man, as he can do very little or no work, and he is not trusted, as he will do any immoral or disreputable act to satisfy his craving for his dose. If Government decide upon total prohibition of opium the opponents of prohibition say three dangers are likely to follow:—

1. Government will lose a large portion of its revenue, and so fresh taxation will have to be levied, for which the poor country is ill prepared.
2. Those who are addicted to the vice will have to suffer, even to the extent of death in many cases.
3. If opium cultivation and growth is stopped, people will take to some other intoxication, namely, either ganja, or alcoholic spirits, or both.

In answer to these objections, I think (1) no Government has any right to raise any revenue by making its subjects vicious. Unrighteous revenue will not really help the Government in any way. If reform in this particular matter is decided upon, it will naturally be followed by reform in the system of administration, which is more costly in this country than in any other country on the face of the earth. In this way it will

be seen recourse to fresh taxation may not be necessary. The wise, experienced, and highly paid financial officers could devise means by which such taxation will not be necessary. (2) It will no doubt be a hardship on the poor victims of opium, but the hardship will be only temporary. Many a person addicted to the vice of intoxicants (opium included) have been restrained by kind hands, by watching them, and not allowing them to indulge in the vicious habit. The temporary sufferings caused by their not being able to get the drug will be like unsavory medicines which give relief from sickness and restore health and vigour. (3) If opium growth and cultivation is stopped, except for medicinal purposes, it is absolutely necessary that the prohibition of the importation and manufacture of alcoholic spirits should accompany, if not precede, that prohibition.

24,328. Does the description you have given of the appearance of the opium eater apply to all opium eaters, or to excessive opium eaters?—The opium eater can be distinguished from the non-opium eater, as I have said, even if he takes the drug moderately. But very few do take it moderately; they begin moderately, but go to excess in a short time.

24,329. You say, "I think it is, therefore, the worst of the three intoxicants—alcohol spirits, ganja, and opium." Do you think that people in Government employ, or in the employ of companies, or working as barristers, &c., are as often made unfit for their employment by opium as by alcohol?—I do not know about people in Government service; but many weavers and spinners in our mills were so much reduced and wasted physically by opium eating that they had to give up work, they could not attend to it.

24,330. Was not that the case with respect to alcohol drinking?—Alcohol drinking is also equally bad; but the instances that have come under my notice are all opium eaters.

24,331. Is it not the case that a man is not called an afimi unless he takes opium largely?—He is called bandhani generally here, that is he has a binding of opium upon him, and he cannot do without it. He is called afimi when he goes to great excess.

24,332. You say, "No Government has any right to raise any revenue by making its subjects vicious." Is it not the case that before 1878, in the Bombay districts opium was very cheap and easy to be got, and that since then Government has made it dearer and it is not so easy to be got?—As far as I understand the consumption of opium has increased notwithstanding the raising of the prices.

24,333. Is it not that the consumption of Government opium has increased? Before 1878 was it not the case that most of the opium which was consumed did not appear on the Government papers at all?—It might not have appeared, because there was not that vigilance on the part of the Government.

24,334. If Government has made opium very dear and so raised the revenue, do you call that making its subjects vicious?—To keep the monopoly in its own hands is not a good thing.

24,335. You think it ought not to sell opium at all?—I think it ought not to allow it to be produced at all. I think that would be the proper course.

24,336. Would you make the eating of opium a criminal offence?—Yes, I would.

24,337. Do you think that if Government shut up all the shops and forbade the use of opium in British districts, opium would come in from Rajputana and the Central Indian States, or not?—If no smuggling is allowed it might not come. Government is supreme; it can stop it from coming.

24,338. You think it can stop it from coming?—Yes, if it means to stop it from coming it can stop it.

24,339. Through the police, and I suppose informers will have to be employed?—By making arrangements with the Native States of Rajputana. Whatever means Government now employs for preventing smuggling might be employed. I am not prepared to say how Government should proceed in the matter, but I think Government can make all these arrangements.

24,340. Would the Native States be very dissatisfied if they were ordered by Government to stop the sale

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and production of opium?—I do not know the sense of the Native States. If they are of the same opinion as I am, they would be very well satisfied with such an arrangement.

24,341. Would you give them compensation or not?—If they are wise rulers they can recoup their revenue by other means.

24,342. Is it not the case that opium is a domestic medicine, and very much used by the people as a medicine without consulting doctors?—In cases of dysentery and diarrhoea it is used.

24,343. Would it not be difficult to supply it for medicine, and not supply it for other purposes?—No; I do not think it would be very difficult.

24,344. Can you suggest any way?—Yes.

24,345. How?—Supposing it is to be so arranged that only medical dispensaries and hospitals have a supply of it and give it for *bona fide* medical purposes, it can be got.

24,346. In order that all the people in the villages should be able quickly to get it, you would have to multiply the number of dispensaries very greatly, would you not?—There might be a shop or two in a group of villages, and along with other things they might sell opium, but for *bona fide* medical purposes only.

The witness withdrew.

Mr. JIWANLAL CHOTALAL called in and examined.

Mr. Jivanlal Chotalal.
(Jasdan State.)

24,355. (Chairman.) You are, I believe, in charge of the Jasdan Dispensary?—Yes.

24,356. Jasdan is a third-class State in Kathiawar, is it not?—Yes.

24,357. Where did you receive your medical education?—In the Indian Medical Department.

24,358. Did you go to any school of medicine?—No, in my time there was no school.

24,359. Then you simply learned in a hospital?—Yes, as a medical pupil.

24,360. What hospital did you learn in?—In the Civil Hospital of Ahmedabad, and other dispensaries.

24,361. What is your experience as regards the consumption of opium in the different races of people with which you are personally acquainted?—I have experience of Jasdan Taluka for the last 16 years. Here I have seen opium consumed by many of the Kathis, Charans, Musalmans, Kolis, &c. I have seen them taking in 1 to 20 grs. dose twice a day.

24,362. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—If opium is habitually taken in moderation, non-medically, I am of opinion that it has not any special effect on the morality of the people, but it is not beneficial to the physical condition of the user. In its abuse it is certainly a bad thing, but not worse than alcohol. In its medical use it is a most useful drug in many organic diseases. If taken in excess the consequences of habitually indulging in opium are not so serious as those of alcohol; but in moderation the latter is better than the former. The opium taking habit can be given up, but not without some difficulty. In this respect hemp and alcohol are better than it. The habitual use of opium has no effect on the mental faculties of the consumer, and does not interfere with the ability of conducting his business except some laziness.

The witness withdrew.

Mr. JATASHANKAR JAGJIVAN called in and examined (through an interpreter).

Mr. Jatashankar Jagjivan.
(Rajkot State.)

24,372. (Chairman.) I believe you are revenue officer of the Rajkot State?—Yes.

24,373. What is the size of the Rajkot State?—It yields three lakhs of rupees.

24,374. What is your experience as regards the effects of the consumption of opium on the physical and moral condition of the people in your district?—I have not

24,347. Are there in every one or two villages men to be found whom you could trust to sell opium for medical purposes only?—If a search were made, I think they could be found.

24,348. (Mr. Haridas Veharidas.) You know that alcohol is prohibited by the Hindu religion?—Yes.

24,349. And opium is not?—No; it is not so strictly prohibited, though intoxicants are prohibited.

24,350. Perhaps you also know that the effects of alcohol are violent, whilst the effects of opium are stupefying. Would you not therefore consider that the effects of alcohol are worse than those of opium?—Yes; I think so. As a habit, I have said that opium is the worst of the three, though all are bad. Opium is the worst as a habit; it is very difficult for the victim of it to give it up.

24,351. Would you not modify it in the other sense, and say that alcohol is worse than opium?—They are sisters in that one respect.

24,352. What do you think about it?—When the stated hour comes the *afimi* must have his opium or else he will lose his life.

24,353. (Chairman.) Are you a member of the temperance association here?—Yes, I am.

24,354. Are you an officer of the association?—Yes, I am one of the secretaries.

24,363. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—In regard to the use of opium except for medical purposes, some people of India commence the habit for the sake of enjoyment which it first affords, and it is not highly condemned by the Hindu and Mahomedan religions as alcohol is for higher classes. They would not like to bear any cost of prohibitive measures.

24,364. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—The sale of opium in British India should not be prohibited as it is the cheapest stimulant for poor classes.

24,365. Could prohibition be extended to the Native States with which you are acquainted?—I cannot say for certain, but I think for the above reasons prohibition in Jasdan State would not be welcome.

24,366. Are there many habitual opium eaters in Jasdan?—There are some, but how can I say whether there are many without comparison.

24,367. Do you think there are more opium eaters than alcohol drinkers?—Yes.

24,368. What castes or classes in Jasdan most drink alcohol?—The Kathis, Rajputs, and lower caste Hindus use alcohol.

24,369. What castes take opium most?—With regard to opium there is no exception; the Kathis, Charans, and Musalman Kolis take it generally.

24,370. You have said, "If taken in excess the consequences of habitually indulging in opium are not so serious as those of alcohol, but in moderation the latter (alcohol) is better than the former (opium)?"—That is a mistake.

24,371. What do you mean by that?—If opium and alcohol are both taken in moderation opium taking is better than alcohol.

The witness withdrew.

observed any instances in which opium eating has resulted in immorality; but opium, when taken in excess, weakens the body.

24,375. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive mea-

sures?—I am unacquainted with the disposition of the people of Hindustan; but in my part of the country men have been eating opium from ancient times, and they regard the use of it as honourable, and offer it in the shape of "kusumbho" at social gatherings. The Girasias wish to use opium for non-medical purposes. The people are not willing to bear in whole or in part the cost of prohibitive measures. Such prohibition will lead to the public peace being broken.

24,376. Should, in your opinion, the sale of opium in British India be prohibited, except for medical purposes?—I am of opinion that the sale of opium, except for medical purposes, should not be prohibited in British India.

24,377. Could such prohibition be extended to the Native States with which you are acquainted?—Such prohibition should not extend to Native States, as such a step will be a great grievance to the people and will, it is feared, result in the commission of crimes by the people.

The witness withdrew.

Mr. DAYABHAI NATHABHAI called in and examined.

24,385. (Chairman.) I believe you are revenue assistant of the Idar State?—Yes.

24,386. How many years have you served in the Idar State?—18 years.

24,387. Where did you learn English?—Ahmedabad.

24,388. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—My experience is confined to the Idar State, in which all my service has been passed. The habitual consumers of opium are Hindus and Musalmans.

24,389. What is your experience as regards the effect of the consumption of opium on the moral and physical condition of the people?—According to my experience the effect of opium consumption is not very injurious either morally or physically. The consumption is usually moderate, and it is for the purposes of checking diseases, such as dysentery, asthma, or general weakness, or to enable the user to undergo hard labour. Even the few who take it in excess are not so much injured as if they took alcohol.

24,390. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The principal consumers are Rajputs, Musalmans, Charans, Bhats, Kanbis, and Kolis. Besides the purposes above named, it is used in these provinces on the occasions of marriage and funeral ceremonies in the form of *kasumbha*. Guests attending the ceremonies, even though non-opium eaters, are required as a matter of courtesy and honour to take *kasumbha*. Such usage has, however, owing to the increase in price of opium and the restrictions put on it, been declining of late years, but the Darbars and

The witness withdrew.

RAO BAHADUR DULERAI GIRDHARLAL called in and examined.

24,401. (Chairman.) You are, I believe, personal assistant to the political agent at Mahi Kantha?—Yes.

24,402. How long have you been in the service?—20 years.

24,403. Have you ever been in the political department?—Yes, I was for 10 years in the Baroda Residency, eight years in the Palanpur superintendency, and I have been for upwards of one year in the Mahi Kantha agency.

24,404. Where is your home?—Ahmedabad.

24,405. What is your experience as regards the consumption of opium by the different races of people in the districts, with which you are personally acquainted?—I am personally acquainted with the districts under the Baroda, Kathiawar, Palanpur, and Mahi Kantha agencies. The chief consumers of opium are Rajputs, Kathis, Mahomedans, Charans, Bhats, Kunbis, Kolis, and Babaris. It is used by other classes also, but not to so great an extent.

24,378. How long have you been in the service?—Forty-seven years.

24,379. Are you a native of Rajkot?—Yes.

24,380. Is the excessive use of opium common?—About 1 or 2 per cent. of opium eaters take it in excess, and about 30 per cent. of the total population take it in moderation.

24,381. Is there any class of people in the Rajkot territory who would like to see the use of opium prohibited except for medical purposes?—No.

24,382. Do you take opium yourself?—No; I do not take it.

24,383. Is opium taken as much as it was formerly taken in the Rajkot State?—Fewer people take it now than formerly.

24,384. In your opinion what is the cause of that?—It is owing to the spread of education, and also because opium has become dearer.

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(Rajkot State.)

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Mr. Dayabhai Nathabhai.
(Idar State.)

Talukdars still keep up the custom liberally. The people will be quite unwilling to bear any part of the cost of prohibitive measures.

24,391. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to the Native States with which you are acquainted?—The sale of opium for non-medical purposes should not be prohibited, nor should such prohibition be extended to any Native State. Such a measure as total prohibition, or even further restriction, than at present, will produce general discontent.

24,392. Has opium got much dearer in Idar since the new rules were made in 1878?—Yes.

24,393. Can you tell us what the price was before, and what it is now?—It used to be 10 or 12 tolas for a rupee; now it is 3½ tolas for a rupee.

24,394. Did the people complain much about raising the price of opium?—They complained, but what is the use of their complaining.

24,395. Do you mean that nobody would listen to them?—Yes.

24,396. What is the system in Idar with regard to liquor, is it farmed?—Yes.

24,397. Is it one farm for each Taluka, or one farm for the whole State?—Different circles are farmed, and each farmer has one circle.

24,398. How many villages are there generally in one circle?—From one to 15.

24,399. Where a circle contains a number of villages, can the farmer have as many shops as he likes, one in each village?—No; he is not allowed to have as many shops as he likes. He must sell where the distillery is.

24,400. Are the farms sold by auction?—Yes.

Rao Bahadur Dulerai Girdharlal.

24,406. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—In my experience as a magistrate in the Palanpur and Mahi Kantha agencies, I have found that opium eaters are all well behaved, and far less inclined to commit crime than persons given to the habit of excessive drinking. It is better, of course, to avoid all intoxicants, but this can safely be said that the moderate use of opium is not so injurious as intoxicating liquors, and opium taken in moderation is not so injurious to the moral and physical condition of the people as is supposed by those not using it.

24,407. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The general opinion among the people is that the drug has a beneficial effect in rheumatism, cough, malarious fevers, and other maladies, and that it gives staying power and tone to the system; and I am inclined to believe in the accuracy of this view, as I have

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often heard of cures resulting from its use. It does not find favour with the rising generation, and so its use is decreasing. The educated native condemns its use and only habitual opium eaters consume it. The general disposition of the classes who have not contracted the habit would not appear to be in favour of the use of opium except for medical purposes. But among the lower classes, who are generally illiterate, the habit preponderates; it is customary to distribute opium on occasions of social gatherings, marriages, and deaths, and I fear that owing to want of education and better associations young people may be contracting the habit, and adding to the already large number of habitual opium takers. As opium is thus largely used by the classes mentioned above, and is moreover regarded by the people as an article of daily requirement, they would look upon prohibitive measures as extremely harsh on them, and they cannot, therefore, be expected to be willing to bear in whole or in part the cost of such measures.

24,408. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to the Native States with which you are acquainted?—Opium is a drug which has been in use in India from time immemorial. Its use is regarded amongst certain classes as an article of daily requirement; it is not looked upon as poison if used in moderation. On occasions of social gatherings, as I have already mentioned, it is offered by hosts to guests as an exhibition of ordinary hospitality, just as tea or cheroots are offered in other countries. The use of the drug is on the decrease, but this is probably due to the tendency of the people to indulge in alcohol instead, and to the drug being in less favour with the rising generation than it is with the old people. I am therefore of opinion that the present restrictive measures are sufficient, and that further prohibitive measures would only result in serious discontent and dissatisfaction among the people, which Government would not consider it advisable to engender. Opium eating is an evil which had better perhaps be left to time and the wider spread of education to cure. There are thousands of opium eaters in India, and as it is not easy to shake off the habit of taking opium after one gets into it, it cannot fail to lead to serious consequences if the sale of opium, except for medical purposes, is prohibited.

24,409. You say, "It does not find favour with the rising generation, and so its use is decreasing. The educated native condemns its use, and only habitual opium eaters consume it." Can you give any reason for that feeling?—It is owing to the spread of education.

24,410. You say the opium habit is not so injurious as the alcohol habit; why should the spread of education tend to decrease the opium habit?—People have come to think that opium after all is a bad thing and has bad effects, and so far as one can it is better to avoid all intoxicants. Owing to education they are able to form an opinion for themselves.

24,411. Has the spread of education also diminished the habit of drinking alcohol?—No. On the contrary, it has acted the other way. Owing to religious scruples, formerly, whenever people wanted to indulge in intoxicants they used to resort to bhang, ganja, and opium; but by the spread of education most of them have shaken off religious prejudices, and have taken up alcohol, bearing in mind the fact that it is used by civilized nations.

The witness withdrew.

RAO SAHIB MOTILAL HIRABHAI called in and examined.

24,422. (Chairman.) I believe you are district police inspector at Ahmedabad?—Yes.

24,423. How long have you been in the service of Government?—24 years.

24,424. Have you been in the police all the time?—Yes.

24,425. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I have served in the Ahmedabad, Kaira, Broach, and Surat districts, and am also acquainted with parts of Kathiawar, Palanpur, and Mahi Kantha. Except in Surat, where the use of opium is less, owing to toddy and spirit being more freely consumed, opium is in general use in all the other districts and agencies by

24,412. I believe you have had some experience of the Native States?—Yes.

24,413. What do you think the Native States would think of a request from the Government to join in prohibiting the use of opium?—The question of revenue is concerned, and they would not like it. The prohibition that was ordered in 1878 was looked upon with disfavour by the Native States, because a large area was under opium cultivation, and there are several States which did not get as much compensation as they expected. Viewed from the point of revenue to the State it would not be liked.

24,414. Viewed from another point, what sort of view would the Thakurs, Rajputs, and Chiefs generally take of such a request?—Viewed purely from a point having reference to the good of the people, the traffic in opium should be discouraged, but they have to consider the question of revenue.

24,415. We had before us a witness from the Bavasi district, Mr. Chotalal Pranjivandas, and I put the same question about alcohol to him. He said that the habit of taking alcohol was increasing, because since 1872 the farms in the Bavasi district were allowed to establish as many shops for the sale of liquor as they liked. He also said that this business was in the hands of the political agent. As personal assistant to the political agent, I should like to ask you whether it is correct that the farmers were allowed to establish as many shops as they liked?—In that respect I would correct the statement of Mr. Chotalal Pranjivandas. It is in this way. When we established our different agencies we introduced reforms gradually. In 1872 we found it was necessary to take the Abkari arrangements into our hands, and since then we have been introducing the system of farming out the right to open a distillery, and to sell liquor at different shops. We allow the farmers to open one or two shops with our express permission and sanction. They are not at liberty to open as many shops as they like. It is one of the conditions laid down in the agreement that a man shall open a distillery at a certain place, and retail liquor at certain places; he cannot open a shop at any place other than that mentioned in the license.

24,416. Before 1872 there were distilleries all over the country?—Yes.

24,417. In the other districts that are not managed by the Mahi Kantha agency is the farming system generally in force?—They have adopted rules based and modelled on our rules.

24,418. (Mr. Pease.) Do persons take the drug as a preventive, or is it taken only to cure fevers?—It rather acts as a preventive.

24,419. Do persons ever take it who have not had fever to prevent fever?—It is taken under certain circumstances—generally to ward off fever which people think is due to moisture.

24,420. (Mr. Haridas Vekaridas.) It is taken to ward off fever and to bear the pain of fever?—Sometimes they take it before the fever is on and sometimes after the fever has left them. There are various modes in which opium is used. It is used as a medicine.

24,421. Do you know how many shops a distiller is allowed to open?—For each village we generally allow one shop, if we think it necessary. There are several villages without any shop. Often one village has to go to another village to get its supply of liquor.

Rajputs, Girasias, Kanbis, Musalmans, and Koli Thakadas. A few Brahmans and Baniyas also take it. It is either eaten dry or in the form of kusumbha, and Girasias smoke it in the shape of chandul.

24,426. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The moderate use of opium does no harm to the consumer. Taken in excess and without nourishing food it is injurious. According to my experience no moral harm results from moderate use of opium, except to smokers of chandul. Opium eating does not tend to the commission of crime.

24,427. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to

bear in whole or in part the cost of prohibitive measures?—The races I have mentioned use opium at marriage and funeral ceremonies, by distributing it to guests, either as Kusumbha or raw. It is regarded by them as essential to their honour and position so to use it. Many of them give it in the form of pills to their children. They regard it as beneficial to their health, and as preventing disease. The would, therefore, not consent to bear, wholly or even in part, the cost of prohibitive measures.

24,428. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to the Native States with which you are acquainted?—It would not be advisable to prohibit the sale of opium in British India, nor would it be desirable to do so in Native States.

24,429. Where have you seen chandu smoking?—In Ahmedabad.

24,430. When did smoking chandu begin in Ahmedabad?—After 1878.

24,431. Do you know what sort of people first introduced it?—Musalmans.

24,432. Natives of Ahmedabad?—Yes; the poor Musalmans introduced that custom.

24,433. Were those poor Musalmans natives of Ahmedabad?—Yes.

24,434. Where did they learn the habit?—From Hindustan.

24,435. Were these opium smokers men of good or bad character?—They were generally bad characters.

The witness withdrew.

Adjourned to to-morrow at 10.30.

At the Collector's Office, Ahmedabad.

SIXTY-EIGHTH DAY.

Saturday, 10th February 1894.

[Section B.]

PRESENT :

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

MR. ARTHUR PEASE.

MR. HARIDAS VEKARIDAS DESAI.

MR. PEMBERTON, Assistant Secretary.

MR. VAKHATCHAND UMEDCHAND called in and examined (through an interpreter).

24,448. (Chairman.) I believe you are Revenue Assistant and Nail Manager of Manavdar State in Kathiawar?—Yes.

24,449. Who is the ruler of the State?—The ruler of the State is a Pathan. The emperors gave him the title of Babi.

24,450. What is the size of the State?—It yields 2½ lakhs of rupees.

24,451. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I have experience of the three talukas of Manavdar, Bantwa, and Gidar in Kathiawar, and Vasna and Pethapur in Mahikanta. The Babi Chiefs, Rajputs, Musalmans, Sardars, Khasgis, Girasias, Kanbis, and some among the Brahmans, Baniyas, and other castes, consume opium either in crude form or in the shape of kusumbha.

24,452. What is your experience as regards the effects of such consumption on the moral and physical condition of the people?—Opium eating does not appear to have made any change in the moral condition of consumers. The drug does not produce any baneful effect on the

24,436. In what way were they bad characters?—They were uneducated men who committed thefts and other offences.

24,437. Were they men with homes of their own, married men?—Yes, married men.

24,438. Is smoking still going on?—No; the shop was closed by Government order.

24,439. Do the people still smoke in their own homes?—I do not know.

24,440. (Mr. Pease.) I see from the report of 1891 that it was thought that there would be about a thousand chandu smokers in Ahmedabad; would that accord with your view?—Some years ago there may have been that number, but I cannot say how many there are at the present time.

24,441. Do you think the thousand people have given up smoking?—They may have given it up.

24,442. Is it your opinion that there are very few opium smokers at the present time?—Yes.

24,443. We have heard of one smoking club, do you know of any more?—No, only one.

24,444. How many people attended there?—Ten people at a time.

24,445. How many persons do you think were in the habit of going there?—About 50 persons.

24,446. When was that?—Some years ago.

24,447. (Chairman.) Do you think that a thousand people were smoking three years ago?—I should think there were only about a hundred or two hundred people.

Mr. Rao
Sahib
Motilal
Hirabhai.

9 Feb. 1894.

Rao Sahib
Motilal
Hirabhai.

Mr.
Vakhatchand
Umedchand
(Manavdar
State).

10 Feb. 1894.

Mr.
Vakhatchand
Umedchand.
(Manavdar
State.)

10 Feb. 1894.

24,455. Where does the opium come from?—It comes from the Rajputana Government Treasury, and from Ratlam and Bombay.

24,456. What proportion of the pass-duty is remitted?—One-third.

24,457. How many opium shops are there in the State?—There are 23 shops.

24,458. Do you know how many liquor shops there are?—There is only one liquor shop.

The witness withdrew.

SHETH ASHARAM DALICHAND called in and examined.

Sheth
Asharam
Dalichand
(Chura-State)

24,462. (Chairman.) I believe you are minister of the Chura State in the Kathiawar Agency?—Yes.

24,463. What is the revenue of the Chura State?—It yields from 90,000 rupees to one lakh.

24,464. Are there many jagirdars?—Yes, there are eight villages.

24,465. How long have you been minister?—Four months.

24,466. Do you speak for yourself only, or for the Chief of the State?—As regards the benefits derived from opium farming I speak on behalf of the State, and with regard to other information as to the benefits and injuries from opium, I speak from my own experience.

24,467. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Halar, Gohelwad, and Jhalawad Prants in the province of Kathiawar where I have served in various capacities for nearly 30 years. The consumption of opium is, in the said districts, chiefly confined to the non-mercantile classes. It is given to children in their babyhood, and also used as a stimulant for transport and riding animals when they are tired. Old men generally take to opium eating for keeping up their health.

24,468. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The moral capacities of a man are never affected by opium in whatever quantity it be taken; but in my opinion the habit of taking opium tends to some moral improvement, e.g., it makes a man more calm, and sometimes a better thinker also. Its consumers suffer physically only when it is taken to an excess.

24,469. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The people on certain occasions do indulge in opium drinking as a luxury, and resort to it for the purposes of refreshment also. They would not like to see the use of opium prohibited even for non-medical purposes. They would certainly not be willing to bear the extra expenses that would be entailed upon them by such a prohibition.

24,470. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to Native States with which you are acquainted?—Any prohibition on the sale of opium except for medical purposes would cause great hardship to those who are its habitual consumers. If the prohibition is not desirable even for the Zilas, it cannot be extended to the Native States. Having a clear regard to the treaties made with them and the prevalence of the habit of consuming opium in Native States, any such prohibition there will engender discontent.

24,471. How many opium shops are there in your State?—There is only one shop in the capital.

24,472. Is the owner of that one shop the farmer for the whole district?—Yes.

24,473. Is the farming put up to auction?—Yes.

24,474. Every year?—Yes, generally, but sometimes the farm has been given for two years and sometimes it is farmed for five years.

24,475. How many liquor shops are there?—One.

24,476. Is that also farmed?—Yes.

24,477. For the whole Taluka?—Yes, for the whole State.

24,459. Why is there only one liquor shop; is there no custom for liquor?—There are very few drinkers.

24,460. I believe at present the State is managed by an agent appointed by the British Government, during the minority of the ruler?—Yes.

24,461. And do you speak for the State?—Yes; I speak on behalf of the State as well as on my own account.

24,478. Can the opium farmer and the liquor farmer open other shops if they like in other places?—Not without the permission of the Durbar.

24,479. By the "Zillas" I presume you mean the British Districts?—Yes.

24,480. If the British Government prohibited the import of Malwa opium into your territory what would the Durbar say?—The Durbar would be unwilling to see it on account of revenue, and the people would be much dissatisfied.

24,481. (Mr. Haridas Voharidas.) Would the Durbar take any measures to satisfy them?—If opium is prohibited from being imported the Durbar may take some measures to get the poppy grown in his own territory.

24,482. You say "The moral capacities of a man are never affected by opium in whatever quantity it may be taken." What do you mean by that?—Sometimes a man is a very bad character and very active in all bad dealings though opium makes him quiet.

24,483. Would he take to lying a little?—I do not think all opium-eaters speak lies except where they take kasumbha.

24,484. Would you apply that to well-to-do people who get good food and can afford to take opium as much as they like; or do you refer to the poor people?—It injures the health of poor people who do not take nourishing food, but the poor people have great refreshment in opium because there is no other thing which they can find.

24,485. But when they are poor and take opium in excessive quantity, would they not be inclined to commit little thefts?—No, because by taking excessive quantities of opium the physical activities are lost, and therefore theft is not an easy thing.

24,486. If they did not get money would they die?—They would go begging. You know that wherever there are Girasias they give opium free.

24,487. Do you think it is desirable for a young man in good health to take opium?—I do not think it is desirable if he has health.

24,488. Do you think it is objectionable?—Of course it is objectionable for a healthy man.

24,489. Those who are in need of taking opium for the sake of health may take it, but not otherwise?—Not otherwise. We sometimes use it in entertaining guests. Intoxicating stuffs are always used for luxury.

24,490. But that is occasional and not habitual?—That is so.

24,491. (Mr. Pease.) You speak of persons who take it to excess and suffer, are those persons who have taken it in the first place merely for pleasure?—Sometimes they take opium for pleasure and sometimes they are compelled to take it as a remedy to restore their health.

24,492. I was alluding only to those who take it in excess. Are those who take it to excess persons who have taken it in the first place for illness, or oftentimes those who have taken it for pleasure?—The habit of taking opium for pleasure is decreasing now.

24,493. Have you known many persons who have suffered in their health from taking opium to excess?—Yes, very poor people who are not well off, and who take it in excess and do not take nourishing food physically suffer.

24,494. (Chairman.) Some people begin to take opium habitually day by day, after they are 40 years of age,

when they begin to feel their strength a little declining. Do you consider that taking it for pleasure or taking it for medical purposes?—After 40 years of age if the

people are habituated to take opium it is for medical purposes, and not for pleasure, only to keep up health and spirit.

The witness withdrew.

Mr. CHATURBHAI JIVABHAI called in and examined (through an interpreter).

24,495. (Mr. Haridas Voharidas.) I believe you are revenue officer of Wankaner in Kathiawar?—Yes.

24,496. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with two States Wadhwan and Wankaner, in Prant Jhalawad, Kathiawar. My total service in these two States is 17 years. In these States, Rajputs, Girasias, Kathis, Kolis, Musalmans, Brahmins, Banias, Bharwads, Rabaris, and others, except the Bohras, consume opium.

24,497. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—From the experience that I have had in my service in the Revenue Departments of these two States, I can say that opium, if taken in moderation, does not produce any baneful effect on the moral and physical condition of the people. Labourers eat it to mitigate their fatigue. Young children are administered opium pills which, instead of causing any injury, make them healthy. If a man above the age of 40 finds himself weak, a moderate use of opium by him improves his health. The habit of opium eating contracted by young men for the sake of pleasure only is injurious to health.

24,498. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—I am of opinion that the habit of opium eating in excess is bad. But it is necessary to continue the long-standing practice of using opium or kasumbha on marriage and funeral occasions and when entertaining guests. Opium is also essential to habitual opium eaters, because if they do not get it their health is sure to suffer. The people should not bear the cost of prohibitive measures, because the present tax on the drug is too heavy to be borne by them; and the arrangements made under the Treaty between the British Government and Native Chiefs should not be deviated from without the consent of the Native Chiefs concerned.

24,499. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes,

The witness withdrew.

Mr. RUSTANJI HORMASJI called in and examined.

24,511. (Chairman.) I believe you are a pleader in the courts, are you not?—Yes.

24,512. Are you a pleader of the High Court?—I am a pleader of the Agency Court.

24,513. In what agencies?—Mahi Kantha Agency, Idar State, and also Palanpur Agency.

24,514. Should, in your opinion, the growth of poppy, and manufacture and sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to the Native States?—It should not be prohibited, as a very large number of high class Hindus, Rajputs, and Thakardas in general, and also Mahomedans, use it as an essential article of daily consumption. Opium can be taken without any religious objections, and those people who are forbidden by their religion to take spirituous drink, freely take opium as a substitute for it. I know that particularly in Native States opium is largely used, and prohibition cannot safely be extended to the Native States. Any forced prohibition of opium will be seriously felt by habitual opium eaters who keep themselves lively by use of the drug; and I am quite sure that its prohibition would be substituted by some like intoxicating drug, as without it they will find it very difficult to pull on. Again, Native States will not be agreeable to such prohibition, as they will be great losers of revenues derived from the cultivation of poppy, and manufacture and sale of opium in their States.

24,515. What is 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, could these arrangements be with justice terminated?—The nature of the existing arrangements with the Native States is satisfactory, and more than sufficient, and there is no necessity of terminating the existing arrangements. If it is at all on some substantial grounds to be terminated with justice, it must be done by awarding the Native States full compensation for it, otherwise it would be taken by the said States as a breach of faith by the British Government, and will further be a cause of lowering its prestige, and the day must be far distant when such a state of things occurred.

24,516. What would be the effect on the finances of India of the prohibition of the sale and export of opium, taking into consideration the amount of compensation payable, the cost of the necessary preventive measures, and the loss of revenue?—The effect on the finances of India will be very serious, as a very large amount of revenue is annually recovered from the sale and export of opium, and the prohibition of opium would put the revenues to substantial losses. India, as present situated, cannot make up the said losses by any other source of income. If fresh taxes are imposed on the people to cover the said losses, it will cause great dissatisfaction amongst the people, and the said item of losses cannot be recovered either by fresh taxes, as already the people in the country are over-taxed, and cannot bear the fresh burden. The prohibition will force the revenues of the country to lose the large income derived from the sale and export of

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opium, and will bring an additional burden for the amount payable as compensation to the Native States and the cost of the necessary preventive measures, which, I am sure, will bring the revenues to a further loss, as such expenditure will have to be met from the remaining revenues of India. The amount of such expenditure and compensation will be very large indeed. To the Indian Exchequer the losses will be very heavy. The greater part of the income from opium is derived from its export trade, and if that is put a stop to, the Government of India and the cultivators would lose its income without any benefit to the people, for whose moral welfare the matter is taken in hand, as the Chinese are accustomed to the use of opium from time immemorial, and the habit is so strong now with them that they will not give up its use at once. India, by the prohibition, will lose its income, but countries like Persia and others, which grow poppy and manufacture opium, will gain by it, and the consumption by the same people will be the same. If on moral grounds the prohibition of the use of the opium is at all quite necessary, it is premature to begin at first in India. All opium-producing countries must be consulted, and they must be induced to enter into some sort of arrangement as to the total prohibition of opium. Then, and then only, it will be in some way effective, as the people who are habituated to it will in course of time give up its use and forget all about it. But this could not be done in one day.

24,517. Should any change short of total prohibition be made in the system at present followed for regulating and restricting the opium traffic, and for raising a revenue therefrom?—No change is necessary to be made. The present system is very strict, and any change to further restrict or regulate its use and make it dearer than now to raise revenue therefrom, will be hard on the opium using communities of India, who are to a great extent poor.

24,518. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people?—The use of opium generally is very moderate, and as tea and coffee are a necessity with civilized people, so opium is a necessity for its eaters and smokers. Early in the morning, up from bed, after cleaning their mouths they take opium, and they are equally smart and strong as those who do not use it. Its use makes one calm and quiet, and when there is serious mental work to be done, it is used by persons of great ability. It also drives away drowsiness when late hours are to be kept, for which, also, it is taken by many, such as watchmen, chowkats, &c. Again, those who have to maintain bodily labour find it very useful, as by its use they do not feel the fatigue of the labours that they have to do. Opium eaters generally lead a long life. It does not excite one and make him go out of his senses as spirituous drinks. As far as crimes are concerned it is almost nil, as during my 17 years' experience in the courts I have come across no case in which it was alleged that an offence had been committed under the effects of opium. Generally the moral and physical condition of opium-consumers is satisfactory, and no way inferior to those who do not use the drug. There are a few, about one in a hundred, who take opium in very large quantities, who alone look sleepy and inattentive. Some restrictions, if necessary, might be made for them only. In small villages, where medical aid cannot be got, opium is largely taken as a medicine for diarrhoea, dysentery, cough, &c., and almost any ailments in which pain has to be relieved, and during cholera epidemic it is freely used by non-consumers. It is also believed, but how far it is true I cannot say, that the effects of snake-bites in a confirmed opium-eater are minimized to a certain extent.

24,519. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear, in whole or in part, the cost of the prohibitive measures?—It is never objected to. It is considered as a necessary article of consumption for opium eaters to keep up their body and make them lively; and the consumers are not looked down upon by the general non-consuming communities; and the disposition of the general public is in its favour and for its continuance. They are quite unwilling to bear in whole or in part the cost of prohibitive measures, as such costs are thoroughly unnecessary.

24,520. Are you a native of Bombay?—Yes.

The witness withdrew.

24,521. Did you read in any college?—I attended Sir Jamsetji Jijibhai Institution for Parsis.

24,522. Do you use opium yourself at all?—Very little, occasionally.

24,523. Do you think the custom of using opium habitually, daily, is declining?—I think it is declining to a great extent.

24,524. I should like to know what the reasons are for its declining, can you tell me?—In the first place the spread of education has made the people learn that it is not a necessary article of daily consumption; in the second place opium has now become dearer than before, and people cannot afford to take it.

24,525. What is the case as regards liquor; is the use of country liquor declining?—In my district I can say that there is no change; it is the same as it was before. In the Mahi Kantha, particularly, liquor is cheaper than in British districts.

24,526. Are European liquors sold in Mahi Kantha?—Very little. They are used by European officers and other people who can afford them, but these people are very few.

24,527. In Mahi Kantha is daru distilled by kalals?—It is distilled by the kalals themselves—those who take the farms of these liquors distil it.

24,528. Are they kalals by caste?—They are kalals by caste—liquor distillers.

24,529. Do you know what the ancient custom was as regards the kalals making liquor in olden times in the Mahi Kantha country?—There was no restriction as there is now. All the kalals of the villages used to distil liquor and sell it at their convenience, but now there are restrictions.

24,530. Formerly it was a free business?—Yes; every kalal used to distil liquor. They sometimes arranged between themselves and sold by turns.

24,531. I suppose in those old days liquor must have been very cheap?—It was very cheap indeed. It is now cheap in the districts, so that it must have been very cheap previously.

24,532. (Mr. Pease.) Is it a frequent custom in the courts here to ask a witness whether he is an opium-consumer?—Sometimes from the look of a man it is apparent that he is an opium eater, and sometimes questions of that nature are put to witnesses.

24,533. What is the object of putting such questions to them?—The object is to put them in the wrong box; but generally in the districts in which I move, opium is not taken in any way objectionably.

24,534. What do you mean by putting him in the wrong box?—Showing him to be a man in whom no reliance could be placed.

24,535. Is that the general impression, that the person who is an opium-consumer is one upon whom no reliance can be placed?—That may be the impression in civilised places like Bombay, but in the districts where there are people from Native States and others there is not that impression.

24,536. Is the question put in those districts?—Sometimes it is put.

24,537. If that is not the impression in the districts, why is the question put in the districts?—Because judicial officers are not officers of the class who take opium. Sometimes judicial officers administering justice take strong views with regard to opium-eaters.

24,538. You say it does not apply here; but do you think that there is any justification for that view in other places, that a person who takes opium is not a reliable witness?—If he is a thorough habitual opium eater, then I think it is not safe to entirely depend upon what he says.

24,539. I gather from your evidence that you think the taking of opium is a bad habit for people in health?—If a man in failing health takes opium, I do not think it is in any way objectionable; but if a person is in health it is certainly a bad habit.

24,540. (Chairman.) I suppose when the question "Are you an opium eater?" is put to a witness in the courts, the insinuation meant to be conveyed is that he is an excessive opium sot?—Yes, a man who takes large quantities of opium, and whose head is not expected to be in the right place, and who cannot give rational answers.

Mr. MAGANLAL TRIBHOVANDAS called in and examined (through an interpreter).

24,541. (Chairman.) I believe you are the secretary of the Talukdari Association of Ahmedabad?—Yes.

24,542. Have you come to give evidence for yourself only, or on behalf of the Association?—I have come on behalf of myself only.

24,543. What have you to say generally with regard to the matter under our consideration?—I have a knowledge of the zilla of Ahmedabad, and also a part of Kathiawar. I have come across habitual eaters of opium; and I have also a good knowledge of the condition of drinkers of intoxicating liquors. The use of all sorts of intoxicants is injurious to all denominations of men, and it is also contrary to the dictates of religion. The number of persons in this country who express their dislike for opium is small, as compared with those who condemn intoxicating liquor. For my part I am against opium eating. Although the evil effects of opium on a man's body and his morals are not apparent to quite such an extent as are those of alcohol, still an opium eater seems to possess much less energy and general activity than a man who does not take opium. Moreover, when the intoxicating effect of the drug has almost disappeared, they (opium-eaters) seem to have lost all their strength, and to be quite emaciated. The harm it does to the man who can afford to get good nourishment (ghee, milk, &c.), is, of course, not so great as that which it does to the poor. However, I cannot bring myself to believe that it is good under any circumstances. An opium-eater, if he has neither money nor strength, soon learns to steal and to commit other crimes; and becomes a vicious person in some way or other. As there are large numbers of opium-eaters of long standing, they must be supplied with such quantity of the drug as would supply their wants. No more than the fixed quantity should be permitted to be consumed. The Government should get down the names of the towns or villages where these confirmed opium-eaters live, and should also ascertain the quantity of the drug each individual consumes during a certain period. If such an arrangement were to be made, there is no possibility of their being an increase in the number of these men.

The witness withdrew.

RANA SAGRANJI KHODABHAI called in and examined (through an interpreter).

24,546. (Chairman.) I believe you are a Bhayat, and one of the clans of the Chiefs of Lakhtar?—Yes.

24,547. What is the title of the chief?—Maharana.

24,548. Is he a Rajput?—He is a Jhala Rajput.

24,549. What is the revenue of Lakhtar?—The Maharana's revenue is 75 thousand rupees. If the assigned revenue were added, the whole would come up to one lac five thousand rupees.

24,550. Is your evidence your own evidence only, or do you speak for the Darbar?—What I speak on State matters is on behalf of the Darbar, and on other matters I speak for myself, as well as on behalf of the Darbar.

24,551. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am personally acquainted with Lakhtar in particular, and with Kathiawar in general. Girasias and other Rajputs, Kanbis, Kolis, Raburis, and other labouring classes, Mahomedans and Kathis take opium. Some Brahmans and Banias also take it. It is taken either in the solid or liquid form, the usual dose commonly taken by an ordinary opium eater being from about one to ten grains. Some take it once, many twice, and a few three, four, or even five times a day. It is taken either as a luxury, or to increase the power of endurance. It is also used for medicinal purposes. It is offered in its liquid form to guests on occasions of joy and mourning. Opium kasumbha is also used when reconciliation takes place. It was commonly considered to be a shame if a man of family made no use of opium either personally or by way of hospitality. It is still the case with opium-eating classes. The consumption of opium has, however, much decreased of late years as it is very costly and is considered to be adulterated. Education has also been instrumental to some extent in discouraging opium eating. Alcoholic liquors have taken the place of opium in most places.

24,552. What is your experience as regards the effect of the consumption of opium on the moral and physical

condition of the people?—Moderate indulgence in the habit of opium consumption is prejudicial neither to the moral nor physical condition of the people. On the contrary, it steadies a man of a fiery or nervous temperament. An opium eater is never known to have committed a violent crime. Snake poison has little effect on a habitual opium eater. Immoderate indulgence in the habit, however, acts as a slow poison, making the individual physically and mentally weak and desponding.

24,544. When you say "the devastating influence of the drug," what do you mean—opium or alcohol, or both?—I mean both.

24,545. You are in favour of the prohibition both of alcohol and of opium, except to habitual consumers; for all the rest of the populations of the country would you make the taking of opium or liquor a criminal offence, which might be punished by the magistrates, or do you only mean that so far as possible the supply should be cut off?—I do not mean that those people should be treated as criminals, but that such measures should be taken to check the supply in order that they may have no facility for getting opium or alcohol.

24,553. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The use of opium for non-medical purposes is not at all regarded prejudicial by the people who are, therefore, unwilling to bear in whole or in part the cost of prohibitive measures.

24,554. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—The sale of opium should not be prohibited in British India. It is best suited to the climate of this country. The sale of alcoholic liquors, which are not at all suited to the climate of this country, and which are the cause of so many violent crimes, should be prohibited in its stead. If opium were withheld, the labouring classes, who take it as a stimulant, will resort to alcoholic liquors, which will utterly ruin them.

24,555. Could such prohibition be extended to the Native States with which you are acquainted?—No such prohibition should be extended to the Native States, as it will give rise to a great deal of discontent. Nor can it be done as the present arrangements have been made according to the treaty of 1820 A.D., and if the British Government does not intend to observe its terms, the State is at liberty to make its own arrangements in the matter of producing or buying opium.

C c 3

Mr. Magandal
Tribhovandas.
10 Feb. 1894.

Rana SAGRANJI
KHODABHAI
(Lakhtar
State).

Rana Sagranji
Khodabhai.
(Lakhtar
State.)

10 Feb. 1894.

24,556. You say "the consumption of opium has much decreased of late years as it is very costly, and is considered to be adulterated." Can you tell us what the price was before 1878 and what the price is now?—Before 1878 opium was sold at Rs. 4 or 5 a pound: now the price is Rs. 11½ a pound.

24,557. You say "alcoholic liquors have taken the place of opium in most places." Can you give any other reason for that besides opium being dearer?—Besides opium being dearer I think that the educated people are inclined to take alcohol.

24,558. Whom do you call the educated people in your State?—Those who have received an English education.

24,559. Have many Bhayats received an English education?—There is not an English school in Lakhtar

so that no Bhayats have received English education. In speaking of an English education I was referring to Kathiawar in general.

24,560. Do you know how many opium shops there are in Lakhtar?—Opium is not farmed out. The Darbar brings it from the Government Treasury at Rajkot. There is one shop at Lakhtar and also here and there there are two or three places in the villages.

24,561. What are the arrangements with regard to liquor?—There is a farm given for the sale of liquor.

24,562. Is there one farm for the whole of Lakhtar?—There is only one farm and liquor is only sold at one place.

24,563. (Mr. Pease.) Are there now many families in which opium is not given by way of hospitality?—No, there are not any families.

The witness withdrew.

Mr. G. B. REID called in and examined.

Mr.
G. B. Reid.

24,564. (Chairman.) I believe you are Commissioner, Northern Division?—Yes.

24,565. May I ask you how long you have been in the service?—I have been more than 26 years in the service.

24,566. What is your experience with regard to the consumption of opium by the different races of people with which you are personally acquainted; and what is your experience as regards the effect of such consumption on the moral and physical condition of the people?—My experience is mainly in some of the Deccan districts and in Northern Gujarat, especially Ahmedabad, and the interlacing Baroda and Mahi Kantha territory. The consumption in the Deccan being insignificant, I confine my remarks to Northern Gujarat. The opium-consuming classes are mainly the lower orders of Musalmans in towns, Kathis in Kathiawar and on our borders Girasias, including Rajput Hindus and Molesalams, Bhats, Charans, Kolis and Thakardas. Consumption now is, I believe, less than formerly. Among the older Thakurs and Girasias the custom of guests taking their morning and afternoon drafts of kasumbha or opium water from the hand of the head of the house still continues, but the custom is dying out with the rising generation. Opium is to some extent being replaced by liquor, but in other cases it is being dropped without any substitute. The Kolis use opium to a considerable extent, but even with them I think consumption is diminishing. They take it when they have to do hard work as they consider it has sustaining power. The Kunbi cultivator class use it considerably, especially at caste feasts and funerals, but I am informed that this custom is also altering very much, and the consumption on such occasions is largely diminishing. It must be remembered that the Girasia is a lazy sort of squireen with little occupation for his time, and if he were deprived of opium, he would certainly take to liquor, or some more deleterious drug. I do not think, generally speaking, that the opium habit shortens their lives or materially weakens their intellects. The man becomes stupid as the time for his dram comes round, but so long as he has his regular supply and is well nourished, I do not believe that the habit does them much harm, certainly not nearly so much as indulgence in liquor would do. Among the higher castes and more cultivated classes the custom of taking opium in any form is not general. Few people take it in early life. It is considered a specific in chronic diarrhoea, rheumatism and asthma, and it is not uncommon for persons suffering therefrom to take to opium. After middle age, say 45, it is a good deal used to sustain failing powers, and excess among these classes is very rare. It is not used till the want of it is indicated, and the general opinion is that it is a most valuable remedy. I have not heard of it as a prophylactic against ague and fever in this part of the country, but the popular belief is that the habitual consumer is to some extent protected from cholera. There is no religious or caste feeling against the moderate use of opium. It is forbidden to the followers of the Swami Narayan sect.

24,567. You say that among Rajputs, Bhats, and Charans the custom is dying out with the rising generation. Can you tell us what causes, you think, are tending in that direction?—The fashion of giving

kasumbha, as far as I understand, is altering to a certain extent, owing probably to the richer classes of Rajputs taking more to liquor and to their giving up this particular habit, and not taking to any other bad habit. If you go now to a petty chief you will probably find, if the chief is an oldish man, and one who keeps to the old ways, that this custom of giving "kosumba" is kept up; but you will find that with his young son, who has been to school and who has been educated, the custom is different; they do not do it.

24,568. Had not the Rajputs and those others connected with castes some idea that the use of opium went to their martial character, as it were?—Yes, that is their tradition, certainly.

24,569. I suppose now that they have dropped their martial character to a great extent, the fashion would be likely to change?—That I am not prepared to say. I should say it was more a change of civilisation. I think to a certain extent they are dropping it for other things; it may be for even tea and coffee or anything, and it may be for liquor.

24,570. You think the change of civilization has led to a change of fashion in the matter?—I think so, to a certain extent.

24,571. With regard to the Kunbis and Kolis, is the diminution of consumption due to a rise in the price?—I believe that the figures of the department do not support me; but it is my own impression, from what people say, that it is diminishing among them; if so, it is diminishing from the greater difficulty in procuring the drug owing to the higher cost and to the danger of infringing all sorts of Government resolutions, and being exposed to various, more or less vexatious formalities which have to be gone through before a man can possess the drug.

24,572. I suppose one inconvenience about getting it for feasts and funerals would be the small amount which one man can get at a shop at one time?—It may probably have been brought to your notice that special permissions can be obtained for the purposes of that sort. Collectors can give that permission and can delegate that power to certain subordinate officials so that on occasions of marriages or feasts and ceremonies of that sort a man can apply and get permission to obtain the drug for a certain number of days.

24,573. Still it would be a considerable trouble to the man to apply?—Yes; it is a trouble, and nobody wants to deal with Government officials unless they can help, and there is always the danger of making some mistake. The Kanbi is not always a very cautious person in spending money, but still like everybody else when he has a good reason to give, to get off spending money, he is always very glad to avail himself of it.

24,574. Are the followers of the Swami Narayan sect numerous in this part of the country?—They are very numerous in this part of the country. I think their tenets are strictly observed. Many of the Kathis, who are opium consumers to a man, have become followers of the Swami Narayan sect, and they have given up opium.

24,575. When was this sect started?—I believe it was started a hundred years ago. Not only is opium,

liquor, and ganja prohibited, but even strong smelling things, such as leeks and onions.

24,576. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—I have no hesitation in saying that the people have no desire to see the consumption of opium limited to the extent proposed, and they would resent most bitterly being taxed in any way towards the cost of prohibitive measures.

24,577. Should, in your opinion, the sale of opium in British India be prohibited, except for medical purposes, and could such prohibition be extended to the Native States with which you are acquainted?—I consider that it would be most oppressive to prohibit the sale except for medical purposes. It would be at least as tyrannical as to prohibit the sale of beer in England. The irritation among the habitual consumers would be intense, and no such prohibition would have any support from the educated classes. I can imagine no measure more uncalled for or more wantonly foolish. The above applies to British districts. In the Native States a larger proportion of the population are habitual consumers. If prohibition were attempted in them nothing but a large armed force could prevent the cultivation or sale of opium in the Native States of Gujarat.

24,578. Supposing total prohibition to be impracticable, can you suggest any change in the system at present followed for regulating and restricting the opium traffic, and for raising a revenue therefrom?—I think the present system for regulating and restricting the opium traffic, and for raising a revenue therefrom, is in this Presidency as nearly perfect as possible. Even now smuggling of an article of such value and so small in bulk cannot be entirely stopped, and I am certain that further restrictions would lead to an increase of smuggling, which would require an enormous staff to cope with it. In my opinion the effect of the present Bombay system has been slowly but surely to reduce the consumption of opium. In former days opium to any extent was easily procurable anywhere. Now it can be obtained only at licensed places, and very small quantities only can be kept without risk of prosecution and fine. These restrictions and the increased cost tend to decrease consumption and to prevent the formation of the habit amongst the young. I consider that the relaxation of the Government control over the houses licensed for the consumption of chandul and madak has been a great mistake. It has led to the consumption of smuggled opium, and has increased the number of persons who take to this objectionable habit in their own homes.

24,579. In your division were there many places where shops were licensed for the smoking of chandul and madak?—I fancy there were very few. I have not the figures before me, but I should say myself that there would not be certainly six places in my division.

24,580. Do you think that the closing of those shops has led to the abandonment of smoking, or do you think it is still carried on?—I should think that it has not led to the abandonment of smoking, but that it has merely led to its being carried on in private houses, and probably to a greater extent and without any control. I am prepared to say that it has not led to any decrease in smoking.

24,581. I suppose that opinion of yours is rather a surmise than actual knowledge?—It must be. No government officers can say what goes on in private houses, but that is my impression. As far as I am aware, in this division, it has never extended beyond a few large towns.

24,582. The smoking of chandul and madak is rather a troublesome business. The chandul and madak has first to be made, and pipes have to be bought, do you not think that when people whose profession is to make chandul and madak and supply the peculiar pipe required, are obliged to drop their profession, it is likely to lead to a diminution of the habit, or at any rate to prevent a considerable number of people who have not taken to the habit from taken to it?—Of course it is, to a certain extent, a troublesome process. I have seen the process; I believe, if people have once taken to the habit of smoking, it is easy enough to arrange to have it done; they would meet together in clubs and do it in their own private houses. I do not

The witness withdrew.

Mr.
G. B. Reid.
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think it is so excessively trouble, though it is a certain amount of trouble, of course.

24,583. As long as a shop is open in which the chandul and madak are ready on the counter and pipes are also ready, it is probable that a certain number of people will drop into the shop and begin the habit?—Yes, that is a *prima facie* view certainly; but from what I have gathered from the not very deep inquiries I have made I believe the habit has never prevailed among a large number of people, and that the stopping of the shops has not diminished the numbers, they still go on much the same.

24,584. In 1891 the inspector of police and the opium inspector of Ahmedabad reported that chandul smoking was going on very briskly in the town of Ahmedabad; the opium inspector said he thought that there were about a thousand chandul smokers in the city. The inspector who was examined by us yesterday did not confirm that. He said he thought there were only about 200 smokers in 1891, but still he seemed to be of opinion that with the closing of the shops the habit had almost entirely ceased?—I remember making inquiries at Poona, where I was at the time. That was the impression there; at the same time the number of opium smokers, I think, in Ahmedabad is insignificant, and probably always has been. There are more here than anywhere else in the whole division. As far as I am aware in these parts it is merely a habit of the seum of the big cities. I think it is not known anywhere else.

24,585. (Mr. Pease.) You say that the number of consumers in the Native States is larger than it is in the British districts?—What I meant by the Native States they are the Native States that are comprised in the northern division—the small Native States in Mahikantha and Rewa Kantha. The proportion of what we call the Hindu and Mussalman Girasias is very large in the Mahi Kantha States, and therefore the proportion of consumers is very large. In the Rewa Kantha States the population is comprised of wild hill tribes, and the opium consuming classes are confined to the Raja and his family, and a few Rajputs, and the people of that class. The Kolis and Bhils and others never see opium, they are not rich enough to purchase it.

24,586. (Mr. Haridas Veharidas.) You say "I do not believe that the habit does them much harm, certainly not nearly so much as indulgence in liquor would do." You think, therefore, that the liquor habit is more harmful than the opium habit?—My experience is the same as that of every European who has been in the country for many years. With perhaps one exception I have never had a subordinate of men who in any way suffered from opium so far as I am aware, but I have had any number of men who have been entirely ruined from liquor, and who have had to be dismissed from public service.

24,587. Do you not think that more stringent measures are necessary in connection with the use of liquor than in connection with the use of opium?—That is a big question. It is very much more important in India to stop liquor than to stop opium if we could do it. Probably the one would be as difficult as the other.

24,588. Before the present strict arrangements came into force smuggling was carried on to a great extent as far as opium was concerned, and therefore the figures shown with regard to the consumption of opium were not correct?—Certainly not.

24,589. Whatever the actual figures are, though they may show an increase in the consumption, there really has not been more consumption?—That is so.

24,590. Opium is eaten and drunk for medical and other purposes, but with regard to opium smoking that is always done for luxury or pleasure?—That I believe to be true. Opium smoking is confined to a very small and more or less degraded class of the community. I believe it is entirely confined to big cities.

24,591. Would it not be advisable for Government to let the matter alone as far as opium smoking is concerned?—Except for purely sentimental reasons I can see no objection to the old system of supervision over chandul shops; it is better for Government not to touch filth in any way, except for that reason I can see no good reason.

Kavishvar
Dalspatram
Dayabhai,
C.I.E.

10 Feb. 1894.

KAVISHVAR DALSPATRAM DAYABHAI, C.I.E. called in and examined (through an interpreter).

24,592. (Chairman.) Are you a native of Ahmedabad?—Yes.

24,593. When did you get the title of C.I.E.?—In 1885.

24,594. Was that in recognition of your talent as a poet?—It was because I composed poetry at the time of the mutiny, showing the advantages of the British rule. I also contributed to the seven standard books in Gujarati used in the schools.

24,595. What have you to say with regard to the opium question?—Seeing that opium and other intoxicants are causing a great deal of harm in this country, I have been, for 43 years addressing large meetings in Surat, Ahmedabad, Viramgam, Gogha and other places against these vices and composing poems on those subjects, and I am still doing the same, (composing poetry on the subject), and thus I have been telling people how harmful these intoxicants are. In Native States, owing to the spread of education afinis are decreasing in number, but at the same time the number of drunkards is increasing. Intoxicant liquors are more injurious than opium. My opinion, therefore, is that if opium and intoxicating liquors are useful for medicinal purposes, they should be allowed to be kept in medical dispensaries and hospitals only. Opium dries up the body and impairs memory. It makes poor people very miserable. Owing to it they learn to steal and speak false. The vice of intoxicant liquors is still worse and makes its victims more miserable. However, if the present Royal Commission on Opium succeeds in making some proper arrangement with regard only to opium, it will be a great boon conferred on the people of this country.

24,596. Have not the arrangements made since 1878 resulted in making opium much dearer than before?—I have no personal experience, but I have heard that it has been made dearer.

24,597. Would you approve of the consumption of opium and alcohol being made a crime punishable by a magistrate, or would you only try to restrict the supply?—I do not wish that it should be considered a criminal offence and that people should be punished; but the Government should take such measures so as to reduce the use of opium and alcohol to a minimum.

24,598. (Mr. Haridas Vekaridas.) You have given your own opinion but have you to say anything about what your friend Sadhu Krishna Swarupdasa told you?—Yes. He asked me to express his opinion, that the use of liquor, ganja, bhang, toddy, and opium is very injurious, and therefore measures should be taken to restrict their use as much as possible.

24,599. Who is Sadhu Krishna Swarupdasa?—He is an ascetic, and a religious teacher, following the sect of Swami Narayan.

24,600. Are you also a follower of that sect?—Yes.

24,601. When did this sect begin?—About 94 years ago.

24,602. Can you give us any idea of how many people belong to the sect?—There are about 400,000 followers, the religious preachers are about two thousand.

24,603. Is there anything in the dress, or any other outward distinguishing sign of the sect?—There is a particular *tikak*, or mark, on the forehead; they also wear a double thread *tulsi* necklace.

The witness withdrew.

MR. MAVALJI JIJIBHAI called in and examined (through an interpreter).

Mr. Mavalji
Jijibhai
(Malia State).

24,604. (Chairman.) What is your caste?—I am a Charan of Malia.

24,605. What is your position in the employment of the Thakur of Malia?—I am his bard or poet.

24,606. Is much opium consumed in Malia?—About 25 per cent. of the adult males take it.

24,607. Are the Mianas who made trouble in the State, opium consumers?—Yes, the old people among them take opium.

24,608. How long has the Thakur of Malia been living in Ahmedabad?—About 17 months.

24,609. Before the Thakur left what was the arrangement about opium in the State; was there a farmer?—Before the Thakur left Malia the selling of opium was farmed out to one man, and there was one shop.

24,610. What is the age of the Thakur Sahib?—He is about 50 years of age.

24,611. Does the Thakur Sahib take opium himself?—No.

24,612. Is the Thakur opposed to the use of opium?—Yes.

24,613. Did he ever take any measures against it?—Yes, by not taking into his service those who are opium eaters.

24,614. In other respects, is the system the same as it is in other States?—Yes.

24,615. Is the Thakur also opposed to the use of liquor?—Yes.

24,616. How many liquor shops are there in Malia?—There is no liquor shop.

24,617. Is not liquor drunk at all?—No.

24,618. How big is the Malia State?—I do not know. The population might be about 6,000, but I cannot tell you.

24,619. Do you know what the revenue is?—About Rs. 90,000.

24,620. Are you certain, or are you only guessing that?—I do not know it for certain, but it is talked of as being that amount.

24,621. Has liquor never been sold in the State, or has it been stopped?—I do not know, but I do not see liquor sold in the State.

24,622. As the representative of Shri Modji, the Thakur Sahib of Malia, have you any statement of his views on the opium question that you wish to bring before us?—Yes; the Thakur Sahib wishes me to put in the following statement as expressing his views:—“I give my personal opinion with regard to opium, as follows:—All intoxicants, such as opium, liquor, ganja, &c. produce an unnatural effect on the natural state and course of blood, and it (the blood) is spoiled, and consequently the face appears pale and dried up. Those who are rich and can afford to take nourishing articles of food, such as ghee and milk, do not suffer at once from the harmful effects of opium, and they do not at once become dull and heavy, but by and by it weakens their digestive powers, their blood is spoiled, and they lose their strength. Like liquor, opium does not make its victim shameless and rash, but it has the bad effect of making him dull and lazy, and so its victim cannot study or do any work where exertion is necessary. It makes its victims, if they are poor, averse to work, and therefore very miserable. Rich people who take opium themselves take great pride in giving opium to other people liberally. Their dependents take to the habit of taking opium because they get it for nothing, and because their master gives them and uses it himself. These dependents give up all work, and learn how to beg and live on begging. When they do not get sufficient for themselves in one place they go on begging from one place or village to another. Such are there known by the disreputable names of afinis, Mavatis, Khefias, &c. These people live in miserable condition, their clothes are dirty and stinking. These people are so dirty that so soon as you see them you cannot avoid feeling dislike and disgust. Most of the afinis are also tobacco smokers, and several accidents have taken place by fire falling from their hukkas on their (smokers) clothes, or on those of others sitting by them, while they smoke under the stupefying influence of opium and are dozing. By the Hindu Shastras opium is forbidden; but its original use seems to have been in bringing stupor and forgetfulness to the wounded. It is useful for medicinal

purposes also; but its habitual use is in no way a good thing; on the contrary, to those who are habituated to it it does not do any good as medicine, for when their bowels are loose opium does not produce any curing effect on them. Besides that, when an afini sick man is free from the influence of his opium he suffers from two things: 1st, opium depression; and 2nd, the disease he is suffering from, and so no medicine can act for good on afinis. On the whole, spirituous liquors, opium, and ganja are very injurious articles; spirituous liquors and ganja make a man insane, and lose all sense of decency, and become immoral. Those who are addicted to opium become dull and lazy, untruthful, and very poor, are tempted to steal. It is

The witness withdrew.

MR. LAKSHMANRAO GANGADHAR called in, and examined (through an interpreter).

24,623. (Chairman.) Do you appear on behalf of the Limri State?—Yes.

24,624. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with Kathiawar and the district of Ahmedabad. Having served in the Limri State and being a landowner in that state I am better acquainted with that state, and from my experience of the districts named I know that the classes who eat opium there are Rajputs, Kathis, Kanbis, Banias, Brahmins, Bhargwads, Rabaris, Kolis, and Musalmans.

24,625. Compare the effects of alcohol and opium on the consumers?—The habit of opium-eating as compared with that of other intoxicants is in some degree beneficial. Not only is the habit of eating opium less injurious to the body than the habit of taking other intoxicants, but the use of opium calms the excited brain. Again, a moderate use of opium does not impair health, and does not endanger life or property as the use of other intoxicants does. In the case of labourers opium alleviates fatigue, because opium has the property to do this. Intoxication from opium does not create insensibility. People believe that it is necessary to give opium to young children and to men above the age of 40. In Gujarat and Kathiawar it is the custom among the class of people named above to sip and offer others to sip kasumbho on occasions of marriages and funerals and on holidays and at assemblies of guests, and this custom is regarded as honourable.

24,626. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium gives vigour to man in times of warfare in keeping guard and in walking. I am not aware of any instances of habitual eating of opium resulting in heinous crimes.

24,627. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—Opium is a very useful drug. From the time the cultivation of poppy was stopped, the people of this part of the country have been put to great loss and became miserable. When poppy was cultivated the people obtained poppy-seeds and extracted oil therefrom, and then the oil was obtainable at from Rs. 2 8a. to Rs. 3 per maund, whereas now it is sold at from 6 to 8 rupees a maund. The burden of this loss has fallen on the people. The poppy-heads and the leaves are much used in medicines, and are specific against certain diseases. The deficit in the supply of these articles is greatly felt by the people. I am, therefore, of opinion that if opium be allowed to be cultivated, people will get the drug cheap and of good quality and the rich as well as the poor may be equally profited. I may add that Government purchase opium and store it in their warehouse. They then sell it to the purchasers. Sometimes this opium proves of bad quality and therefore the opium-eaters require double the quantity of their usual dose.

24,628. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to Native States with which you are acquainted?—People of the labouring class eat opium to alleviate their fatigue; some people eat it to check certain diseases; and many eat it

therefore the duty of well wishers of mankind to eradicate those vices. Some afinis say that opium is a preventive against diseases; but this statement is without foundation. The followers of Swami Narayan are more than 400,000, and none of them take opium, and still they are healthy people. Some opium-eaters say that if they give up their opium they would die; but this statement also is groundless, for it is well known that convicts in jail are not allowed opium, and yet they do not die because it is not given to them. Many such instances can be pointed out. I do not like persons addicted to intoxicant articles to be engaged as my servants, and I have none such as my servants.”

according to their hereditary custom, consequently, it is not advisable to prohibit the sale of opium except for non-medical purposes, and such prohibition will prove a hardship to the people. It appears from the opium arrangements entered into with the Native States of Kathiawar that the chiefs are prohibited to cultivate opium in their territory, and they are required to pay Rs. 700 per chest as pass fee. By the arrangements of 1820 the Chiefs were not required to pay any pass fee for 60 years, subsequently they were made to pay it, and this levy is a form of tax on the opium-eaters. The chiefs have abolished the levy of transit duties in their territory, and it behoves the British Government to abolish the levy of this pass fee on opium from Native Chiefs. The people therefore are not willing and able to bear the cost of prohibitive measures. No duty is levied on foreign wines and spirits imported into India, and therefore their consumption is increased very much. If any duty is imposed on them, the revenue derived therefrom will more than recoup the loss to be sustained by Government by the abolition of the duty on opium. The increased consumption of liquor in India has reduced the people to a very poor state. Not only does the use of liquor produce evil effects on their body, but it leads to heinous crimes. Why then should such an article be not taxed? No such prohibition should extend to Native States.

24,629. Have you anything further you wish to say?—I have been eating opium for the last 30 or 35 years. I am about 63 years of age. I have not suffered at all from this habit and my physical condition is as it was before.

24,630. What is the revenue of the Limri State?—Five and a half lakhs.

24,631. How many opium shops are there?—Up to last year there were five or six opium shops; but this year there is only one.

24,632. Is there any particular reason for the diminution in the number?—The other shops were closed with a view to reduce the sale of opium.

24,633. How many liquor-shops are there?—There are two liquor-shops, both in the town of Limri.

24,634. If the villagers want liquor must they go into the town to get it?—Yes.

24,635. You say the use of opium is generally commended; why, then, was any attempt made to reduce the consumption by shutting up the shops?—What I have said in my evidence in praise of opium is my own personal opinion.

24,636. What is the age of the Thakur Sahib?—Thirty-five.

24,637. Was he educated in the Rajkumar College?—Yes; and he has visited England three times.

24,638. You say that you yourself have eaten opium for the last 30 or 35 years; how much do you eat?—I take six grains twice a day.

24,639. You have said that the Chiefs ought not to be obliged to pay any pass fee on opium; do you say that on behalf of your Chief, or, is that your own opinion?—I believe it is my Chief's opinion, but he did not tell me to say so. My Chief was at Bombay, and he merely ordered me to give evidence on behalf of the State.

24,640. (Mr. Pease.) Do you think it is a good habit for persons in health to take opium?—No.

Mr. Mavalji
Jijibhai.
(Malia State.)

10 Feb. 1894.

Mr.
Lakshmanrao
Gangadhar.
(Limri
State.)

Mr. Lakshmanrao Gangadhar. (Limri State.)

24,641. (Chairman.) Then why did you take to it originally?—It was owing to the bad company I got into.

24,642. Is the custom of taking opium decreasing?—Yes.

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The witness withdrew.

Mr. LEHERCHAND LALCHAND called in and examined (through an interpreter).

Mr. Leherchand Lalchand (Limri State.)

24,645. (Chairman.) What is your profession?—I am an opium vendor of Limri. Previously I was a servant of the opium farmer in the Ahmedabad District.

24,646. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I am acquainted with the district of Ahmedabad and the province of Kathiawar, in which Rajputs, Girasias, Brahmmins, Kathis, Kolis, Banias, Bharwads, Rabaris, and Musalmans eat opium.

24,647. What is your experience as regards the effect of the consumption of opium on the moral and physical condition of the people?—The habit of opium eating does not produce any evil effect on the moral condition of the consumer, and from my own experience, I can say that an opium eater keeps good health and is not injured in any way, by the use of the drug. Opium is beneficial to the labourers as it alleviates fatigue. It is of great use to men on night watch and in warfare. It is administered to young children who keep good health thereby and remain quiet. In old age the use of opium strengthens the body. In Gujarat and Kathiawar it is the custom among the people named above to prepare and sip kasumbha and offer others to sip on occasions of weddings and funerals, and on holidays, and when guests are assembled. This custom is said to be honourable. If one does not follow this custom he is despised. I do not know that any crime has been the result of opium eating.

24,648. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to

24,643. Is that through the influence of the Thakur Sahib, or what?—The Thakur Sahib is a great reformer, and he sets an example.

24,644. Is the Thakur Sahib a member of Council?—He was a member of the Legislative Council.

bear in whole or in part the cost of prohibitive measures?—Opium is a very useful article. It is a specific against many diseases. From the time the cultivation of poppy was stopped in this part of the country, opium oil has become much dearer and the people suffer a great deal thereby. When opium agreements with Native States were first entered into, the British Government used to supply opium to Native Chiefs at cost price. Now pass fee at Rs. 700 per chest is recovered from them. This tax is double the value of the opium, and its burden is thrown on the poor people. It should therefore be abolished.

24,649. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to Native States with which you are acquainted?—I am of opinion that the sale of opium in British India as well as in Native States should not be prohibited.

24,650. How long have you been in Limri?—My ancestors came from there.

24,651. Is the use of opium less common than it was?—Yes.

24,652. What is the reason?—Government has taxed opium very much and made it dearer.

24,653. Is there any opium-smoking?—No. They drink opium.

24,654. Do you think any opium gets into the State other than that which comes from the Government depôts?—Besides my supervision, the Durbar's restrictive arrangement is so great that nobody can bring smuggled opium.

The witness withdrew.

SHETH DEVCHAND NAGAR called in and examined (through an interpreter).

Sheth Devchand Nagar. (Mansa State.)

24,655. (Chairman.) Where do you come from?—Mansa.

24,656. What are you by profession?—I am a merchant.

24,657. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I have experience about the Mahi Kantha agency, wherein opium is consumed to a large extent among the Bhats, Charans, Girasias, Kolis, and Kathis. It is also consumed to some extent among the Brahmmins, Banias, and other classes of people.

24,658. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The consumption of opium has no baneful effect on the moral condition of the people, nor on the physical condition of those who can afford to eat good food. But one who takes opium in excess and gets insufficient food is weakened in body.

24,659. What is your opinion as to the disposition of the people of India, in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—From ancient times it has been customary to use opium on occasions of wedding, funeral, and social gathering. Hence the people would be dissatisfied if such use were stopped. In my opinion the people would not be willing to bear in whole or in part the cost of prohibitive measures.

The witness withdrew.

Adjourned to Monday next at Bombay.

At the Town Hall, Bombay.

SIXTY-NINTH DAY.

Monday, 12th February 1894.

PRESENT :

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

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
The Honourable Sir LACHMESWAR SINGH BAHADUR, K.C.I.E., Maharaja of Dharbhanga.
Mr. R. G. C. MOWBRAY, M.P.

Mr. A. U. FANSHAWE.
Mr. ARTHUR PEASE.
Mr. HARIDAS VEJARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

The Hon. T. D. MACKENZIE called in and examined.

24,665. (Chairman.) Will you state to the Commission the position that you fill?—I am at present acting commissioner of customs, salt, opium, and abkari, in the Bombay Presidency.

24,666. You desire to hand in a statement?—Yes.
*Note on the system of excise management of opium in the Bombay Presidency.

The witness withdrew.

Brigade-Surgeon Lieutenant-Colonel JAMES ARNOTT, M.D., called in and examined.

24,668. (Sir William Roberts.) You are physician in charge of St. George's Hospital, Bombay?—Yes.

24,669. Will you tell us what opportunities you have had for studying the effect of opium on the natives of India?—I am a brigade-surgeon lieutenant-colonel in the Bombay Medical Service, and on April 1st, 1894, shall have 27 years' service. Most of my service has been in the Bombay hospitals, but I have also served in Poona, where I had charge of a jail and lunatic asylum, and I have served with troops in the field in Abyssinia and Afghanistan. I have no experience of other parts of India than those mentioned, except what I have gained as chief medical adviser of the Oriental Government Security Life Insurance Company, Limited, with which I have been connected almost from its commencement, about 20 years. A considerable part of my service has been at the European General Hospital (now called St. George's Hospital) Bombay, but I served about 18 months in charge of the Gokaldas Tejpal Hospital, a native hospital, and about nine years at the Obstetric Hospital, and Hospital for Women and Children in connexion with the Sir Jamsetji Jijibhai's Hospital, also a native hospital.

24,670. Is opium much used by the natives in this neighbourhood?—Opium appears to be but little used by the adult population of this part of India. I cannot state the proportion per mille of persons using it, but I believe the proportion to be small. European or Eurasian opium eaters are very rare, it is rare also in the Parsi community. But I have met with opium eaters among Marwaris, Banias, and Mahomedans. Taking the population as a whole I have no evidence to show that in Bombay opium eating is at all common. I should say it is rare.

24,671. What is your experience of the habit of giving opium to infants?—The habit of giving opium to infants is very common among all classes except Europeans and Parsis. It is considered to be beneficial to infants during the period of teething, but probably the chief reason for giving it is to quiet children.

24,672. What has been your experience with regard to prisoners?—When I was in charge of the Poona Jail in 1871, a ration of opium was given to a few Chinese and Malays, and to Waghirs, a tribe from the Kathia-

24,667. As we are receiving it now for the first time it will not be possible for us with any advantage to examine you upon it to-day. We will take the delivery of it from you now, and ask you to attend later in order to answer any questions which the members of the Commission may desire to put?—I shall be happy to attend at any time on receiving an intimation.

The Hon. T. D. Mackenzie

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Brig.-Surg. Lt.-Col. J. Arnett, M.L.

war coast, of whom there were a considerable number of prisoners in jail. The Chinese and Malays did not appear to be in any way injuriously affected by the drug, and the Waghirs were of fine physique, and healthy and intelligent. There was in the jail one man who had taken opium to excess and who was in bad health, but I cannot say that his bad health was entirely due to opium eating.

24,673. You say that the practice of giving opium to infants is very common in this neighbourhood?—Yes, very common.

24,674. Have you noticed any evil effects from the practice?—On infants who are otherwise well cared for, the use of opium has not the bad effect I was prepared to expect. I have seen many infants to whom opium was habitually given quite well nourished and healthy, but others ill-fed and ill-cared for are emaciated, and no doubt among these last there is a large mortality. In such cases it is not easy to separate the effects of opium from the other causes of infantile mortality in large towns.

24,675. What is your impression of the good or bad effect of the consumption of opium?—Although I have strong opinions against the use of narcotics and intoxicants, I am unable to say from personal experience that the moderate use of opium is injurious, but the excessive use is injurious, causing loss of appetite, disordered digestion, emaciation, diarrhoea, dropsy, and by diminishing mental energy and alertness injurious to the well-being of the individual. I have known opium used in diabetes, asthma, sciatica, and such chronic and painful ailments. Its moderate use in such cases is beneficial. I am in the habit of prescribing it, variously combined, in fevers and inflammations, and with marked benefit. I am quite certain that it is a valuable remedy in malarial fevers, and though I have not used it as a prophylactic, preferring other remedies, I believe it would be a useful prophylactic.

24,676. I suppose you can scarcely give us any idea of the proportion of those who go to injurious excess amongst opium eaters?—I believe the proportion to be small.

24,677. Would you think it one per cent. ?—I cannot give any definite opinion as to the proportion.

24,678. Comparing the use of opium with the use of alcohol, what conclusions have you come to?—Opium

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has by no means as serious effects as alcohol. The use of alcohol, except in the most moderate doses, is as injurious to natives as to Europeans, and causes a large mortality. In European hospitals many ailments are due to the immoderate use of alcohol, and many also to the so-called moderate use; and the same applies to native hospitals. When in charge of the Gokaldas Tejpal Hospital many cases, and notably abscess of the liver, were caused by alcohol, and at the Obstetric Hospital I met a few similar cases. Evidence of a similar kind is found in Storehead's Work on Tropical Diseases, published many years ago. Alcoholic drunkards are frequently admitted into native hospitals. On the other hand, opium eaters, except suicides, are not commonly admitted solely for the effects of the drug, and while opium may be used by people of unsound health who are patients in hospital, the number of patients admitted for the remote effects of opium eating alone are not very common. I mean that diseases solely due to opium eating are not common.

24,679. Have you made any post-mortem examinations of persons who have used opium in injurious excess?—I am unable to say that I have in the post-mortem room seen lesions due to opium eating, while those due to alcohol are common.

24,680. Have you noticed what the effect of the opium habit is on the mental faculties?—I have met business men habitually using opium who were successful merchants and bankers.

24,681. Would you like to make any other observations on the question?—When on service in Abyssinia and Afghanistan, the opium question did not excite any interest. I do not remember to have treated a single man in either campaign for the effects of opium, nor do I remember anyone being punished for crime the result of opium eating. I cannot say the same of alcohol.

24,682. What has been your experience in regard to life assurance?—Among proposers for life assurance the proportion of opium eaters is very small, and in nearly 20 years I cannot recollect a single death due to its moderate or even immoderate habitual use. While few natives confess to the opium habit, a considerable number of all castes confess to alcohol drinking. Judging by my experience as a physician in charge of hospitals, and as a referee for an insurance company, I should say that the effect of the consumption of opium on the moral and physical condition of the people of India is trifling, and does not call for parliamentary intervention.

24,683. Is there, do you think, any improvement in regard to the habit of using alcohol?—I am able to say that as regards the European population of this part of India there has been during the past 25 years a great improvement as regards alcohol drinking, due no doubt to education, enlightenment, and public opinion, and similar results may be expected as regards opium in the districts, where it is more used than it is in Bombay. In hospital and private practice there is abundant evidence of the evil effects of alcohol on the health, of its degrading influence on the character, and of its effects as a cause of crime. Such effects from opium eating are not common. The evil effects of alcohol are constantly seen, those from opium have rather to be sought for. I should like to add a remark on the question of the diminution in the use of alcohol. I have been particularly struck, since I rejoined the hospital, with the small number of cases of alcoholism, and more especially with the almost entire absence of delirium tremens, as compared with my experience there as junior officer 25 years ago. On looking over some old records the other day, I found that the same point had been referred to by one of my predecessors in charge of the hospital—the diminution in the drunkenness as evidenced by the

admissions into St. George's Hospital of Europeans and Eurasians during the past 25 years.

24,684. I should think, from your account, that the number of people in middle or advanced life who use opium habitually, like wine or tobacco, is not very great in Bombay?—It has not obtruded itself in any way on one's attention. From my experience here, I should say that the number was not very great.

24,685. (Mr. Pease.) Were the troops on service in Abyssinia in possession of opium?—I think that probably they were, but I cannot say positively whether they were or not. The question did not arise in any way.

24,686. No opium was served out to them, I suppose?—No, as far as I know.

24,687. In Afghanistan they would supply themselves with opium, I suppose?—Yes. In each regiment there is a regimental Bania, who supplies whatever they require. I do not know whether he gave opium or not, probably he did.

24,688. We have been told before that in the Afghanistan campaign they purchased for themselves at the regimental canteen?—I should think that probably they did.

24,689. Do you observe in your experience any change as to the number of persons who consume opium, or in the amount consumed?—I cannot say that I do.

24,690. (Mr. Mowbray.) You say that a few natives confess to the opium habit, but that a considerable number confess to alcohol drinking; do you think that that arises from any feeling that opium is more disgraceful than alcohol, or anything of that kind, or that there are more natives who take alcohol than there are natives who take opium?—I have no opportunity of forming an opinion. I should think that there are more natives generally—certainly on this side of India—who take alcohol than there are who take opium. My experience is that there is a great deal of alcohol drinking among the natives.

24,691. Do you attribute your remark that few natives confess to the opium habit to any feeling on their part that it is a disgraceful habit?—I cannot tell you. I think it is possible that they may consider it a disgraceful habit, but I have no knowledge either one way or the other about it.

24,692. (Mr. Haridas Voharidas.) I gather from what you have said that you think that the effects of alcohol are more injurious than those of opium?—Certainly.

24,693. Would you like to see some more restrictive measures in regard to alcohol than there are at present?—I should certainly like to see the habit of alcohol drinking diminished among my native friends.

24,694. Would you like to have those restrictions made in connexion with alcohol before taking any steps with regard to opium?—I think alcohol is more dangerous than opium eating, as far as my experience goes.

24,695. (Mr. Fanshawe.) Is opium given to infants among the well-to-do classes in Bombay?—Yes.

24,696. Do you think that in the case of those classes the chief reason for giving it is to keep the children quiet?—There are two reasons, and I believe that is the chief reason; but another is that some people believe that opium is beneficial.

24,697. The well-to-do classes would have no necessity, like the poorer classes, to keep their children quiet, because they would be able to have servants?—Yes; I know that there is a belief among some of the better classes that the use of opium from birth to two years of

The witness withdrew.

Brigade-Surgeon Lieutenant-Colonel J. A. MACONACHIE, M.D., M.R.C.P., called in and examined.

24,698. (Sir William Roberts.) You are, I believe, Ophthalmic Surgeon and Principal of Grant Medical College?—Yes.

24,699. Have you had any experience in regard to the effect of the opium habit on operations?—On persons about to subject themselves to operations.

24,700. Would you give us an account of your experience?—Having often heard of the supposed deleterious effects of the consumption of opium by natives of India, I, as an ophthalmic surgeon, having many operations to perform on elderly people, as for cataract, at an early period of my practice supposed that surgical operations on opium eaters must prove disastrous, and for several years in every case made minute inquiries as to the consumption of opium by patients about to undergo operation. Natives of Bombay were not so much given to opium as people from Kathiawar, Cutch, and other northern districts, and these in most cases used opium. The quantity, as a rule, was small—say one pice worth (about 7 grains) per day or two days, in pill. The people who used opium did not apparently differ in appearance from those not using opium, and so far as I could see it had no deleterious effects whatever. They recovered from the operations in exactly the same numbers as non-consumers, and were preferable patients to tobacco smokers, who in spite of all rules to the contrary will smoke tobacco in the hospital wards. For a number of years I have made no inquiries on the subject, as I came to the conclusion that the moderate consumer of opium received no more evil effect from it than the moderate consumer of tobacco from the latter drug. Immoderate consumers of both opium and tobacco suffer harm, the latter causing blindness and other affections of the nervous system, the former disorders, chiefly of the digestive organs.

24,701. How would you compare the use of alcohol with the use of opium?—As regards the use of alcohol and opium, I hold the same opinions as those who have expressed themselves strongly in favour of opium as compared with alcohol. The latter in the tropics, unless taken in very small quantities, is a most deleterious poison. Opium in large quantities is also, of course, highly objectionable, but less so than alcohol.

24,702. In your experience what have you found to be the reasons why people have taken up with the opium habit?—As to why people commence to take opium, it is not easy to give an answer; so in the same way it is difficult to say why people smoke tobacco. The reasons which a tobacco smoker can give for using this drug will probably hold good for opium in many cases. Undoubtedly both classes of people appear to find pleasure in consuming these substances, and opium undoubtedly is often consumed on account of various ailments in which it gives relief. Before coming to India, while practising as assistant to a surgeon near the Wash in Lincolnshire, a damp, low-lying, malarious district, I found that the labouring classes often suffered from ague, rheumatism, and bowel complaints, and the use of opium was very general. It appeared to be used mainly to ease the aches, pains, and shiverings so common among the people with a malarious taint, where the symptoms very frequently did not reach to the extent of causing regular ague. It was much cheaper than quinine, which cost at that time (1865) about 12s. an ounce, whereas opium cost about the same price per pound, and a small quantity of opium served the purpose required. If it be true that the contraction of the superficial blood vessels caused by the over-sensibility of the nerves in malarious people is prevented by opium, and the shivering quickly ceases, it is easy to understand why opium is used by such persons all over the world. It appears to me, then, that the energetic Europeans and Americans, as a whole, prefer tobacco as a stimulant and sedative, while phlegmatic Orientals prefer opium, and it will be just as easy by Act of Parliament to compel the Englishman to give up his tobacco as the native of India to give up his opium.

24,703. Have you had any personal experience of the effect of the opium habit in regard to malarious complaints?—Yes, while I was assistant to a medical practitioner in Lincolnshire.

24,704. I speak of India?—I have not much experience.

24,705. Reverting to your experience in Lincolnshire, did you observe that there was a tendency to the formation of the opium habit in that district, people

taking it occasionally, medicinally, for the pains and aches of malarial conditions?—There seemed to be a very large amount of opium consumed in the district, but as to your question I am not quite certain. I may mention that I was living in a small town of about 4,000 inhabitants. There were five medical men and five large chemists' shops. These chemists had no opportunity of making up prescriptions, and they made a living by selling opium; so that opium was sold in very large quantities to the labouring classes.

24,706. (Sir James Lyall.) I will read to you a letter which I have lately received from Mr. Thomas Stiles, aged 95, formerly an apothecary of Wisbech, and I will ask you whether you think that your experience in the Lincolnshire Fens confirms his account:—

21, St. Thomas' Road, Spalding,
12th October 1893.

SIR JAMES,

My friend Mr. Joe Calthrop has solicited me to write to you in compliance with the wishes of Miss Broadwood respecting the consumption of opium in this district and its effects on the health, &c. of those who indulged in the habit of taking it. There are but few men living who have had a better opportunity of acquiring a knowledge of the subject than myself, and I most cheerfully set about giving you the best information in my power. I am in my 96th year of age. I have lived in the Fens of Lincolnshire and Cambridgeshire all my life, in which the consumption of opium was at one time enormous, and at the same time ague most extensively prevailed. On the completion of my 15th year (1813) I commenced my apprenticeship at Wisbech, in the centre of the Fens of Cambridgeshire, with a surgeon in large practice, who, as common at that time, had a retail trade, and daily I supplied a vast number with either opium or laudanum.

In consequence of the undrained condition of the country ague was frequently succeeded by rheumatism, and Professor Miller, in an elaborate work entitled "Fenland Past and Present" supposes (and with much justice) that the old apothecaries administered opium to relieve the pains caused by those affections. Thus what was at first used simply as a medicine came in time to be habitually used as a stimulant. When the habit had taken deep root, the desire for the periodic dose became irresistible, and every consideration of home necessities was sacrificed. The amount of opium consumed in the commencement of the present century in this form was enormous, and it is surprising the quantity of laudanum which was taken with impunity, after being habituated to its use. During my apprenticeship (76 years ago) I served a miserable-looking old man (Tom Williamson) with an ounce and half of laudanum, which he swallowed in the presence of two medical men, who watched its effect, which was only to give him a comfortable nap. In 1826 I commenced practice near Spalding in the centre of the Fens of Lincolnshire. I also established a retail trade, and disposed of large quantities of opium and laudanum. I was 52 years in active practice, indeed, until I had reached my 80th year, and 10 years later, until I had reached my 90th year, I discharged the duties of Medical Officer of Health.

The following is the result of my experience. In proportion as a more perfect system of drainage had been effected, so did ague decrease.

I have explained that opium was at first administered to relieve the sufferings caused by ague and rheumatism. Under a more perfect system of drainage, by which the superabundant moisture of the soil was carried off, and its very surface brought into the highest state of fertility that it has so long ceased to emit malaria, and aided by the people being better fed, clothed, and housed than formerly, ague, once the horror of the Fens, has been so long eradicated that there must be a vast number of medical men who have been many years in practice and who have never seen a case of genuine intermittent fever. The senior druggists in this town (Spalding) assure me that the consumption of opium diminishes annually.

Was the life of the opium eater shortened, or did it create disease? During my professional career extending over a period of 62 years I cannot call to my remembrance that life has been shortened by the use of opium or its being the cause of disease.

Tom Williamson was upwards of 70 when I left Wisbech in 1818, and he lived several years afterwards.

Brig.-Surge.
Lt.-Col. J.
Maconachie
M.D.,
M.R.C.P.

12 Feb. 1894.

rig.-Surg.
-Col. J. A.
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M.D.,
V.R.C.P.
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Feb. 1894.

In my own practice I have known opium eaters who lived to old ages. Their lives were spent in a two-fold state, one of depression and another of excitability. In the earlier part of the day they were careworn and dejected, but give them a pill of opium and the system would be renovated, and those who lived by their own industry would do a better day's work than those who were not addicted to the habit. I have drawn up the best report I am able; if of any service to you I shall be amply repaid.

I am, Sir James,
Yours most respectfully,
THOMAS STILES, M.R.C.S.

—At the time I was there there was a great deal of malaria. I lived in a town called Holbeach, which was opposite the middle of the Wash, and there was a great deal of malaria and ague there. I was assistant to a surgeon who was a parish doctor, and attended the Union Workhouse Infirmary, so that I had a good opportunity of seeing the working classes. We had a great deal of ague. I remember that the expenditure on quinine was so great that I took to using arsenic in large quantities. We also introduced cheaper substances, such as cinchonine, with a view of saving expenditure on quinine.

24,707. I believe that part of the Fen district has been drained, and that part remains undrained?—These were drained. There were dykes or deep ditches; the country was under the level of the sea, so that at high water the water was all kept back by locks, and during the winter the whole country was under water. The fields could only be drained at low-water. The place where I lived was about six miles from the sea as the crow flies, and in that district it was very damp.

24,708. Mr. Stiles's experience was about Wisbech?—That is further on. Where I lived was right in the centre of the Wash.

The witness withdrew.

Surgeon Colonel H. Cook, M.D., called in and examined.

24,715. (Sir William Roberts.) You are Principal Medical Officer in the Nagpur district?—Yes.

24,716. What opportunities have you had of observing the effect of the opium habit on the natives of India?—I can only give a general opinion or answers on the subject, as it is one which has never until recently claimed my special attention, and never particularly obtruded itself on my notice.

24,717. You have been in the course of your service in Gujarat?—Yes.

24,718-19. What was your experience there as to the use of opium?—During a residence of several years in Gujarat it became known to me that opium was in frequent use among the natives of that part of India, and that its use was not confined to any particular section of the people, and that it was not only used by the adult population, but also given to young children for the purpose of keeping them quiet, and allowing the parents to follow their ordinary occupation. My personal knowledge of people addicted to the use of opium has been principally confined to prisoners in jail, who not infrequently stated on admission that they were in the habit of using the drug, and that if its stoppage were enforced they would get ill and be unable to work. As a matter of fact it was found in many of these cases that stoppage of the drug led to diarrhoea or pains in the limbs, and rendered the patient unfit for work, and in these cases it was necessary to give opium to a moderate extent and gradually diminish the quantity as time passed, until, in a variable time, the patient could do without the drug altogether. Not infrequently other medicinal treatment had to be used in conjunction with the opium. Others again, and these were those who only used small quantities of opium, could stand the total stoppage of the drug without any serious ill-effects. There were a good number of old and emaciated prisoners admitted, partly from want of proper food and partly perhaps from excessive use of opium; but how far the emaciation had been induced by opium or starvation I am unable to say. I have also observed in persons addicted to excessive use of opium a condition of mental torpor or decrepitude induced, which seemed to be clearly due to the abuse of opium, and I have occasionally noticed in the case of lunatic asylums under my charge that

24,709. (Sir William Roberts.) Broadly, your experience of what you saw in Lincolnshire corresponds with the experience of this very old practitioner who has written to Sir James Lyall?—Yes, to a very great extent. I never saw any particular harm from the opium these people took. They seemed to take it in quantities to suit their complaints. They suffered a good deal from aches and pains, and when the disease got so far as a bad attack of ague they came to the parish doctor.

24,710. (Mr. Mowbray.) Did you suppose that surgical operations on opium eaters would prove disastrous, from what you had heard of the consumption of opium by the natives of India, or from your experience in Lincolnshire?—From what I had read in missionary magazines and books of that sort. I had heard of the evil effects of opium upon natives of the tropics, and I thought it must be different from my experience with the natives of England. I was, therefore, always on my guard when operating upon elderly persons who had a history of opium eating.

24,711. (Mr. Haridas Veharidas.) Do I understand you to say that opium eating in India is as common as the use of tobacco in England?—I cannot say.

24,712. Do you think that giving up tobacco smoking is as difficult as giving up opium smoking?—I am not a tobacco smoker, but my friends who have given up tobacco seem to suffer as much as my acquaintances who take opium.

24,713. Is it your experience that the habit of opium eating enslaves a person, inasmuch as if he does not get it at the regular time he feels useless until he gets his dose?—I have not had much general experience of opium outside my hospital, and I cannot answer the question.

24,714. Opium is given for aches and pains and shiverings?—Yes, it relieves the pains for the time; it is a powerful anodyne.

opium is sometimes set down as a supposed cause of insanity, though, so far as my personal knowledge goes, I have never known insanity to be the result of opium alone, though it would appear to be frequently the result of indulgence in hemp preparations or alcohol in one form or another.

24,720. What is your general impression as to the effect of the moderate use of opium?—As to the moderate use of opium (and I think I may say that it to excess), I think that on the whole its use is beneficial, particularly to those who are ill-fed, badly clothed and housed, and have to work hard under all conditions of weather and season, and in the majority of cases no harm results from its use. I know the habit continued for years is not incompatible with good health, active mental powers, and longevity, and I am of opinion that the benefits derived from its use as a whole considerably exceed the injurious effects following its abuse.

24,721. I presume you speak exclusively of the natives of India?—Yes.

24,722. Have you any cases in which crime has been the result of the use of opium?—I have never known crime as a result of the use of opium, unless it has been deliberately used as a poison, and then it is the agent of a criminal and not the instigator to crime, and I have never seen an organic lesion in the course of a post-mortem examination which could be attributed to the habitual use of opium.

24,723. Has it struck you in your experience that for some reason or another the natives of India react towards opium very differently from the inhabitants of Europe?—I cannot say that I have had any experience of the use of opium among European people at all. I speak of its use in India.

24,724. You have occasionally, I presume, seen cases in which opium has been used in injurious excess?—Occasionally habitually used.

24,725. What were the facts that attracted your attention in these cases?—My experience of these cases where injurious effects have been observed has been principally among prisoners and people of that sort, who have been poor and ill-fed and probably com-

mitted some crime to get into jail. It is very difficult to say how far the result may be due to previous disease or anything else.

24,726. So that you scarcely express a very clear opinion as to the fact of the opium habit pursued to excess pure and simple?—I could not say.

24,727. (Mr. Pease.) You speak of the benefits derived from its use; I suppose you mean benefits of a medical or semi-medical character?—The popular idea is that it enables people to withstand the liability to malarious fevers, and enables them, as it undoubtedly does, to undergo considerable fatigue which they otherwise would not be able to do. I mean that it is beneficial in that way. It is not necessarily a medical use; it is dietetic rather than medical.

24,728. You would not advise a person in good health

The witness withdrew.

Surgeon-Major D. N. PARAKH called in and examined.

24,733. (Sir William Roberts.) You are surgeon to the Gokaldas Tejpal Hospital, Bombay?—Yes.

24,734. To what district or districts of the Presidency and to what races are your observations applicable?—My observations apply to the cities of Poona and Bombay, and are principally confined to Mahomedans and Gujarati Hindus. In my capacity as assistant civil surgeon of Poona in charge of the Sassoon Hospital, and also as surgeon in charge of the Gokaldas Tejpal Hospital, I have come across several opium eaters and a few opium-smokers. Most of these opium eaters were Mahomedan beggars and labourers and a few were Hindu beggars. In my private practice also at both these places I have met some opium eaters amongst the better classes of Hindus and Mahomedans, and in one or two cases they were Parsis and Eurasians.

24,735. Are there many consumers in Bombay?—The population of Bombay by the last census is said to be 821,764, and there are said to be 7,600 opium consumers. The proportion per mille of persons using it would then be 9.24.

24,736. What have you noticed as to the effect of the use of opium?—Moderate indulgence in the habit of eating opium, say to the extent of from 3 to 10 grains per day, which is the quantity, I am told, generally used by opium eaters, produces exhilaration of spirits, brilliancy of the eye, increased activity of the imagination—sometimes of the voluptuous kind—stimulation of the powers of conversation, increased nervous and mental energy, followed by a period of quiet repose and satisfaction, an agreeable languor, relief from any existing pains and aches, forgetfulness of mental troubles, and, lastly, quiet sleep. The habit makes the man more quiet and reserved, more fond of his own company and of self-communion, and more shy of mixing in society. The moral character is not affected beyond this. On the bodily functions the effects are equally harmless; there is a feeling of warmth owing to increased circulation, increased perspiration, a firm and elastic step, and diminished appetite; the eater under its influence keeps his fast with comfort. The habit enables the overworked and under-fed labourer or the beggar wandering in the streets to endure fatigue and privation; it relieves muscular rheumatic pains and neuralgic pains to which by reason of hard work and exposure he is specially predisposed. It retards peristaltic movement of the intestine, and so allows time for his food hurriedly taken, or taken under difficulties, or at irregular times, or under unfavourable circumstances, to be leisurely absorbed and assimilated. The only drawback is constipation and the craving for the dose when its effects have passed off.

24,737. Have you noticed the effect of using opium in injurious excess?—The abuse of opium continued over a long time may possibly produce degenerative changes in the brain and consequent deterioration of the moral and mental faculties, as the abuse of any other such powerful drug would produce; but I have not seen any cases to support this presumption. On the physical condition the effects vary according to race and individual idiosyncrasy. From slight gastric catarrh causing nausea and vomiting and loss of appetite, headache and constipation to diarrhoea,

to adopt the opium habit, would you?—No; I have never advised anyone to do so.

24,729. You would not think it a good thing for a young man in good health to commence the opium habit?—I never thought about it in that relation.

24,730. (Mr. Mowbray.) You say that until recently the subject never claimed your special attention. What is it that has recently called your attention to it?—The fact of this Commission having been appointed.

24,731. It is not anything which has come before you medically?—No; because recently it has been entirely out of my observation.

24,732. I presume I may take it from you that if the medical evils of opium had been as great as is sometimes alleged your attention would have been drawn to them before now?—They would have forced themselves on me long ago.

serious general malnutrition, emaciation, and exhaustion, there are met with several degrees of suffering. In considering the exhaustion and emaciation it must be borne in mind that the very diseases for the relief of which opium is often taken may have much to answer for them.

24,738. How is opium used by habitual users?—Opium is most often eaten by itself; sometimes it is mixed with saffron and bhang. I have very little experience of opium smokers. Very few of my hospital cases smoked opium. I should say that opium smoking was much more injurious than opium eating.

24,739. Is opium used as a prophylactic against malarial conditions?—Opium is said by the natives to be a prophylactic against diarrhoea, ague, and cholera. I know of instances in which it appeared to me that persons otherwise predisposed to malarious fevers escaped them because they were opium eaters. On many occasions when I asked opium eaters why they began the habit, they declared that it was to relieve aching of limbs, feelings of chilliness, and symptoms which are best expressed by the phrase "general malaise." Now these very symptoms are often the precursors of an attack of some forms of malarious fevers. There is no doubt in my mind, from my own experience, and the highest authorities in England bear me out, that the most certain preventive measure in times of cholera epidemics is to check the preliminary diarrhoea, and the best remedy to do that is opium; and no wonder, therefore, that natives have a belief in its prophylactic power against cholera.

24,740. What, according to your experience, has been the effect of the habitual use of opium by the natives of India?—The consequences of the use of opium as habitually indulged in by natives are not by any means as serious as those which follow the use of alcohol. The moderate alcohol drinker taking country liquor, if he takes it undiluted or slightly diluted for any length of time, lays the foundation of stomach or liver diseases or bowel complaints; if he takes it very much diluted he still injures his kidneys, and in both cases his brain, in the long run, suffers. However moderate he may be, provided he is a habitual drinker, he is a bad subject for the administration of chloroform, and for bearing surgical injuries and operations, and he easily succumbs when attacked by acute disease. He has not the consolation of the opium eater that, however bad his symptoms may be, cessation of his habit would enable him to regain his lost health. He suffers morally and mentally also; at first the moral sense, then the will, and lastly the intellect are slowly debased, and the man gradually becomes unfit for his duties in life. The habitual opium eater suffers comparatively much less bodily and mentally. Individuals addicted to the opium habit not only frequently retain full possession of their intellect, but have the most perfect co-ordination of thought and action. Witness the high-class Baniyas and Bhatias and Marwaris who take opium (as an Englishman would take a cigar to clear his brain) just at the time when they have to put forth the best efforts of their brains for successful business transactions; and they are undoubtedly at the present day the most enterprising and successful business men in Bombay. I have seen a few Mahomedan gentlemen of the most unimpeachable moral character and high

Surg.-Col.
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intellectual attainments take opium and retain those characteristics. I have never known opium eaters bear surgical operations or injuries badly; one Mahomedan, for instance, who had the most extensive and severe injuries during the recent Hindu-Mahomedan riots in Bombay, and who made the most remarkable recovery, was a confirmed opium eater. If alcohol is taken in excess, and large doses are taken for a long time, the man would either get delirium tremens and die; or if he survives he may have stomach, liver, heart, lung, brain, or spinal-cord diseases, with well-marked and serious structural alterations in all these organs, which would shorten his life and make it miserable and useless. Leaving off the alcoholic habit may prevent further mischief, but would never allow the previous organic mischief to be repaired. With the native opium eater who eats it to excess, tolerance increases with increasing doses, and very soon excessive doses are taken with impunity as far as immediate danger to life is concerned. The worst effects seen are obstinate constipation alternating with diarrhoea and emaciation. In some of these cases of emaciation that I had under observation at the hospital it was very difficult for me to decide as to how much of the emaciation was due to the chronic diarrhoea, or dysentery, or chronic bronchitis, or phthisis, for which the opium was habitually taken, and how much to the opium itself. The effects on the brain of excessive alcoholic indulgence are very serious indeed, and the man often ends his life in a lunatic asylum. Some of the worst behaved and most troublesome hospital patients are alcoholics. The alcoholic is dangerous both to himself and to society, as he may commit the most frightful crimes. The worst opium eaters never give any trouble in the hospital, and very many of them would not be known to be such, but for their asking for their opium supply, which is abruptly stopped on admission. I have never seen cases of insanity due to opium eating, and never had to give evidence in courts of law about the responsibility of opium eaters in cases of crime. The worst mental effects I have seen are a dulness of intellect, habitual drowsiness, and secretive habits. The worst troubles, however, of the nervous system in the opium eater are chiefly functional and of a transitory character, and if under proper medical advice the habit is stopped, they disappear, leaving the man's organs intact, and their functions but very slightly, if at all, impaired.

24,741. Have you had any post-mortem examinations of confirmed opium users?—I have had very few opportunities of making post-mortem examinations on the bodies of opium eaters. As far as I remember, I failed to detect any organic lesion in their organs. Even in cases of deaths from opium poisoning nothing beyond hyperæmia of the brain and serous effusions in the ventricles and congestion of the lungs is found.

24,742. What do you regard as one of the most important drawbacks to the opium habit?—An objectionable feature in the case of an opium eater, whether moderate or excessive, is that a condition of body and mind is brought about by the habit by which the ordinary functions of life are properly performed only if the drug is regularly taken; if opium is withdrawn suddenly, apparently dangerous symptoms come on, such as aches, pains, yawnings, shiverings, great mental and physical depression, nausea, vomiting, and even diarrhoea, and exhaustion. I said "apparently" advisedly, for all these symptoms may disappear either by the administration of the drug or by giving other medical stimulants, strychnia, &c. As the habitués are alarmed by these symptoms it is very difficult for them, unaided, to leave off the habit. I found it difficult in many cases to persuade them to stop the habit whilst under my care.

24,743. Would prohibition of the growth of poppies and the suppression of the opium habit lead in your opinion to the taking of other stimulants instead?—As to whether the cessation of the habit leads the opium eater to seek the effects he wants in other drugs or in alcohol, I cannot say much from experience. I know that opium eaters begin to take opium either because they have some chronic disease causing pain, or have a belief in its efficacy as a prophylactic, or they take it as a stimulant either to stimulate their mental faculties or to increase their bodily powers of endurance during severe exertion or hunger and starvation, or to have increased capacity for sexual pleasure; I know that opium is given to infants so that they may not cry and suffer the pangs of hunger or thirst during their mothers' absence when they are out on work in the

fields; and, lastly, we all know that amongst mankind there is a strong and universal craving for something that would, at the same time that it excites and stimulates, make one forget the troubles of life. Now if all these persons are deprived of their relief or enjoyment, I have no doubt they would have recourse to alcohol or cannabis Indica or other drugs.

24,744. According to your experience are the mental faculties impaired by the moderate use of opium?—As I mentioned before, the mental faculties are not impaired by moderate doses and very slightly by excessive doses, and so I consider an opium eater is quite able to conduct his business successfully.

24,745. Would you like to make any further observations with regard to the use of opium?—I may mention that my observations of the effects of opium apply to intelligent patients, some of them people of means and refinement in private practice, and to a few in hospital practice. The opinions expressed by me are founded on my own experience. They differ from the opinions expressed in English medical books written by well-known authorities; but in judging between the two opinions it must be remembered (1) that there is a great difference between Europeans and natives in the tolerance of opium; I have known Europeans suffer severely from the effects of doses which would not produce any effects on a native; I have known Europeans under the smallest doses of opium which would not affect at all, or at most produce quiet sleep, in native babies not previously accustomed to "bala goli"; (2) that when opium is taken in Europe it is taken either in great excess or in very objectionable forms, such as the hypodermic injection of morphia; (3) that there it is taken very often because the alcoholic habit is either broken off, or because after indulging in alcohol the depressing effects of it are sought to be counteracted by taking opium. The evil results are thus the combined results of alcohol and opium; (4) that the habit being a secret habit in Europe it is much more likely to be excessive. In India, particularly in some places, every one knows every one who takes opium and how much; it is offered as a glass of wine is offered, and the publicity is a check to overdosing. I was for two years in charge of the Obstetric Hospital in Bombay and for upwards of two years in charge of the Obstetric Department of the Sassoon Hospital, Poona, and I do not remember having met a single case of abortion or sterility caused by the opium habit.

24,746. I think you are, yourself, a native of India?—Yes, I am a Parsi.

24,747. Could you say that your acquaintance with the domestic life of Hindus and Mahomedans would be sufficiently intimate to enable you speak with authority in regard to the use of opium in their home life?—It is not sufficiently intimate. All my experience, as I have said, is derived from a few private patients and a few hospital patients.

24,748. (Mr. Pease.) Can you tell us how you obtained these statistics with regard to the number of opium eaters in Bombay?—I obtained them from an official source.

24,749. Has there been a census taken of the persons who consume opium?—Not that I know of.

24,750. How could any official return give the numbers?—I asked for information on the subject and I got it. I do not, myself, know how many opium eaters there are in Bombay.

24,751. Will you tell us the source from which you obtained these official figures?—Am I bound to mention it?

24,752. If you have reasons of your own, certainly not?—It was privately obtained.

24,753. (Chairman.) Have you reason to believe that these figures are tolerably exact?—I have every reason to believe that they are exact.

24,754. (Sir William Roberts.) But you could not tell whether they were obtained by any form of enumeration of opium eaters or by some estimate of the quantity?—I cannot tell how they were obtained. I only asked for the information because I did not know anything about it. I did not know how many opium eaters there are in Bombay. I asked for the information from a source where I thought I could obtain it.

24,755. (Mr. Pease.) You might, perhaps, be able to speak privately to the person from whom you obtained the information and ascertain whether it is possible to

put before us the way in which the figures were obtained?—I will ask the gentleman who supplied me with the information.

24,756. Do you think there is a difference of tolerance between a European and a native of the same age and same weight?—I think there is.

24,757. You think that there is a tolerance of the native and not of the European?—Yes; one bears the same dose much better than the other.

24,758. Have you, in your practice, met with instances of babies being injured in health or having lost their lives through doses of opium?—I have never met with cases where they were injured or killed by doses that are generally given to infants.

24,759. Have you known cases in which they have suffered from over doses?—By accident children have taken opium when it was in the way; in that way I may have met with a case of opium poisoning.

24,760. Would you say definitely whether you have?—I do not remember; but I have never met with any injurious effects from the usual way in which opium is given to infants.

24,761. (Mr. Haridas Vekaridas.) Your remarks about opium are applicable only to the limited portion of the population which you mention—less than 1 per cent.?—Yes.

24,762. (Mr. Fanshawe.) It has been stated by Dr. Arnott that opium is not given to infants among Parsis; do you agree with the correctness of that statement?—Yes; I have never met with cases, but I have heard of cases where Parsi infants have been dosed with opium.

The witness withdrew.

Surgeon-Major H. W. B. Boyd, F.R.C.S.I., called in and examined.

24,769. (Sir William Roberts.) You are Superintendent of the Lunatic Asylum, Colaba?—Yes.

24,770. To what district or districts of the Presidency and to what races are your observations applicable?—My observations are applicable to Bombay city as well as to the Dharwar, Satara, and Khandesh collectorates in the Bombay Presidency.

24,771. What is your estimate of the extent to which opium is used among these populations?—I believe the use of opium is confined to from one to two per cent. of the population of these districts. In the city of Bombay the proportion is also one or two per mille, and is confined principally to people from Upper India and China, though a good many Hindus and Mussalmans of Bombay use the drug.

24,772. Of course in that computation you exclude the giving of opium to infants; you mean habitual users?—I refer to the habitual consumers of opium.

24,773. And your estimates are based upon the total population, not merely on adult males?—On the total population.

24,774. What has been your experience of the effects of the opium habit?—I do not think its moderate use has any appreciable effect in the moral or physical condition of the user, and I do not think that it conduces to crime or insanity.

24,775. What experience have you had of the abuses of the opium habit?—I have no knowledge of its abuse, and have only met two cases where it was taken in large doses, and in these cases the users were strong, healthy men, accustomed to lift boxes weighing 180 lbs. and carrying them from place to place.

24,776. What are the methods of consuming opium that you have observed?—There are four methods of consumption ordinarily practised, viz., crude opium; 2nd, by smoking "chaudal"; 3rd, by smoking "madak"; and 4th, by drinking "kasumbha." The effects of each of these are much the same, only that by smoking the effect of the drug acts quicker than crude opium when it is taken by the mouth. Crude opium is taken in the form of pill. It acts when taken in moderation, 1st, as a stimulant; and 2nd, as narcotic, anodyne, and antispasmodic, operating chiefly through the cerebro-spinal system. It tends to diminish the secretions except that of the skin, which it increases. In over-doses it is poisonous.

24,777. Do you know anything about the use of opium in malarious districts?—I have heard of its

24,763. The practice is not common?—It is not common.

24,764. Could you, as a Parsi yourself, explain the reason for that difference in practice between the Parsis and the other races amongst which they are living?—Parsis, if their infants have ailments, are in the habit of consulting medical men more than other races; that may be one reason. Then there are no labouring classes among the Parsis, and there is no occasion for a mother to give opium to a child when she goes to do her work in the fields; that may be another reason.

24,765. Do you know any other reason for their not giving opium to infants?—I do not think there is any other reason; I cannot think of any other. Of course in the case of adults, they can take alcohol; there is no occasion for Parsi adults to take opium.

24,766. Do you think there is any connexion with race in this different mode of treating infants?—Not that I know of.

24,767. (Sir James Lyall.) One or two Indian witnesses have told us that according to indigenous systems of medicine, opium is thought to be suited to persons of cold or phlegmatic temperament and not to persons of hot-blooded temperament; is it not the general opinion that Europeans are more hot-blooded in constitution than natives of India are?—Yes.

24,768. Do you think that that might be some explanation of the fact that you have observed that a small dose of opium, which would have no injurious effect on a native of India, has sometimes an injurious effect on a European?—That may be a reason, though I am not quite prepared to say that it is.

being taken as a prophylactic in malarial districts, especially in Gujarat, where I have heard it is regularly taken in small doses once daily in the morning by the poorer classes; but I have no personal knowledge of its being so used. I have reason to believe that in cholera epidemics it is frequently used to ward off an attack, and to act as an astringent in premonitory diarrhoea.

24,778. Does the habitual use of opium by the natives of India lead to injury?—No. The habitual moderate consumption of opium is harmless. It leads to no organic changes in the system. It is a luxury, and is not followed by consequences as serious as those which follow the habitual consumption of alcohol. In moderate doses opium is stimulant and sedative; alcohol is more stimulant and irritating to the stomach and liver, and produces a greater reaction. In excess, opium produces narcosis and stupor, but does not produce any organic disease or pathological change in the system; whereas alcohol in excess produces delirium, organic changes, diseases of the liver and nervous system, delirium tremens, and hardening of the surface of the brain.

24,779. Have you anything to say with regard to post-mortem appearances in opium eaters?—No post-mortems have been made by me during the time I have acted as Superintendent in this Asylum, as no opium case died here during that time. I have never known any pathological change found on post-mortems of opium eaters, nor have I heard of such changes from others.

24,780. It is a difficult habit to give it up, is it not?—It can be given up quite easily by those who take it in moderation, but those who are weak-minded find it difficult, and those who take it to alleviate disease, as well as those who consume it to excess. By the latter it can only be given up slowly and by decreasing the dose very gradually. Except where given up slowly, there is a great liability to alcohol or hemp being substituted.

24,781. What effect has the use of opium on the mental faculties?—In moderate doses the habitual use seems to sharpen the intellect and make the consumer work harder and bear fatigue better. It is also said to lessen the appetite and enable the consumer to do with less food. It does not interfere with the consumer's ability to conduct his business successfully, but quite the contrary. I have no knowledge of it in excessive doses, except in two cases.

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24,782. Have you any other observations that you would like to make?—My experience has been 17 years in India, 3½ of which were in regimental employment, and 13 in civil, having been in charge of the Dhulia Jail as superintendent for about 7 years. I have also visited the Bombay opium smoking clubs, and I have not seen a single case which would leave me to believe that the opium used as it is in these clubs has acted injuriously. I have also examined two men who eat the opium in very large quantities. One is Mahadeo Raulu Male. He comes from Khandalgaum, Poona zilla, age 40, married, with two children. He takes about 25 grains of opium a day. He is strong and well built, and does a lot of work. The other is Khunjlall Balloo, aged 50 years, married, two children. He is well built and strong. He takes 30 grains morning and evening. Both these men are employed in the the opium godown, where they lift and carry boxes of from 180 to 200 lbs. all day. They show no signs of deterioration and no ill results.

24,783. You have been for the last three years superintendent of the Asylum of Kolaba?—Yes, and I was superintendent for seven years of the Dhulia Jail.

24,784. Is the Kolaba Asylum a large one?—The average number of inmates is 285.

24,785. They are drawn from the people of this neighbourhood?—Principally from Bombay and the surrounding country.

24,786. Have you been able to trace opium as the cause of insanity?—No. In the 11 years from 1883 to 1893 we have had only three cases in which opium was put down as the probable cause, against 55 from spirit drinking and 103 from hemp drugs. In seven cases the certified medical officer said that the cause was unknown. In one case the cause was put down to ganja and opium combined. In one case I could not ascertain the cause, as the man was sent in 1886, long before I was attached to the Asylum, to Ratnagiri Asylum. In one case only the certifying officer put down opium as the cause.

24,787. I understand that the conviction has grown in your mind that, after all your experience, opium cannot be reckoned as an efficient cause of insanity?—Not at all. I have come to a very strong conclusion about it. I do not think that opium has ever produced or will ever produce insanity; that is my very strong opinion. It may, in large doses, produce hallucination for a short time, but never insanity of any form.

24,788. Has it been used in the treatment of insane persons amongst the natives of India?—It is frequently used in cases of mania; in fact, it is one of our best remedies in cases of acute mania.

24,789. I suppose you have no comparative experience with regard to the use of opium on the natives of India and on Europeans, as far as insanity is concerned?—I think that in cases of acute mania and many other forms opium is very beneficial, but the dose has to be larger when given to a native. The toxic effects are more easily produced by the same dose in a European than in a native.

24,790. Have you any further remarks that you would like to make on the same part of the subject?—I think not, except that I brought the records of two cases here.

24,791. (Mr. Pease.) You would use opium in acute mania; do you use the crude opium or subcutaneous injections?—Subcutaneous injections generally; we use morphia subcutaneously where we cannot get the patient to swallow medicine by the mouth.

24,792. Otherwise you give it by the mouth?—Yes.

The witness withdrew.

Mr. J. MacNABB CAMPBELL, C.I.E., called in and examined.

24,808. (Chairman.) What is your position?—I am collector of customs, land revenue and excise in Bombay.

24,809. What is your experience as regards the consumption of opium by the different races of people in the districts in which you are personally acquainted?—The districts in which I have served are, besides the town and island of Bombay, the Panch Mahals with Rewa Kantha in Gujarat, Khandesh in the Deccan, Bijapur and Belgaum in the Southern Maratha country, and Kolaba and Thana in the Konkan. So far as my acquaintance goes in none of these portions of

24,793. Either laudanum or crude opium?—Laudanum or crude opium, or Batley's solution, as we think best.

24,794. You do not distinguish between the effects of the two forms?—No.

24,795. What is the source from which you obtain your per-centage—one or two per cent. of the population?—From general inquiries amongst the population, amongst my own subordinates, amongst practitioners, and amongst my own patients. It is only a personal opinion that I have given. It is a very general inquiry.

24,796. What was the class of persons from whom you heard that opium is taken as a prophylactic in Gujarat?—From hospital assistants who have served there and from an apothecary, as well as from my own knowledge while I was in Rajkot with my regiment.

24,797. May I gather that you are opposed to the habitual use of opium and alcohol, that you think the consequences of opium consumption are not so serious as those which follow the habitual consumption of alcohol?—I think the habitual moderate use of opium has not the slightest effect on the system or on the mind, morally or otherwise. The habitual moderate consumption is, in my opinion, utterly harmless. It is a luxury and indulged in as such. It is taken by natives for many things, for pains, and as a prophylactic to ward off any fatigue. It assists them in very hard work.

24,798. You would view it as a bad habit for a person in health—a habit from which he could not easily free himself?—The opium habit is one that I know of my own personal knowledge men have given up. I do not look upon the habit as worse than excessive eating, drinking, or excessive smoking. It is simply in almost all these cases a habit.

24,799. You say that it enables the consumer to do without food; I suppose you mean temporarily?—Of course.

24,800. It could not supply the place of nourishment?—No; but as long as the man takes opium he will be able to do with a smaller quantity of food than the man who takes no opium and goes through the same amount of physical labour.

24,801. Much in the same way as a tobacco smoker often says that he can do without his meal if he can have his pipe?—Possibly so.

24,802. What class of people did you see in the Bombay opium club?—Some of them were weavers, some were men working in the Government Dockyard, some in the Prince's Dock, some were Hindus, and some Musalmans.

24,803. Do you think they were men of good characters?—I could not judge of it in so short a time, but they appeared to be quiet men, very happy, and enjoying themselves thoroughly.

24,804. I suppose the poppy might have the effect of making them quiet?—They were very happy and contented. It has a soothing and sedative effect on them. None of them appeared to be drunk from the effects, or delirious, or anything of that sort.

24,805. (Mr. Fanshawe.) You have been Civil Surgeon in Khandesh for seven years?—Yes.

24,806. You have a large number of Bhils in that district?—A large number.

24,807. Can you tell me whether the habit of eating opium is at all common among the Bhils?—I cannot remember at the present moment.

Western India is the use of opium abused. No crime can be traced to opium, no general failure of health or of mental or bodily vigour is due to the use of the drug. The only district where instances of the excessive use of opium have come under my notice were in the Panch Mahals and Rewa Kantha. In that district excessive fondness for opium made one native officer of the gentry emaciated, weak, and uncertain. These usual. Except the members of certain of the small

lawless classes of ascetics no people, so far as I am aware, can as a body be said to suffer from taking opium. On the contrary, in the west of the Panch Mahals where, as in the neighbouring district of Kaira, the moderate use of opium by certain of the cultivators is usual, it is notable that the Lewa and Kadwa Kunbis, the class of cultivators who take regular and moderate doses of opium, are not only the most vigorous and best nurtured class in the district but are among the most orderly and skilful cultivators of Western India. In Bombay city Marwaris, North Indian Hindus and Musalmans, and the Cutch and Kathiawar Memons, Khojas, Bhatias, and Lavanais are the chief users of opium. I know of no case of Gujarati, Marwari, or Parsi Hindus being made less energetic and vigorous by the use of opium. Musalman embroiderers and other craftsmen occasionally show signs of the excessive use of the drug. They are the exception. And in almost no case does the injury done by the use of opium go so far as to interfere with the regular and successful management of a trade or craft. Over 20 years' residence has convinced me that there is no opium question in the Bombay Presidency.

24,810. What is your experience with regard to the effect of the consumption of opium on the moral and physical condition of the people?—Very exceptional cases apart, judging by the classes who use opium in Gujarat and in Bombay city, the result of the moderate use of opium seems, on the whole, advantageous both physically and morally in the broad sense of aiding cheerfulness and evenness of temper.

24,811. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes and as to their willingness to bear in whole or in part the cost of prohibitive measures?—Except a few enthusiasts or sentimentalists I know no natives of India who take exception to the present system of supplying and controlling the use of opium. No intelligent native of India with whom I am acquainted would fail to regard with anger and dismay any attempt to levy fresh taxation to make up the loss of revenue sacrificed to the prohibition of the use of opium. If such a suggestion is made the mass of the people will say, as the people of Gujarat are already saying, "What has come over the English?" The tax upon opium is in no sense an unpopular tax. The opium revenue is considered one of the most suitable and least objectionable forms of taxation. The few natives who I have been told favour the sacrifice of revenue have been either enthusiasts whose opinion on such a matter seems to me worthless or political schemers whose judgment is warped by the hope of private profit or of class aggrandisement.

24,812. Should in your opinion the sale of opium in British India be prohibited except for medical purposes?—I see no reason why the sale of opium in British India should be prohibited. I look upon opium as a gift and a gain to the people at large. In Western India the proportion of evil which the excessive use of opium causes is, I am satisfied, trifling compared to the good its moderate use does to health and spirits and the happiness and contentment it brings to thousands of hardworked and dreary lives. Nor would the prohibition of opium remove the proportion of evil its present excessive use causes. Even in the case of the landed gentry, some of whom in North Gujarat and in Kathiawar use opium to excess, the prohibition of opium would do them little good. In a certain number of the landed gentry their idle sluggish life calls for excitement. If opium is barred they will drink liqueurs or take to decoctions of dhatura or other powerful and poisonous stimulants.

24,813. Supposing total prohibition to be impracticable, can you suggest any change in the system at present followed for regulating and restricting the opium traffic and for raising a revenue therefrom?—I can imagine no less objectionable or more suitable or profitable source of revenue than the excise on opium. To rob India of its opium revenue seems to me a wrong to the people little short of a crime. Even if this sacrifice of revenue was enforced by prohibiting the sale of opium in British territory I believe the scheme would fail in its object. It seems to me likely that in Western India the sacrifice of revenue would mean the increase not the diminution of the use of the drug. If in British territory alone the use of opium is prohibited or more closely restricted the growth of the poppy will increase in Native States. No funds will be available to maintain the present opium police

or otherwise to prevent smuggling. In all British territory bordering on poppy-growing States the drug will be cheaper and the use more general than at present. It may be said that the way of escape from this danger has been already indicated. Prevent the growth of the poppy in Native States and the prohibition of the use of opium in British territory must mean a reduction not an increase in the use of the drug. Three difficulties face this suggestion:—(a.) In none but the smaller and less independent Native States can the growth of the poppy be prevented. (b.) No considerable restriction on the growth of the poppy in Native States can be enforced except by the expenditure of ruinous compensation. (c.) Even if the local growth of the poppy is prevented or greatly restricted, foreign illicit opium will find its way from the sea-board all over Western India. Within the last 10 years arrangements have been introduced into the States of Gujarat with the object of putting down smuggling by bringing the whole supply of opium under the supervision of Government. In only a few of the States affected was the poppy grown. In certain of the smaller States the growth of the poppy was prohibited. But, though this exception seriously damaged the efficiency and completeness of the settlement, prohibition was not attempted in Baroda. Baroda continues to grow and to make opium. If, though extremely desirable, prohibition proved impossible in Baroda, how can it be attempted in Central Indian or other first-class States? Again, in any of the States which make as well as use opium no considerable restriction on the growth of the poppy or on the making of opium can be introduced without lavish compensation. The basis of compensation in the Gujarat States was the average State revenue from the local consumption of opium during the 10 preceding years. The feasibility of this settlement in no way implies the feasibility of a proposal to prohibit or to restrict the growth of the poppy in States where the poppy is a profitable crop. First the land revenue from one of the best paying of crops would have to be made good as well as the very large revenue from the export of opium. Compensation might also fairly be claimed on the ground of the unpopularity and disaffection which any severe restriction on the growth of the poppy would arouse. Additional police or troops would be required to prevent disturbance; and two unpopular burdensome and probably corrupt forces would have to be organised, one to move from village to village to prevent the growth of the poppy or to destroy growing crops, the other harassing travellers and pestering lines of communication nominally in search of the illicit exportation of the local drug. So far as my experience goes no native ruler who had the interests of his people at heart would consent, nor would any responsible Government agent recommend such loss, vexation, and misery as would be the result of the prohibition, or even of the extreme restriction, of the making of opium in any of the larger States where the poppy is now a gainful crop. (c.) Even if the making of local opium was stopped foreign opium would take its place. To prevent the smuggling of opium by sea is a task of extreme difficulty. Only a small percentage of the articles or packages that pass through the Customs House can be examined. Even with trustworthy information effective measures to prevent sea smuggling are most difficult to enforce. To search suspected boats, baggage, and passengers, if not impossible, is at once so grievous an interference with trade and so distasteful a duty that it can be attempted only under circumstances of special importance. A considerable amount of Egyptian opium comes secretly into Bombay through Bohra and other firms of wealthy Arabian merchants. To prevent this importation is practically impossible. Egyptian opium is eaten in many wealthy up country Musalman families. For several years past no instance of the seizure of Egyptian opium in the Customs House is on record. Considerable quantities of Persian opium come by sea into Bombay. The bulk of the Moghals or Persian Musalmans in Bombay city eat opium. Almost none of them use any opium except the Persian drug. Nor is its use confined to Moghals. For eating though not for smoking almost all rich Musalmans prefer the Persian to the Indian drug. This is known to the officers of the Opium Department. Schemes for detecting the smuggling of Persian opium receive careful attention. The success of these devices is of the smallest. Most of the opium is brought by horse dealers and their men. The men wear loose clothing, they carry bulky bundles of horse rugs, along with them are boxes and bags with grain,

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spices, and drugs. At landing the horses are nervous or can easily be made nervous. It is difficult if not impossible to insist on a search that may cause a fight or a stampede among the notoriously quarrelsome Persian horses. At the stables search is little less hopeless. In most stables there are over a hundred men. The arrival of an opium officer is at once known. The information passes by signs round the stables and contraband opium is secreted. If the difficulties in Bombay are so serious when the gain from, and the temptation to, import illicit opium are moderate; when the opium revenue supplies an efficient staff of detectives to keep a watch on smuggling; and when the disposal of illicit opium involves time and risk, what will be the state of things when on the one hand the prohibition or extreme restriction of the local drug has so greatly increased the demand for foreign opium that its prompt and easy disposal is secured, and when on the other hand the sacrifice of the opium revenue has destroyed the means of maintaining a detective police? It may be argued that part at least of this picture is fanciful since the necessity of a stronger preventive service will be admitted and an efficient police is sure to be provided. So far as experience is a guide, if the opium revenue is sacrificed not one opium policeman will continue to be employed. Even supposing that the new opium arrangements run counter to experience, even if this double financial wrong is perpetuated, and to the destruction of revenue is to be added such waste on special police charges as would suffice to make opium smuggling difficult in Bombay, even then the import of foreign opium is by no means stopped. The result will be to divert the opium traffic from Bombay to its old headquarters in the Portuguese ports of Goa, Daman, and Diu. Or, should special arrangements with the Portuguese be concluded, the illicit traffic in opium will pass to the smugglers' Paradise, the so-called foreign Indian ports of Kathiawar and Cutch. These ports which have no British Customs House, not even a British Customs officer, are gradually being connected by rail with the entire area of inland India. Last year the attempt was made to evade the imperial import duty on kerosine by landing a cargo at one of the foreign Kathiawar ports and passing it inland by rail. The size of the kerosine cases prevented this scheme from succeeding. With opium such a venture would almost certainly prove a success. If the supply of Indian opium was seriously restricted, Persian, Egyptian, and doubtless in a few years, Chinese opium would pass inland through many ports on the western coast of India. These ports will also play a leading part in the confusion that must result from any prohibition or excessive restriction in British districts whether or not accompanied by any nominal prohibition or extreme restriction in the Central Indian States. The fortunes formerly made by the illicit export of Malwa opium to China through Daman and Diu are not forgotten. With such fatal facilities for shipment no one who knows the enterprise and ingenuity of the Marwari and the Bhatia can doubt that, in spite of severe restriction or nominal prohibition in poppy-growing States, a way will be found for the large and gainful export of illicit opium. With the present up-country arrangements for the supply of opium I have no fault to find. They secure a considerable revenue, maintain an efficient police, make smuggling difficult, and provide for consumers a convenient and sufficient supply of pure and wholesome opium. Liberal compensation has removed from most of the local Chiefs the temptation to favour illicit traffic. And the sufficient supply of the class of drug that is in demand secures the contentment of the local consumer and prevents illicit competition passing beyond moderate bounds. My acquaintance with the city and island of Bombay increasingly impresses me with the difficulty of preventing opium smuggling. This is in no way due to the backwardness either of Government or of the farmer in furnishing a sufficient force of detective or other police. The difficulties are inherent in Bombay, in its immense traffic, its huge houses, its numbers of trained and skilful smugglers. If the difficulties in the way of preventing smuggling are so serious when the price of opium is not excessive and when care is taken that consumers have a wholesome, suitable, and sufficient supply, I am satisfied that any attempt to prohibit or even grievously to restrict the use of licit opium would, in Bombay, result in the complete breakdown of control over smuggling. Apart from the loss of revenue, I am satisfied that the withdrawal of Government control from the opium trade would be a

serious evil. The enforcement of suitable and necessary restrictions on the use of the drug would cease. What is worse the guarantee that the drug used is pure and wholesome would be at an end. To any one who knows the Bombay drug market the conviction amounts to certainty that if Government supervision is withdrawn the bulk of the illicit opium supplied to consumers will be poisoned by adulteration. My dread of the evil of withdrawing Government supervision is not speculative. The last six months have proved the dread to be well founded. In 1892, in deference to the mistaken and faint-hearted scruple that in the eyes of the people of India such duties discredit Government, the supervision of opium smoking-houses was withdrawn. The result has been that instead of about 20 licensed houses, of which the inmates were under surveillance, where stated hours were enforced, where none but good and wholesome opium was obtained, over 150 clubs have been opened, unhampered by rules as to hours or behaviour, and doubtless using large quantities of illicit and more or less adulterated opium. When I consider that it is suggested that arrangements so profitable, wholesome, and sensible as the present opium system should be swept away in favour of a scheme which implies ruinous loss of indispensable revenue, lavish waste on compensation and police, no probable reduction in the quantity and a grievous decline in the quality of the opium consumed, I can only in amazement echo the Gujarat cry, "What has come over the English?"

24,814. (Mr. Mowbray.) You have referred to the closing of the opium smoking-houses in 1892; you do not appear to consider that that has been a success?—Since my answers were written I have collected some further figures on the subject of opium smoking. These figures seem to show that since the closing of the licensed smoking-houses the number of smokers has increased. The number of smoking places has risen from 20 to 150, and the question arises, What increase does this represent in the number of smokers? In one of these clubs about 75 people assemble; in several there are about 40. Almost none have fewer than 10 members. An average of 15 would perhaps be fairly correct. Formerly between 700 and 800 men smoked in the licensed houses, but now, so far as I can ascertain, about 2,250 or three times as many smoke in clubs and private houses.

24,815. I do not quite understand why the fact of houses not being licensed has tended to increase the number of people who frequent them?—Because the private smoking-houses or clubs are in some respects more convenient than the licensed houses. Private houses are under no restrictions as to hours or as to behaviour; they are as independent as other clubs. No opium officers can go into these clubs unless he has a suspicion that illicit opium is being sold, or that the rules are otherwise infringed.

24,816. Have you taken any steps to interfere with any of these houses, and if so, with what result?—We took what we considered a strong case before the second police magistrate. He said we had no right to enter private smoking-houses unless we had a strong suspicion that some breach of the rules was being committed.

24,817. What was the technical offence which you tried to establish?—It was possession of more than two tolas of opium, and also selling illicit opium.

24,818. You mean selling opium without a licence?—The information we had was that the opium being used was illicit opium. We also wished to ascertain whether the possession of more than two tolas belonging to the members by the manager of a club was an infringement of the 2 tola rule. The manager of an opium smoking-club is not allowed to sell opium. If he sells opium or chandu it is an offence. The manager may commit one of two offences. He may use illicit opium, or he may sell opium in some form or other.

24,819. Is there any general prohibition against the sale of chandu and madak in the Bombay Presidency apart from selling it on the premises where it is smoked?—If a man buys licit opium that has paid duty he can use it in any form he chooses. There is no interference with him; he can eat it or smoke it in his own house.

24,820. Can people buy chandu and madak now at an ordinary opium shop in Bombay?—No, they cannot. They can only buy dry opium.

24,821. If people want to smoke chandu and madak they must buy it in the form of dry opium and manu-

facture it themselves, or get it manufactured?—That is so. They ought not, of course, to buy illicit opium, but, as far as I can make out, a large proportion of what is smoked is illicit opium.

24,822. What do you mean by illicit opium?—Opium that has not paid duty, brought clandestinely down from Malwa or Gujarat, or smuggled from Persia.

24,823. You consider that there is a large amount of that at present?—A very large amount. The amount of illicit opium which is at present supposed to be smoked, judging by the character of the men who buy it, is put down at 1,150 lbs. during the last five months. It is five months since the rule closing the licensed smoking-houses has been introduced. The entire sales during the five months before the chandu and madak contract was stopped were 1,900 lbs., so that the difference between 1,150 lbs. and 1,900 lbs. is apparently due to increased smuggling, since, so far as we can judge, the amount of smoking has meanwhile increased.

24,824. You mean that there has been a falling off in the licit sales?—Formerly there were two classes of sales—sales of dry opium and sales of opium to be made into chandu. Formerly the right to sell chandu and madak for consumption in the licensed shops was the subject of a separate contract. The total decrease in the two items of dry and chandu sales in the last five months compared with the corresponding sales in the five months before the chandu contract was stopped is from 7,400 lbs. to 5,900 lbs.

24,825. Is it your opinion that that does not mean a real reduction in the consumption, but that the place of licit opium, which was previously used, has been supplied by the illicit opium?—Yes; because during the same time the number of smokers has increased. According to the calculation which I gave above, since the licensed smoking-houses were closed the number of smokers is double, probably treble, what it was before.

24,826. Can you suggest any means by which these unlicensed shops could be dealt with by legislation or otherwise?—I do not think any legislation could touch the clubs or private smoking-houses.

24,827. (Mr. Pease.) There is no liberty to have clubs without a limitation of hours that did not exist at the time when there were licensed smoking shops?—Clubs might have existed before; but clubs were unnecessary as the licensed houses supplied the demand in a convenient form.

24,828. Was not the inducement that there should be no limitation of hours a sufficient one to induce certain individuals to have clubs?—No. The licensed houses in spite of restrictions were found convenient and sufficient. The only smoking club of which we knew was one frequented by Chinamen.

24,829. Was there the same effort made on the part of the police to find out whether opium smoking was taking place in other than licensed shops that there has been recently?—Some effort was made though not so much as has been made since the rule has been changed. Since the licensed houses have been closed we have employed extra opium police to try and control the private smoking-houses and clubs.

24,830. I understand that your figures would show that there has been a reduction in the amount of opium used for the purpose of smoking?—We do not know how much licit opium is at present used for smoking. We can only make a rough estimate of the quantity.

24,831. You estimate that there has been a reduction in the quantity of licit opium used for smoking purposes?—Yes.

The witness withdrew.

Mr. J. PRESCOTT HEWETT, Secretary to the Commission, called in.

24,846. (Chairman.) I believe you wish to hand in some petitions?—Yes. I have received two petitions. The first purports to come from certain Chinese residents in Moulmein. It was handed to me by Mr. Alexander this morning. The petitioners state that they have had long experience of the disastrous effects of opium consumption, and complain that they have no power to prevent it because of the facility with which opium can be procured.

24,847. (Chairman.) The petition will be taken into consideration.

The witness withdrew.

24,832. And it is only your calculation as to the number of smokers, and also the estimate that each smoker uses as much as he did before, that leads you to the opinion that there is a great deal of smoking of illicit opium?—That is so.

24,833. In taking action against these clubs why did you raise the question whether opium was licit or illicit; is it not a penal offence to sell opium in these clubs, whether licit or illicit?—Yes.

24,834. Why did you raise the question as to its being illicit opium instead of taking action merely on the question of sale?—There were two questions. Each question was equally before us—the use of illicit opium and the sales. It is easier to prove the use of illicit opium than to prove the fact of a sale in a club.

24,835. I understood you to say that you had taken action against the sales of illicit opium in the clubs?—In that particular case we believed the opium used was illicit. We also tried to prevent all sales as far as we could. We find we can take steps to prevent sales, but that to prove that a sale has taken place is almost impossible.

24,836. How far have you been successful in your actions?—We failed in the action to which I have referred.

24,837. You have only taken action in one case?—We have only taken one case into court, because we have found it impossible to procure proof that chandu is sold. Our action has therefore been limited to the attempt by close supervision to prevent sales taking place.

24,838. Are there sales going on in these clubs?—I do not know whether sales take place or not. I believe there are not many, if there are any. We do all we can to prevent sales. We send detectives, but the managers will not sell to strangers. If sales are made to members the chandu is not paid for when it is smoked, and the payment is made not for the opium but for the use of the room, the cook, or the pipe.

24,839. How many shops are there for the retail sale of opium for Bombay Town and Island?—I have not the figures; they are in the Commissioner's statement.*

24,840. (Sir James Lyall.) Is it not possible that while there were chandu shops and smoking saloons licensed by the Government in Bombay the popular idea was that unlicensed saloons or clubs were illegal?—That is so.

24,841. Perhaps when the Government ceased licensing the saloons that idea was exploded, and may have encouraged people to set up clubs?—That is undoubtedly one reason why there are now so many clubs. The other reason is that formerly the licensed houses sufficiently provided for the wants of opium smokers.

24,842. What is the limit of the amount of opium which a man can now buy at a shop?—Two tolas.

24,843. What used to be the limit?—Ten tolas. As regards opium eaters I think the reduction was a mistake. At the same time smokers very seldom take in a day as much as two tolas of dry opium, which makes four tolas of chandu. I believe no smoker smokes more than two tolas of chandu in a day. The reduction of the amount a man can buy from ten tolas to two tolas has not pressed upon opium smokers, but upon men who eat opium in large quantities.

24,844. If a man buys two tolas at a shop is there anything now in the law to prevent his selling one of those tolas to another man?—Yes. I should say such a sale would be illegal. At the same time it would not be likely to be detected unless he did it habitually.

24,845. I suppose the words of the Act are that nobody must sell except a licensed vendor?—I think they are.

Mr. J. M.
Campbell,
C.I.E.

12 Feb. 1894.

Mr. J. P.
Hewett.

* See evidence of the Hon. Mr. T. D. Mackenzie at page 281 of this volume.

*Surg.-Lt.-Col.
T. S. Weir.*

12 Feb. 1894.

Surgeon-Lieutenant-Colonel T. S. Weir called in and examined.

24,849. (*Sir William Roberts.*) You are executive health officer of Bombay?—Yes.

24,850. How long have you occupied that post?—Since 1873.

24,851. You have also acted occasionally as municipal commissioner?—Yes.

24,852. You have had other opportunities of examining the opium habit, I believe?—Yes. I have observed the use of opium not only in India, but around the Persian frontier up to the Caspian. I have made many experiments on myself and others with opium. The late Mr. Curwen and I thought of publishing a work on the subject. In Khorassan and around the frontier, where I observed the effects of opium, probably more people take opium in proportion to their numbers than in any part of the world. They say the habit of taking opium has only been known in Khorassan during the last 30 years. Most of the people seem to think that, apart from the influence of custom, the cause of the habit was the ill-health caused by malaria. Down in the valleys where there is water, and by the streams of water and moisture, fevers are very prevalent. And, as I hope to state hereafter, the use of opium, like all habits, is influenced by the manner of life, and follows the necessities of the people. Where the people live in a buoyant climate and are in buoyant health they do not think of opium, nor will they be bothered with taking opium. It is the juice of the grape they long for, not the juice of the poppy, those who seek intoxication or "kief." The popular view of the opium eater indicates how the use of opium is regarded. The opium eater, by which I mean the one who takes opium in excess, is looked on as a joke, and many stories laughing at him are told. There is a very entertaining book, in Hindustani, full of stories, all laughing in a good-natured way at opium eaters and smokers. The effect of opium in excess, and this is the chief ill effect even in excess of opium, is to produce abstraction of mind and an indifference to trifling objects. This abstraction of mind is considered by the ordinary observer an impairment of memory, but it is not. Hence to commence with the difference of opinion amongst people as to the most objective of the phenomena from taking opium in excess. It is simply this, that most of the people who have written about opium have been under the influence of European literature; and, as we know, in nearly all writings about the East, the people, and their customs, the same opinions are passed on from European writer to European writer and from book to book. I can see from the evidence, if the evidence has been correctly reported, that most of the people who have given evidence have either an imperfect knowledge or have only had occasional opportunities of seeing persons who use opium. In the first place, it is only through the influence of European literature that opium has come to be considered, like alcohol, in its uses and in its effects. Anyone who has had any experience of opium knows that any person who wants intoxication will not be satisfied with opium; and all people whose object is drunken oblivion, though they may take opium, take alcohol to produce intoxication. My observation has been that no one who wishes for intoxication will be satisfied with opium, and generally no one in perfect health will take the trouble to take opium or remember about it. Here is the great fact that some 80 per cent. of the population of this great city of Bombay have in their childhood been fed with opium. People with little and imperfect experience have formed wrong conclusions from imperfect opportunities of observation or from imperfect understanding. For instance, some have said that opium makes people timid and cowardly. This impression has arisen from the fact that opium produces a desire for quietness and repose, and hence opium users dislike noise and tumult, and have a great dislike of chattering. Others believe that opium develops and causes utter incapacity for business; while, as we see, some of the most enterprising merchants take a small dose of opium every evening. In the clubs or meeting places or, to use the British phrase, "dens," where opium is used, there are found a certain number of hereditary and professional mendicants and purposeless, worthless people. A great number of them are ill in body and mind, and if they can get opium they will take opium in excess, and if they can get hemp they will take hemp in excess, and if they can get alcohol, which they like better than opium or hemp, they will take alcohol in excess. They are generally incapable of work,

not because of opium, or of hemp, or of alcohol, but from hereditary causes and hereditary training. Wherever they are found these are the people who generally tell you that they are ruined by opium, or by hemp, or by alcohol, to excite your pity, in order to persuade you to give them money to spend on opium, on hemp, or on alcohol, and they will tell you of their terrible sufferings if they cannot get some. It is just the same when the well-nourished mendicant strikes his stomach, and says he is dying from starvation, he does not mean starvation, because he is not starving, but he uses the gesture and the word to indicate that he is in want. It is expressive, and so he uses it. The same people, if they want money for food, will talk of the same sufferings, but instead of opium they will talk of food. Opium taken in excess will, like food, do harm; but I believe that for one person injured by opium, ten persons are injured by sweetmeats, hundreds are injured by too much food, and thousands by too little food.

24,853. Have you had any experience of the effect of using opium in your own case?—While travelling on the frontier, I suffered constantly from fever, and it was only with the assistance of opium, with, and sometimes without, quinine, that I was able to make long marches and ride long distances in a country where the water was salt and the valleys direly feverish, and the population, where collected in towns and villages, sorely afflicted. After returning to India, while suffering from fever, I took for some years opium generally with, and sometimes without, quinine. Opium increases the action of quinine.

24,854. Have you had any experience of the effect of opium in Persia?—Around the moist lands on the Persian side of the Caspian some of the population seemed to me to be famishing from malarial poison, for they could only digest a thin wafer-like bread, and they could not use the ordinary bread the people of Persia use. The effect of opium is to do in an imperfect degree, and less exalted form, what healthful air does, and to make people nearly feel as they would feel in good health. On the Persian frontier it was interesting to observe the influence of climate on the habits of the people and especially on the use of opium. The population on the Khorassan frontier are grouped in cities and in villages, in which the people are partly settled and partly nomadic, and in camps of nomads. Amongst the town population almost every man, woman, and young person, and many children use opium; and although amongst the village population a large number use opium, the use of opium is not so general as in the towns, but amongst the nomads the use of opium is so uncommon that it may be said to be unknown. But the nomads use intoxicating drinks; it is the juice of the grape or fermented drinks they love. The use of intoxicating drinks is the only vice of the great warrior nomadic races of the East.

24,855. What has come to your knowledge as to the impression produced on the people of this city by the proposal that the use of opium should be prohibited?—If I am asked as to how the prohibition of the opium shops has been received in this city, I reply that it has been regarded as another instance of the intention of the Government and of the British people to interfere with the customs of the people. I went frequently around these shops, the days before the sale of opium was prohibited, and heard crowds discussing the policy of Government. Even those who were not opposed to the use of opium did not believe the action of Government was from noble motives to rescue the people from the habit of opium. It was unpleasant to hear how the action of Government was attributed to proselytising people I remonstrated with—said if the British Government wish to improve the people, why do they not stop the importation of English goods? Why do they not feed the poor? said some others. Those who did not say it was a sham philanthropical pretence of the Government, said it was due to the "Padri log." Only the educated classes understand and appreciate the benevolent purpose of the British Government.

24,856. What is your opinion as to the effect of such prohibition?—If I am asked what will be the effect of prohibition, I say, from my experience as the head of a department of over 4,000 people, which has been called the greatest prosecuting machine in Bombay, that the only effect will be injury to Government. No measure

which is opposed to the interests of any large number of the people can be enforced, even in the city of Bombay. We see law after law passed, and they never have been and never can be enforced. People in England have an utterly exaggerated and foolish idea of the influence and power of Government in India.

24,857. What conclusion have you come to as to the effect of the opium habit on the health of the consumer?—The physical injury caused by opium in excess cannot be compared with the effects of alcohol. The effects of opium are rather of a mental character. I have seen people who, although they had been devoted to opium, almost as soon as they had ceased using the drug appear as if they had never used it. I give two instances from a reformatory, in this city, of boys who had been taking opium in large quantities. I referred to these instances in a lecture I delivered in Bombay some time ago:—"I have seen two boys under 12 years sent to a penitentiary to be cured of the habit of opium—one because he stole to buy opium, was sent by a magistrate; the other because he had become too fond of opium, was sent by his father. Both had been cured and looked perfectly healthy. The boy who had been sent by his father had been eating large quantities of opium, and smoking opium too, for some two years, and yet he had not suffered in body. My experience is—and I have tried myself both opium and hemp while ill with fever—that it is to many people more easy to give over eating opium or hemp than smoking tobacco."

24,858. Have you anything to say as to the influence of opium on missionary work?—I think there is a great deal of truth in the statement of missionaries, that opium causes people to reject or treat with contempt their teaching. It is this, that opium produces such repose of mind that the teaching of a missionary, be he Christian or other, is regarded as a mere delusion. Missionaries not taking opium, and only seeing opium eaters occasionally, have mistaken the cause as well as the significance of the phenomena they have observed. In this city a large number of the people who frequented the opium shops were mendicants. From the professional you can get any reply according to the tone you ask a question. They naturally give the reply which they think will please; the object of the mendicant is to persuade people. Another class, a large number of whom use opium, are the public gariwallas; no one who knows them will accept, without consideration, any statement they make.

24,859. What has been your impression as to the effect of opium eating on the people?—To my mind the man who eats too much is as much, if not more, to be pitied than the opium eater. The man who eats five large meals of strong food is in far more danger than the man who eats opium even in excess. Amongst the classes who eat flesh, a far larger number are injured by too much food or unwholesome food, and amongst the classes who do not use flesh, a far larger number are injured by sweetmeats than by opium.

24,860. In what repute is opium held by the natives of India?—Many people look upon the use of opium as disreputable, but it has to be remembered that many of the people who look upon the use of opium as disreputable look upon the use of coffee or tea as disreputable, and that they consider it disgraceful to eat in a hotel or in a refreshment room at a railway station. Most Europeans have no idea of the courage which Hindus display who use hotels or refreshment rooms. Neither Hindus nor Musalmans look upon the use of opium as they look on the use of any forbidden food. Opium does not defile as the use of forbidden food. They do not look on the use of opium with loathing as they look on the use of forbidden food. In the popular estimation, the use of opium is looked on as something between the use of tobacco and alcohol. Many of the people look on the use of tobacco as disreputable, and some regard it as sinful. Opium smoking does not altogether bear the same relation to opium eating that tobacco smoking does to tobacco chewing. It is not so much injury that opium does when smoked as the smoking of opium in society. It is the same with all habits. I will give an illustration of my meaning. We all eat more when we are together than when we are alone. In hotels and clubs, men eat more than when they are alone. Society, with opium as with everything else, excites to indulgence.

24,861. What is your impression as to opium smoking?—As to the effects of opium smoking and the different

opinions expressed, the difference of opinion is due to most of the people who have given opinions having seen opium smoking and opium smokers only occasionally. I think the smoking of opium does less organic injury than the smoking of tobacco, but at the same time I think the smoking of opium does more harm to the individual usefulness than the smoking of tobacco. It is not the opium in itself, it is the conditions which opium smokers, in society, like to surround themselves with. It is to me amazing that most of the people who have given testimony as to the innocuousness or innocuousness of opium smoking have not observed that it is the harmlessness of opium smoking in moderation that causes danger. The two conditions essential to the enjoyment of opium, in society, are quietude and dimness of light. Many years ago I compelled with much difficulty the owners of places where opium was used to improve the lighting and ventilation of them. As to the fascination of opium, it is something more than tobacco and something less than alcohol. To one who has never seen a public-house in the slums of a European town, an opium house is a pitiful sight. When one knows the character of the people, the pity is not excited by the use of opium, but by the individual lot of the individuals. A considerable number of the people are mendicants—hereditary and professional and a large number are worthless and diseased people, who, if they were not here, would be in worse places, whose only object in life while not seeking alms is "nisheh" enjoyment.

24,862. What is your opinion of opium as an aphrodisiac?—I see it has been stated that opium is used as an aphrodisiac; but it has to be remembered, as I mentioned in referring to the repute in which opium is held, the number of other agents used in India and in other parts of the world, as aphrodisiacs; for instance, milk is a very common one; for one person who uses opium, thousands use large quantities of milk and strong food. Incantations are very common, and even favourite prayers and pious exercises.

24,863. What do you think would be the effect of closing places for the sale of opium?—If I am asked what will be the effect of closing the places for the sale of opium I reply injury to Government, and suffering to the mendicant and the diseased. If I am asked whom it will benefit, I reply the people who cheat and live on the needs of the needy.

24,864. Do you think the habit of giving opium to infants is as prevalent as ever?—I mention that now a smaller number of children are given opium than 20 years ago. This is ascribed to three influences—less house crowding, the advice of medical men, and greater prosperity of the artisans through factory labour.

24,865. What is opium given to children for?—Opium is chiefly given to children to help them to digest milk. The poor also give it to keep the children quiet and out of danger.

24,866. Is opium also taken as a household remedy in malarious districts?—The evidence that opium is taken as a preventive of malaria is an indication of how little malaria is understood. Some time ago a missionary, who has had some medical training, was speaking to me of the evidence given before this Commission of the use of opium against malaria. He was speaking incredulously. I told him that I had taken opium, and would again take opium for low fever. He then told me that the only affection in which he had found small doses of opium useful was a state which he believed to be dysentery, but which I had no doubt was merely a congested state of the mucous membrane, very common in malarial districts. This is why the evidence about the effect of opium in malaria so much varies. A congested state of the mucous membrane, indicated at one end by hawking and low fever, and at the other end by a congested state of the bowel, is a very common effect of malarial poisoning, and I have no hesitation in saying opium gives more relief in this state than any other remedy. This state in Bombay is the most common cause of the use of opium. Dr. Livingstone might have survived his sufferings had he used opium as a food. The true remedy for opium indulgence is improved conditions of life, good dwellings, and food. Another cause of indulgence in opium is the overcrowding in dwellings and depression from foul air. I believe that for one person injured by opium hundreds are injured by the theatres. It is as foolish to say that opium in moderation does harm as to say that opium in excess does not do harm to the individual.

*Surg.-Lt.-Col.
T. S. Weir.*

12 Feb. 1894.

urg.-Lt.-Col. T. S. Weir. 24,867. What are the general conclusions at which you have arrived?—The conclusions I have come to are that opium in excess does not do the organic injury which alcohol, tobacco, and strong foods may do in this tropical country. The popular saying in India amongst the poor, contrasting opium and alcohol, sums up the popular impression of both—"Alcohol puts a man in the gutter; opium puts him to dream." Under 5 per cent. of the adult population of Bombay take opium now. Alcohol amongst the poorer classes is used instead of opium. This is the result of higher wages.

24,868. I take it from the tenor of your evidence that you do not recognise much difference in susceptibility and tolerance of the opium habit between the native of India and the European?—I think the idea of difference arises from the imperfect notion which Europeans have had in the past of the effect of opium.

24,869. (Mr. Pease.) You say that a certain number of hereditary and professional mendicants and purposeless and worthless people are to be found in smoking dens?—Yes.

24,870. You say, "It is not opium itself, it is the conditions which opium smokers in society like to surround themselves with"?—Yes.

24,871. Is it not like the old controversy in England as to whether the pig made the sty what it was, or whether the sty made the pig what it was? Your opinion seems to be that it is not the opium smokers who make the den what it is, but the den that makes opium smokers what they are?—My opinion is this, that the mendicants and the "ghariwalas," for instance, who use opium if they had not opium dens would probably go to places even more objectionable. The opium den is objectionable in itself, but it supplies a want which has not yet been supplied to the mendicant class and the poorer classes in this city or in any part of India that I know of.

24,872. What is the want that ought to be supplied?—There are many things that ought to be supplied, but it is extremely difficult to say what is practicable and what is not.

24,873. I do not understand what is the want that needs to be supplied?—There is no system of relief in the way of food or medical relief in the city such as you have in Europe; there are no means of giving relief to the body in health or in disease such as you have.

24,874. Have you any free dispensaries?—There are a certain number of dispensaries, but the greater number of the people have so little confidence in dispensaries that they use them very little in comparison with the numbers.

24,875. You have alluded to a class of persons who consider the taking of tea and coffee as disreputable?—Yes.

24,876. May I ask you who they are?—Many high caste Hindus look upon tea and coffee as disreputable; many Mussalmans look upon coffee as unlawful.

24,877. Do you not think that an opium house is a pitiful sight to those who have seen a public-house in the slums of European towns?—To me the pitifulness is entirely different from the pitifulness which a public-house in Europe excites. It is a pitiful sight, but there is in it less degradation and brutality to my mind than there is in the surroundings of a public-house in Europe.

24,878. It is a matter of comparison and you think that the English public-house is the worst?—I put it very much in this way, the man who goes to an English public-house not only hurts himself, but hurts others. The man who goes to an opium den only hurts himself—not anybody else.

24,879. Are you not aware that opium consumers have told us that the habit had risen from bad company?—I have heard opium smokers say so, but the numbers who have acquired habit of smoking opium from bad company are very small in proportion to the numbers who have acquired it from other causes.

24,880. I have before me a book written by Dr. Aitchison, entitled "Notes on the products of Afghanistan and Persia"?—I know Dr. Aitchison.

The witness withdrew.

24,881. He says that the inhabitants have taken to the culture of opium, resulting in the complete demoralization of the villagers who, almost as a whole, men, women, and children, have adopted the pernicious habit of eating, besides smoking, the drug; do you agree with that view?—There is no doubt the habit is common, but its perniciousness is the result of conditions which have caused malaria.

24,882. Do you know the date of the book?—I think about 1886.

24,883. (Mr. Mowbray.) You have spoken of "the great fact that some 80 per cent. of the population of this city of Bombay have in their childhood been fed with opium." Is that a fact which you have verified for yourself, or how do you arrive at it?—I arrive at the fact in this way amongst others. I may say without exaggeration that I have spoken to thousands of persons in regard to their having had opium in their childhood, and almost every one of them has said that he has had opium—not only Hindus but Mussalmans.

24,884. I suppose they only speak of their general impression; they cannot recollect it as a matter of fact?—They are of course speaking from the experience of what they themselves do and what they have seen others do.

24,885. In looking at your own circle of acquaintances you think that 80 per cent. may be fairly said to take opium in that form?—My impression is that the number of children in this city who get opium is over 80 per cent.

24,886. You have said, "We see law after law passed, and they never have been and never can be enforced." I do not know what you had in your mind when you wrote that?—I would rather not mention details. We have here laws against the commission of nuisance, and offences of every possible kind, but it is impossible to enforce them.

24,887. Are they laws with regard to sanitary matters?—Laws in regard to sanitary matters and also some matters which are not sanitary. It is necessary even here for the enforcement of any law that a very large proportion of the population should be in favour of it, or at least not against it.

24,888. You attribute the failure to enforce these laws to the fact that they have been carried without popular sanction?—I would not say that, but it is practically the same thing. I mean that unless the laws are to the interest of a very large number of the people it is impossible to enforce them.

24,889. You have found that by practical experience in this city?—Yes.

24,890. You would prefer not to go into details?—I would rather not. I simply make that statement as a general impression.

24,891. What are the classes of people who look on the use of tobacco as not only disreputable, but sinful?—Mussalmans generally, although a very large number of them take tobacco.

24,892. (Mr. Haridas Voharidas.) You say that many Mahomedans look upon tobacco as sinful?—Yes.

24,893. Do you mean the few who are religiously inclined?—Even those who use it will, if you ask them, admit that it is not a proper habit.

24,894. But most Mahomedans use tobacco?—A very large number of them do. A great many Hindus do not look upon smoking as proper.

24,895. They do not look upon it as so sinful as alcohol?—No.

24,896. It may not be good, but they do not regard it as sinful; they would not excommunicate a man for it?—Their view is that it is less disreputable than alcohol.

24,897. They would not excommunicate a man for it, as in the case of alcohol?—There is no caste amongst Mussalmans.

24,898. If a man takes alcohol he is not considered a respectable man?—There are many different customs in different countries, and many different ideas in regard to intoxicating drinks.

The Hon. C. S. CROLE called in and examined.

24,899. (Chairman.) What is your position under Government?—I am the first member of the Board of Revenue of Madras. Up to December last I was a separate revenue commissioner and also a member of the board.

24,900. You are here to put in a general statement?

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the Town Hall, Bombay.

SEVENTIETH DAY.

Tuesday, 13th February 1894.

[Section A.]

PRESENT:

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

Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAWE.

Mr. ARTHUR PEASE.
Mr. HARIDAS VEJARIDAS DESAI.

Mr. J. PRESCOTT-HEWETT, C.I.E., Secretary

The Hon. JAVERILAL UMIASHANKAR YAJNIK called in and examined.

24,902. (Mr. Fanshawe.) You are, I believe, agent to His Highness the Rao of Cutch, and member of His Excellency the Governor's Legislative Council, Bombay?—Yes.

24,903. Will you kindly state what your experience has been to enable you to speak upon the opium habit?—I am a native of Nadiad, in the district of Kaira in Gujarat, and a resident of many years in Bombay. As agent of the Cutch State in Bombay I had at one time to make purchases of opium in the Bombay market for internal consumption in that State. At present I collect on behalf of the Darbar from the Government of Bombay refunds, from time to time, of the drawback on pass duty on opium imported into Cutch. I am a justice of the peace, and a member of the municipal corporation of Bombay and of the standing committee of the corporation. I am also an additional member of the council of His Excellency the Governor of Bombay for making laws and regulations.

24,904. What has your experience been with regard to the consumption of opium by the different races of people in the parts of this Presidency with which you are acquainted?—I have in course of business or otherwise come across the different races of people who consume opium in Bombay and in the districts of Gujarat and the States of Kathiawar and Cutch. From what I have known of the habits of the people with whom I have come into contact, I am able to say that among the higher classes, such as Brahmans, Banias, Kayasthas, Lohanas, Bhansalis, and Shrawaks or Jains, the consumption of opium is confined to hardly over two or three per cent. of the people in each caste. The classes who use opium in an appreciable quantity, or more or less habitually, are Girasias, Jarejas, Waghelas, and other Rajputs, Kathis, Barotes, or Bhats and Charans, Atits, Gossains, Patidars, Kunbis, Kolis, Bhils, &c. among Hindus; and Maleks, Sheikhs, Pathans, Syeds, Arabs, Mekranis, Fakirs among Mahomedans. The cultivation of poppy and the consumption of opium in India date as far back as many centuries before the commencement of British rule. At present opium is not cultivated anywhere in Gujarat except in the mahals of the Baroda State, nor anywhere in Kathiawar or Cutch. Opium is taken in a variety of forms. By the majority of people it is used in small fragments in a

pure state. Pills made of opium and other ingredients are given to children as balagoli (children's pill) by Vaidis, Hakims and doctors to soothe the pains of teething, to prevent sleeplessness and indigestion, and otherwise to induce peace and quiet during illness. By adults and elderly persons it is used as a preventive and curative in malarial fevers, asthma, diarrhoea, dysentery, acute rheumatism, and spasms. A person suffering from cold applies liquid opium to the bridge of his nose. It is also applied to cure the redness of the eye and in skin eruptions, and is taken by persons suffering from diabetes. Kossids or messengers and post-runners on long journeys are invariably known to take a few pills before starting. The posta or poppy boiled in hot water is a well-known remedy for fomenting parts of the body. Few opium eaters are known to begin the habit before 25 years of age. A much larger number is known to begin its use between the ages of thirty and forty. By well-to-do consumers opium is often mixed with spices to give it flavour before making into pills. It is possible for an opium eater to reduce his quantity of daily consumption gradually, and there are cases in which the habit is entirely given up after a few months' or years' trial. Besides pills the form in which opium is largely used in Gujarat, Kathiawar, and Cutch, and I believe in Rajputana, especially among Girasias, Jarejas, Bhats, Charans, Patidars, Kunbis, and Bhils, is a special preparation called kasumbha or amal pani—that is to say, opium infusion or opium tea. Finely powdered opium is mixed with water, and the mixture passed through a filter. Or the powder is taken on the palm of the hand and water poured over it. Over this mixture is placed a cotton plug and the whole rubbed for a while. The liquid is absorbed by the plug, which is held up, and the water pressed out on the palm. The process is repeated till the beverage is known to attain sufficient strength to be offered to the guest or friend invited to take it. He is asked to sip it from the palm of the offerer. The sip is followed by the eating of sweetmeats. The custom of making merry over kasumbha is very general and popular among the classes I have named. Recourse is had to it to mark the end of a long-standing dispute or to celebrate reconciliation or renewal of friendship between members of

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the same or different castes. It is also resorted to on festive occasions in a family, such as the marriage of a son or daughter, when members of a caste are invited to partake in the rejoicings. In times of mourning, too, a Girasia, Patidar, or Jareja offers kasumbha to such of the mourners as attend in person to offer their condolences and sympathy. The domestic records of almost every notable Girasia or Patidar or Jareja will bear witness to the number of tolas or pounds of opium consumed on these occasions. This use of opium as kasumbha bears a striking resemblance to the custom, in Europe, of holding social gatherings or festive parties over beers, wines, and spirits. One may as well think of putting a stop to this social custom in Europe or England as conceive a hope to enforce a change in the habit of opium eating among a population so conservative and so tenacious of their habits as that of India. As far as I am aware, opium smoking is not so common in Gujarat, Kathiawar, or Cutch. I know of the existence of opium shops or opium dens in Bombay in which opium smoking is said to be extensively carried on, but I have no personal knowledge of them or of the persons who resort to them.

24,905. What has been your experience as to opium eating in moderation?—In the cases of opium eating I have come across, I have found that, taken in moderation and followed up by nutritious food, such as milk sweetened with sugar or condiments, opium is not only not injurious, but distinctly conducive to health. The Kumbis, Patidars, and Rajputs of Gujarat, but especially of the Kaira district, among whom the habit of opium eating is widely prevalent, are physically and morally the finest among the whole peasantry in the Bombay Presidency. They are healthy, industrious, skilled in agriculture, and law abiding. Among the classes that constitute the district police in this Presidency are Rajputs, Kolis, Bhils, Marathas, and Mahomedans, many of whom are opium eaters, but they are as robust and healthy as one can conceive. And the remark holds true of the martial races of Northern India, such as the Sikhs and Gurkhas, who form part of the native army. Taken in excess, opium like all intoxicants is undoubtedly injurious to body and mind. It brings on constipation, lassitude, emaciation, proneness to sleep, dulness, and disorders of the bowels. Its effects, however, are sedative. Not many opium cases are known to hospitals or courts. Opium leads to no violent crimes, to no infringements of public peace or decency, and to no domestic quarrels. It has none of the deleterious effects of alcohol or ganja. Alcohol has worked and is working more ruin and misery among the working classes in India than opium. It is a fact that during the late riots in Bombay while liquor shops were ordered to be closed as long as the riots lasted, opium sales were allowed to be made freely in the bazaar. On Holi and Muharam festivals the same precautions are observed. In Bombay it is believed that from 50 to 60 per cent. of the wage-earning population, such as factory hands and others, are addicted to drinking, whereas hardly 10 per cent. are opium eaters. Opium is not so destructive of moral feeling and self-respect as alcohol. There are no such scenes of the beating of wife and children and of the disturbance of domestic peace and harmony observable in an opium eater's family as are witnessed in that of a drunkard. In native society it is generally felt that the efforts of philanthropic bodies or missionaries would be directed to better purposes in suppressing alcoholic drinks than in advocating measures for preventing opium eating and putting down opium traffic. A commission for inquiry into the disastrous effects of alcoholic drinks in India, or into the causes of the decline and ruin of many indigenous industries and the disastrous results of the large importations of foreign goods which have displaced native manufactures, would have been more intelligible to them and more welcome. In making this remark, I say at once that no sensible person contends that the habit of opium eating is good or is to be commended or encouraged; but since people will have such a stimulant as opium, either as a prophylactic against disease in malarious districts, or as a stimulant, it is found to be less harmful when taken in moderation than many a drug. An overdose of opium undoubtedly kills people. The Hindu religion does not prohibit the use of opium as it does the use of alcoholic spirits, and among Brahmans of the highest caste, who would never touch liquors, cases of opium eating are not unknown. It will thus be seen that it is not the use but the abuse of opium which, properly speaking, proves injurious. In the form of kasumbha it is known to be innocuous.

24,906. You have been speaking here of what you call the moderate use, and then you say it is not the use but the abuse of opium which, properly speaking, proves injurious; in your experience are the cases of excessive use of opium few or many?—Not many, but very few.

24,907. What is your opinion as to prohibiting the use of opium except for medicinal purposes?—Any interference with the non-medicinal uses of opium, therefore, I consider to be not only undesirable and inexpedient but calculated to result in great hardship and serious discontent and political danger. Some conception of this danger may be formed by imagining the outcry and discontent which a similar prohibition of the use of beers, wines, and spirits on festive occasions or at social gatherings would produce in England. In a question of this sort, affecting as it does the private welfare of men who have come to years of discretion, they naturally desire to be left uncontrolled in the exercise of their right of private judgment, and any attempt to control this exercise of private judgment will be regarded as lying beyond the legitimate functions of Government. This will be all the more so regarded by a people to whom indulgence in opium eating has never been denied by any previous Government. The Maratha Government discouraged toddy and liquor drinking by stringent Abkari rules, but seldom, as far as we can say, prohibited opium eating.

24,908. Do you think that the prohibition of the use of opium would possibly have the effect of making men have recourse to alcohol or other intoxicants?—Apart from the direct hardship which a prohibition of opium eating will inflict on those who are confirmed opium eaters, one important result of such an interdict will probably be to drive them to toddy or ganja or alcoholic drinks—a result to be greatly deprecated. Already the inquiries of this Commission have produced an impression among the ignorant masses of the people which, though erroneous and unfounded, is nevertheless pretty general, namely, that the crusade against opium is directed more in the interests of the distillers and manufacturers of spirituous liquors in England than in those of humanity and morality. Such an impression, though it has no ground to support it, is calculated to do injustice to a body of men whose intentions in the cause of morality and benevolence are beyond doubt excellent, but it shows the direction in which popular belief in India is tending. Should, however, the results of prohibitive measures in regard to opium be really to drive people to alcoholic drinks, they will go far to strengthen the general belief as to the prevailing Abkari policy of the British Government. Rightly or wrongly the belief current among the people at the present day is that Government pursue their Abkari policy with the true instincts of a trader, the governing consideration being that of revenue more than one of humanity or morality. One fact which seems to lend support to this popular view is that whereas the revenue from opium is steadily declining from year to year, that from spirituous drinks shows a remarkably steady growth. Any action therefore which Government may take with respect to prohibiting the use of opium for non-medicinal purposes from the highest and purest motives of philanthropy will, it seems to me, be liable to misconstruction.

24,909. Have you any remarks that you would like to offer on the financial side of the question?—The strongest and perhaps the most practical objection to the suppression of opium traffic is the amount of sacrifice which India will be called upon to make, and the extreme difficulty, if not the impossibility, of recouping this loss in the present critical condition of Indian finance. The loss to Government I estimate between seven and eight millions sterling annually, and the loss to cultivators, merchants, and native administrations about as much, in all between thirteen and fourteen millions sterling a year. A portion of this loss will be such as no amount of money can compensate the losers for. I know of no way by which to meet so heavy a deficit in revenue which is not open to grave objections, except a very material reduction of administrative expenditure or the imposition of heavy taxation. But taxation is known to have reached its limits. Trade is dull, the bulk of the agricultural classes are in an impoverished condition, all indigenous industries are suffering from the effects of keen competition and the influence of recent currency legislation, and the working classes are among those who share the general depression.

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24,910. If the sale of opium were prohibited in British India except for medical purposes, do you think such a prohibition could be extended to the Native States with which you are acquainted?—Coming to the Native States, I consider the extension of the prohibition of the sale of opium to the Native States of Gujarat, Kathiawar, and Cutch to be wholly impracticable, having regard to the conventions entered into with the rulers of those States and which are at present in force. In virtue of these conventions, the British Government have secured to themselves the co-operation of these States in effectually stopping all contraband-trade in opium passing through their territories. Excepting Baroda no other State in the Bombay Presidency, as I said before, is allowed to cultivate poppy and manufacture opium. In Visnagar and other mahals of the Baroda Government, poppy is cultivated and opium manufactured for consumption in the Gaekwar territory as well as for export to China. Of late, however, the cultivation and manufacture of opium have dwindled down very considerably. The system regulating retail sales and selling prices in Baroda and other States conforms to the system prevailing in British territory.

24,911. Have you any other remarks which you would like to offer as regards the opium arrangements in Cutch and Kathiawar, with which States you have been so closely connected?—The history of opium arrangements with Cutch, as far as I am aware, may be briefly stated thus: Cutch had the prescriptive right to purchase opium annually in Malwa direct for internal consumption in the State to the extent of 400 maunds free of pass duty; but in 1874 Government disallowed this right and decided that the State might obtain the required quantity of opium on payment of duty. Cutch protested against this decision. On a reconsideration of the matter by Government, Cutch was allowed the right to purchase opium on payment of four-fifths of the pass duty on every chest of opium imported into the State. Against this order the Cutch Council of Regency appealed to the Government of India. On this appeal the Government of India decided that Cutch should have the right to purchase opium on payment of two-thirds of the usual pass duty. This decision has for the present been accepted by Cutch under protest, pending the result of an appeal to the Secretary of State for India which is contemplated. The Gujarat and Kathiawar States have agreed under conventions with the British Government to supply themselves with opium required for internal consumption within their territories from the British depot at Ahmedabad or from Bombay, or by means of direct importation from Malwa under regular passes, and the opium so supplied is retailed to their subjects at prices not below those obtaining in British territory. Moreover, the States have agreed to do their best to prevent untaxed opium from being either imported into their territory or smuggled out of it. In consideration of their undertaking to see the conventions faithfully carried out, these States are guaranteed certain privileges by the British Government. For instance, Baroda enjoys the whole of the revenue derived from the opium monopoly of the State and the right to import free of duty from Malwa such quantity as may be needed for internal consumption in the State. The States of Mahi Kantha, Rewa Kantha, Cambay, and Palanpur receive exemption from payment of the pass duty on opium imported for domestic consumption in their territories to the extent of the whole amount of such duty; whereas the Cutch and Kathiawar States are, as stated above, allowed a remission to the extent only of one-third of the pass duty. These are the present arrangements for the supply and sale of opium in the Native States referred to above. Any measures prohibitive of the sales of opium within the territories of these States would, in my opinion, lead to the following results:—(1) Such prohibitive measures would seriously interfere with the inveterate habits of the people in the Native States and inflict hardship on those of the consumers who cannot afford to give up such habits without danger to their lives. It is probable that these consumers would not survive such prohibition. No ruler of a Native State who thoroughly understands the disposition of his subjects, and sympathises with their frailties, would like to face the discontent which the disturbance of the existing arrangements will produce. (2) The prohibition would result in a serious loss to the Native States and to the British Government, who profit by the present arrangements. (3) Such action on the part of the British

Government would revive old controversies. Even as things stand at present, the arrangements in force have not given satisfaction. They are considered to be one-sided and unjust. By Cutch and Kathiawar it is contended that they are entitled to the enjoyment in full of the pass duty on opium consumed within their respective territories, that it is an injustice to them to be allowed a refund of only one-third of the pass duty while the remaining two-thirds should go to the benefit of the British Government for opium not consumed within British territory, and that this arrangement is tantamount to taxing them for British fiscal objects. The injustice of it, they urge, is all the more glaring when viewed in the light of the fact that while they are allowed a remission of one-third of the pass duty, the inland States of Gujarat are permitted to enjoy a refund to the full extent of the pass duty. It would appear that from their geographical position the States of Cutch and Kathiawar are relatively of greater importance than the inland Gujarat States, so far as the intercepting and prohibition of untaxed opium passing through their territories is concerned. There was a time in the history of the British opium trade with China when Malwa opium was smuggled through the Portuguese ports on the coast of Western India to China. By allowing their ports to be closed to the opium traffic—a measure which has necessitated the keeping up of a coastguard line by them—Cutch and Kathiawar have done the British Government a service which has enabled the Government in course of time to raise the pass fee on opium exported to China from Rs. 125, at which it stood at first, to Rs. 700 per chest. The history of each successive step taken on the raising of the pass-duty is the history of the assistance cheerfully afforded by the States of Cutch and Kathiawar during the early period of the British Indian trade with China when the Government stood sorely in need of such help. In such a time of need these States might fairly have exacted, if they had chosen to do so, a very substantial recompense from the Government of India as the price of their help—a price which, looking to the magnitude of the interests involved, the Government of the day would scarcely have deemed it worth their while to refuse to pay. But not only has the sacrifice so generously made by these States been thought to be of no account by the Government, but it seems to have been held that it is within the discretion of the British Government to levy pass fees even on opium consumed within the local limits of the territories of those States, and that such levy is considered to be the price which the subjects of the Native States are bound to pay for the advantages of living in States protected by the British Government. Such arguments, however, take no account of past services, no account of the fact that until so recently as 1873, Kathiawar did receive duty-free opium. In 1874-75 it was authoritatively remarked that the supply of opium to Kathiawar was to be free of the pass duty of Rs. 600 per chest. In the Bombay Administration Report for 1875-76 this admission is repeated in the following words:—"The opium to this province (Kathiawar) is issued free of pass fee." The report for 1876-77 contains the following admission:—"The opium is issued to the province of Kathiawar free of pass-fee charges." Such authoritative admissions, however, end with this report. These points would naturally claim the first attention of Government in any new arrangements which may be proposed in disturbance of the existing conventions.

24,912. You are of opinion that an attempt to prohibit the use of opium, except for medical purposes, in Cutch and Kathiawar would lead to discontent?—Yes.

24,913. (Mr. Pease.) You say that no sensible person contends that the habit of opium is good or is to be commended or encouraged; and again, you say that opium eating with good food is distinctly conducive to health; they seem a little opposed to each other, how do you reconcile these two statements?—Opium is not resorted to by all classes of people, but only those who are suffering from some chronic pains; and in their case when it is taken moderately it not only cures the diseases, but proves distinctly beneficial to their health.

24,914. Do I understand then that in all that you have said in reference to the habit of eating opium, everything you have said in any way approving of it, relates to persons who are suffering from some disease?—No. Not merely to persons who are suffering from some disease, but to persons who use it for non-medicinal purposes.

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24,915. You say that the revenue from spirituous drinks shows a remarkably steady growth, and you speak about the revenue from opium consumption in India steadily declining?—The revenue from opium, so far as I read the financial statements of the Government of India, is declining.

24,916. Have you got the figures with you?—No.

24,917. Are you referring to the consumption of opium in India, or to the revenue derived from the export trade?—I refer to the revenue as a whole.

24,918. You do not mean to say that the revenue from opium consumption in India is declining?—No, I mean the revenue as a whole.

24,919. Are you not mixing up the question of liquor drinking in India with opium smoking in China; are you not comparing the revenue of the two?—As regards opium revenue, I mean revenue derived both from consumption of opium in India and from the trade in China.

24,920. I do not think that is what you said. You said, "Rightly or wrongly the belief current among the people at the present day is that Government pursue their Abkari policy with the true instincts of a trader"; you are referring to Abkari, not to China at all. I ask you whether you are prepared to tell the Commission that the Abkari revenue from opium is declining?—No, I referred there to the revenue from the use of liquor.

24,921. Are you aware that the Government of India has taken credit to itself for its efforts to reduce the consumption of opium in India?—No, I am not.

24,922. (Mr. Mowbray.) In answer to Mr. Wilson, I think you told us that what you had said in favour of opium was in favour of it as used by persons medically, who were suffering from some disease?—Yes; and also by persons who use it in a non-medicinal way.

24,923. Now I want to ask you whether you think it would be practicable to restrict the use of opium to such purposes?—No.

24,924. Do you regard opium as a domestic remedy, the use of which must be left to the discretion of those who use it?—Yes.

24,925. (Mr. Haridas Veharidas.) Perhaps you know that there was a good deal of smuggling going on before measures of suppression were taken in regard to opium?—Yes.

24,926. So that at that time the figures did not show the exact actual consumption, because there was a good deal of smuggling going on; but since arrangements were made for suppressing smuggling in 1878 it has been gradually lessened, and any figures showing increased consumption do not show an actual increase?—No, because practical steps have been taken to put down smuggling.

The witness withdrew.

*Mr. D.
McL. Slater.*

Mr. DUNCAN McLAUCHLAN SLATER called in and examined.

24,942. (Chairman.) You are manager and actuary of the Oriental Government Security Life Assurance Company of Bombay?—I am.

24,943. And you are here to tell us the effect which the taking of opium has had on the value of the lives of assureds of the company during the last 20 years?—Yes. I am the manager and the actuary of the Oriental Government Security Life Assurance Company, Bombay, transacting life assurance business in India, Burma, Straits Settlements, and Ceylon. I am also a Fellow of the Institute of Actuaries of Great Britain and Ireland since 1873. I founded the company in May 1874, and with the guidance of the board of directors have personally administered the affairs of the company ever since the beginning of the institution. The company is purely an Indian one; its speciality being native life assurance at the same rates as Europeans. During the first decade of the company it was considered expedient to put on a small extra on opium consumers in moderate quantities, more as an extra precautionary measure than on account of any proved ill effects of the opium habit, as the data then were too limited for any deduction to be based thereon that would justify the company in accepting opium eaters at ordinary rates. At 31st December 1885 an investigation of the company's mortality experience was made, and it was ascertained that out of 167 deaths not a single one was due to the use or abuse of opium. In

24,927. The figures show an increase because the smuggled opium has become licit opium; they do not really show an increase?—No.

24,928. The habit you say is on the decrease?—Yes.

24,929. You belong to Nadiad, where I too belong, and I know the cultivators; you use the word "peasantry" in a broad sense; you do not include the Patidars who do not actually cultivate?—Yes I do.

24,930. Which have you most experience of as opium eaters, the cultivators or the Patidars?—I have come in contact with both of them.

24,931. Do you think that the Kunbis, the actual cultivators, use as much opium as the Patidars?—No, they use it to a very small extent.

24,932. (Chairman.) You said that whereas the revenue from opium is declining from year to year that from spirituous drinks show a remarkably steady growth?—Yes.

24,933. When you say that there is a decline in the revenue from opium you are referring, are you not, to the excise revenue, and not to the revenue from the export duties on opium?—As regards revenue from opium, I take not merely the excise but also the revenue derived from the opium traffic with China.

24,934. But if you looked to the excise alone how would it be?—Probably the revenue would show an increase.

24,935. As a matter of fact it does?—Partly from the steps which have been taken in recent years to prevent smuggling.

24,936. And to prevent the consumption of illicit opium?—Yes.

24,937. Now, speaking of the effect of the use of opium generally, would you say that opium was a good thing for a man in strong health?—No, a man can keep up his health without the use of opium.

24,938. For instance, you would not recommend a son to take it?—No, certainly not.

24,939. (Mr. Haridas Veharidas.) You are an agent of the Cutch State?—Yes.

24,940. If the British Government withdrew any obligation on their part to supply opium to Cutch, Cutch would think itself at liberty to grow opium in its own territory?—Cutch would claim to be set at liberty.

24,941. Cutch need not claim, I should think. When one party breaks an agreement the other party would do so. The practice of exporting opium through the Cutch territories, beyond the seas, would also be resumed?—Yes; Cutch in that case would not be bound to prevent the exportation of such opium.

deed, the Indian lives had suffered no more mortality than was to have been looked for among English lives in England, the ratio for each 100 computed deaths being—

English	-	154	100
Eurasian	-	82	
Native	-	103	Indian 100

That is to say, while the English lives in India had experienced 54 per cent. greater mortality than what was looked for in England, the aggregate Indian lives by the H^m Table in England. The foregoing results were deduced with great care and enabled the directors to modify the extra for opium eating. In fact, in a few cases between 1886 and 1891 we put on no extra at all for opium as the lives were exceptionally healthy and sound. The mortality of the lives assured up to 31st December 1891 has again been examined and similar comparisons instituted. The results deduced substantially corroborate the results reported in 1886. The lives have been separated into three classes—English, Eurasian, and Native. There have been 779 deaths—

English	-	-	147
Eurasian	-	-	66
Natives	-	-	566
			779

Comparing with the mortality looked for in England we get the following results:—

	Number of Deaths.	Estimated Number according to H ^m Table in England.
English	147	97
Eurasian	66	76
Natives	566	469
	779	642

These results show that while English lives in India have suffered 52 per cent. greater mortality than what is looked for among lives in England, the Indian lives have experienced only 16 per cent. greater mortality. In other words, the native lives, notwithstanding that many are accustomed to opium taking, have experienced much lighter mortality than English assured lives in India. The causes of deaths have also been ascertained, and there is not a single death, directly or indirectly, due to the use or abuse of opium on the company's records. The above results were completed in the beginning of December 1892, and since then the directors have, by the light of experience, decided to put on no extra to the age of persons who are opium eaters in moderate quantities, who are free from organic or structural lesions of any of the vital organs of the body, and who are not advanced in age. We have about 20,000 native assured lives, and of that number nearly 2 per cent. have been known to use opium within prescribed limits. My experience of native life assurance extends over nearly three decades, and I am strongly of opinion that no change whatever should be made in the system at present followed for regulating the opium traffic. The prohibition of opium would, I fear, lead the natives to take intoxicating drinks which would be a very much worse evil than opium eating. No other life assurance company has similar experience in regard to opium eaters. I may add that my views regarding consumers of opium before coming out to India were diametrically opposite to those above experienced, but that the practical acquaintance with the facts which I have derived while conducting the business of a large assurance company has led me to change my views.

24,944. (Mr. Wilson.) In these calculations and comparisons is the question of the corresponding ages taken into account?—All ages on the books of the company are taken into account.

24,945. I mean compared with corresponding ages in England?—Yes. The system is the same in India. The actuarial calculations are made by a competent actuary who is one of the highest authorities in Great Britain, viz., Mr. James Meikle, F.I.A. The H^m Table, I may mention, is the Healthy Male Table for England and the calculations of the "Oriental" are computed on the basis of that Table.

24,946. Can you tell me what is the class of Indian lives that you have in your office?—The better class of Indian lives.

24,947. Well-to-do people?—Yes. Well-to-do people. Natives in Government offices, and educated natives; not the lower class of natives.

24,948. When did your directors make the change you mention as following the results of the investigation in December 1892?—They made it immediately after issuing the Actuarial Report to 31st December 1891.

24,949. You mean 1892?—No. The Actuarial Report was to 31st December 1891; but we received it in 1892, because it takes a year or more to make the necessary calculations and valuations.

24,950. You say that they "decided to put on no extra to the age of persons who were opium eaters in moderate quantities who were free from organic or structural lesions and who were not advanced in age;" that is a distinct restriction: did you leave the old restrictions in force with regard to persons who were advanced in age?—I may say this much that from the very beginning of the company the medical officers all over India and the East (and I do not think there is an assurance company anywhere with a better medical staff than we have in India—being all Government officers and thoroughly independent) to a man recommended that we should

put nothing on for opium eaters in moderate quantities. But to be safe, and as a precautionary measure, seeing the basis on which the "Oriental" was working was a great departure from the ordinary system of life assurance in India, we put a slight extra on for the first decade. After that, finding we were not having any claims on account of opium eating, we took it off in certain cases. When we got our last valuation report to 31st December 1891, which we received in 1892, the directors then decided to put on no extra on those who took opium in moderate quantities. Of course if they were advanced in age, say about 50, and we took them at all, for we have no desire for old lives, we might put on three or five years extra; but we have had no such cases up to date.

24,951. Is any question asked as to whether they are opium eaters?—Yes, there is a question in the Medical Report, which I think is one of the stiffest medical reports I know of. We ask the question, "Are you addicted to the use of narcotic drugs?"

24,952. Do you get many replies to that question?—Yes, they invariably reply. I have said from the knowledge I have derived from investigating the twenty thousand proposal papers we have received on native lives during the last twenty years that about 2 per cent. are in the habit of using opium.

24,953. You ask in your proposal form with reference to alcohol, how much they take; with reference to tobacco, to what extent they smoke; but in reference to narcotic drugs you do not put any such questions?—We ask the questions in the personal statement attached to our Medical Referees' Report.

24,954. But you do not ask how much?—We do not consider it necessary to ask the quantity. Applicants invariably state how much they take. That form was drawn up by Dr. Wellington Gray, for many years Principal of the Grant Medical College, Bombay, and one of the ablest medical officers in India, and I suppose he thought it unnecessary. I may say with regard to those who take drink, that if they take it in any quantity we decline them altogether, and if a man proposes who had been addicted to drink and become a teetotaler to a certainty he is declined at once, because if he breaks out a second time we expect him to go "the whole hog" and go out altogether. You will find in our report for 1892, in the Mortality Report of Mr. James Meikle, also in our Actuarial Report for 1885, confirmation of all that I have stated; and I have the honour to tender the said reports; also my "Life Assurance in India," giving a history of the "Oriental" and life assurance in this country during the last thirty years.

24,955. In reference to the 20,000 lives, and nearly 2 per cent. known to be opium eaters; that is about 400?—Yes.

24,956. Can you tell us anything about the deaths amongst those 400?—I can only say that out of the 779 deaths, for which we have paid 26 or 27 lakhs of rupees, up to 1891, not a single death occurred from the use or abuse of opium. I mention the causes of death in my report to the directors, attached to my "Life Assurance in India" handed to the President, but not one has been owing to the use or abuse of opium.

24,957. My question was, Can you tell us anything about the deaths among the 400 opium eaters?—There are no deaths at all.

24,958. You have had no deaths amongst those 400?—Not one.

24,959. Is it the custom in India (you know very well it is not in England) for the real cause of death to be always stated with absolute frankness?—Unquestionably so. I never had a doubt in England before coming out to India that the real cause of death was not stated. This is the first time I have heard such a reflection on the medical practitioners in England. I know that we are better off here with regard to medical referees than in any other part of the world, because the officers who report for us are all Government officers, independent of our company. Certainly, one strong argument in favour of opium is this, that all these medical officers, without exception, before any Opium Commission was ever thought of, advocated that opium eaters in moderate quantities should be taken without any extra. When we put on extra, they wrote strongly against it, and some of the cases were not carried out on account of our putting on extra

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When I say moderate quantities, I mean 3 to 10 grains a day; above that we decline them altogether.

24,960. (Mr. Mowbray.) I am not quite sure whether I understand your figures. Of course, you have different rates for the three classes of lives?—No; they are exactly the same in the "Oriental" for all classes, Eurasian and native.

24,961. English lives here seem very much worse than lives in England?—Yes, that is our experience.

24,962. The Eurasian lives are better?—Yes. The reason is that the number is so limited. Native lives are the proper gauge. The Eurasian community is so much smaller than the native that you cannot get the proper average.

24,963. I did not quite understand the statement that the aggregate Indian lives have suffered precisely the same mortality as shown by the H^m Table in England. Do you reckon both Eurasians and natives?—Yes; we add Eurasians and native together. We could not take the Eurasians separately, because the numbers are too small, they would not be sufficient for an average. This is not done by myself, but by Mr. Meikle, our consulting actuary, who is thoroughly independent. He puts the two classes together, and takes an average. He calls them Indians; but you may change the name and call them natives.

24,964. It seems to be 185 where you would have expected 200?—It is in the same proportion as 200.

24,965. You say that the aggregate Indian lives have suffered precisely the same mortality as shown by the

The witness withdrew.

Mr. BADRUDIN ABDULLA KUR called in and examined.

Mr.
Badrudin
Abdulla Kur.

24,969. (Chairman.) What is your position?—I am a landlord.

24,970. What have you to say with regard to the habit of opium eating?—I consider that the growth of the poppy and the manufacture and sale of opium in British India should not be prohibited, nor could such prohibition be extended to Native States. The present arrangements with the latter are quite satisfactory, and could not be terminated without injustice. The effect on the finances of India would be simply disastrous in the extreme, because it is well known that the land revenue now accruing has reached its maximum. Any new device for taxation would cause much discontent. The opium revenue, being in great part derived from Chinese dollars, does not fall heavily on Indians, and the Indian Treasury is greatly helped by this revenue. I consider that the present system of regulating the traffic, and raising revenue therefrom, is quite satisfactory. I believe that the consumption of opium is not excessive, and that it has no bad effect, morally or physically, on the condition of the people. Many people take it for non-medical purposes, and the people generally would be quite unwilling to bear either in whole or in part the cost of prohibitive measures.

24,971. (Mr. Wilson.) Do you think that opium eating is a good habit?—I cannot call it a good habit. People take it here generally as a kind of tonic, so far as I know. In this part of the country the Mahomedans, especially the Kachi Mahomedans and the Marwaris, take it as a tonic. If they take it in excess it is a very bad habit.

24,972. I hope that Musalmans do not all require tonics?—It is an evil to a certain extent; but when compared to alcohol it is far better for the people in this climate. I have seen people who have taken opium for the last 10 or 15 years who are still in very good health.

24,973. Do you think it is a good habit to be commenced by persons in good health?—I would call it a bad habit if they began to take it in excess, which they do not do.

24,974. If they take it in moderation you call it a good habit?—It depends upon one's own constitution and surroundings. If a man is in weak health, and if he begins to take opium, it may spoil his constitution.

24,975. I asked you whether it was a good habit for a person in good health?—I should not call it good or bad.

24,976. (Mr. Mowbray.) Do you think that tobacco smoking is a good habit for a man in perfect health?—

H^m Table. I should have expected that the two added together would be 200. The figures are, English 154 as against 100; thus, English lives in India have 54 per cent. greater mortality than would be looked for in England?—I quote the words of Mr. Meikle. We are actually 15 per cent. less. I have used the words of our consulting actuary in his report of the 13th of January 1887, which I have submitted to the Commission.

24,966. With regard to what you said as to charging an extra premium on opium eaters, your general experience is that lives under 45 sustain a lighter mortality, and lives over 45 a greater, quite apart from opium?—Yes, in fact, opium is not taken into account at all. In our exceptional experience with regard to opium eaters of 20 years, it has been harmless when taken in moderation.

24,967. Have you found any greater hesitation in confessing to the use of opium than in confessing to any other habit which you inquire into?—Not to my knowledge, but I do not know what effect may have been produced by reading the account of this Commission. Perhaps the number assured in the company who take opium may be more than 2 per cent., only they were afraid to mention it. I wish it to be clearly understood that I am not now speaking from actual facts and figures, but from reading the reports of the Opium Commission. I believe applicants for assurance answer the questions correctly in all cases.

24,968. You have no personal experience of any hesitation?—None.

In this climate it is to a certain extent injurious if taken in excess.

24,977. (Mr. Haridas Veharidas.) You know perhaps that the habit of taking opium enslaves its devotee to a certain extent, and that if he does not take it he feels pain?—Yes, to a certain extent.

24,978. Then so far it is bad?—I am told that people who are sent to prison do not suffer if they are habituated to taking opium.

24,979. If they do not get it at the proper time?—They may feel it to a certain extent.

24,980. Do you think that the habit is bad if it is not required for the sake of health, but merely for pleasure?—It has no moral effect on the nation as a whole.

24,981. I do not think you take opium?—No, but I know hundreds of Mahomedans who take opium.

24,982. Do you think that an occasional dose as a stimulant does no harm; but that as a habit it binds a man?—It does not bind him more strongly than people are bound to liquors. It is an evil to a certain extent.

24,983. In the opinion of Mahomedans the opium habit is not so bad as alcohol both in regard to its injurious effect and in a religious point of view?—I know scores of Maulvis who take opium. They have confessed it to me. In the Koran there is the strictest prohibition of liquor.

24,984. But opium is not expressly prohibited?—No.

24,985. You would like that strict measures should be taken to prohibit the use of alcohol before any measures are taken for the suppression of opium?—I should think so.

24,986. (Mr. Fanshawe.) We have been told by a certain number of witnesses that the habit of taking opium is fairly common among middle aged men of 35 or 40; is that your experience in the Sunni community?—So far as I know in the Sunni community? opium to their children; when they grow up and reach manhood it is left to their discretion.

24,987. Is it your experience that the habit of taking opium as a restorative is fairly common among middle aged people after 35 or 40?—Yes.

24,988. Among the members of your community is opium sometimes taken in younger life as a stimulant, as we take tobacco at times?—I rarely come across very young men who take it.

24,989. There are only rare instances of this use?—Yes.

24,990. Do you know anything of the lower classes of the Mahomedan community, artisans and so on?—I do.

24,991. Is the habit of taking opium fairly common amongst them?—It is common, especially among those classes who weave golden threads; it enables them to work for longer hours.

24,992. Amongst that class of your community does the opium habit, so far as you know, cause bad moral and physical effects, or not?—If taken to excess it does.

24,993. As a general use?—Generally it does not.

24,994. Am I right in understanding that among the Sunni community it is considered, as a practical rule of life, that you are allowed to take opium in moderation?—There is no hard-and-fast rule.

24,995. I am not speaking of a religious precept, but is it a practical rule for the guidance of life that you may take opium in moderation?—It is a very delicate question; it is rather a socio-religious question.

24,996. You say that you know Maulvis who take opium. There are strict sects in every religion, but speaking generally do the Sunni community look upon the taking of opium in moderation as a thing to be allowed or not?—Many people take it in social life. Of course those who take it to excess are hated, but those who indulge in moderation are not noticed. I know hundreds of people who have taken opium for years together and we did not know it.

24,997. What is your position among the Sunni community?—I am a municipal commissioner.

24,998. Are you a merchant yourself?—No.

24,999. Are you a landlord?—Yes.

25,000. (Chairman.) Are you an elected member of the municipal council?—Yes, elected by the rate-payers.

25,001. My esteemed colleague, Mr. Wilson, has asked you to consider the opium habit under a classification which includes only two heads, good habits and bad habits, are you sufficiently subtle to contemplate a classification under three heads—good habits, bad habits, and a class whose characteristics are chiefly negative neither bad nor good?—Yes, I can imagine that.

The witness withdrew.

Mr. S. A. NATHAN called in and examined.

25,010. (Mr. Mowbray.) You are a partner in Messrs. E. D. Sassoon & Co., Bombay and China merchants, Bombay?—I am the manager.

25,011. Will you kindly give us your experience as regards the consumption of opium by the different races in the districts with which you are personally acquainted?—My experience in India is confined to the city of Bombay. I know that all classes of the Hindu and Mahomedan communities eat opium, and a very small per-centage smoke it. I have also resided nearly 15 years in the different treaty ports of China, and have a good deal of experience of the opium trade there. In some of the northern ports, where thousands of chests of Malwa opium used to be sold annually, now only a few hundred chests suffice. That is for the use of a few only of the wealthy class. The cultivation of the native drug has so much increased that after supplying the home demand the balance is shipped to the south, e.g., the port of Neuchang, which formerly used to import Indian opium largely, is now an exporter of the native drug.

25,012. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people in India?—With regard to the effect of consumption of opium on the moral and physical condition of the people, I think that, if taken moderately, it is very beneficial, especially to people suffering from certain diseases, and also in old age.

25,013. What is your opinion as to the disposition of the people of India with regard to the use of opium for non-medical purposes?—It is taken as a stimulant.

25,014. Would it be possible to restrict the use of opium to medical purposes only?—It is possible to make a law on the subject; but it would be very difficult to enforce it.

25,015. What, in your opinion, would be the result of the prohibition of the sale of opium in British India?—It will create great discontent among the consumers

25,002. Do you think that opium may be put into that third class, not being characterised as either good or bad?—Those are not regular consumers; they take it from climatic causes.

25,003. The habit may easily become bad if opium is taken to excess?—I know hundreds of people who take it regularly for months together and do not afterwards feel it.

25,004. The taking of opium becomes a bad habit the moment you pass the limits of moderation?—It is so.

25,005. Moderation means a very small quantity?—It depends upon the individual constitution and upon the food taken. People who take good food become stronger. People who indulge moderately and take good food and are not given to other excesses become on the whole physically stronger.

25,006. Is it not really very difficult to speak in a comprehensive and definite manner with regard to the opium habit? Does it not depend so much upon the circumstances of the individual, the quantity he takes, and the state of his health?—Yes, and upon climatic circumstances; his own surroundings, his food, and many other things.

25,007. Do you think that in this country, taking a general view of it, alcohol is a much more potent source of evil than opium?—I should say a thousand times worse. I know hundreds of people in Bombay, Mahomedans, some of them in a good class of society, and other classes, who take opium but they are never violent. Those who indulge in liquors are more violent; there is always some quarrelling and fighting among them.

25,008. You think there is more difficulty among people in this country in resisting the temptation to excess in alcohol than in resisting the temptation to excess in opium?—My personal experience is that they generally go at once to excess in alcohol.

25,009. It is more difficult to resist the temptation to drink than the temptation to excess in opium?—Yes.

and among the people who make a living out of it, and it will lead to smuggling.

25,016. I suppose your house is a large exporting house?—It is.

25,017. Has your trade been affected in the same way that you speak of the imports into the northern parts of China having fallen off in the last few years?—Yes; the export of opium from India to China has fallen off.

25,018. (Mr. Wilson.) Are you expecting that the opium trade in China is likely to revive?—No.

25,019. Are you expecting it may probably continue to fall off?—I do.

25,020. Whatever difficulties that will cause are inevitable in the course of trade?—Unless we could lay down opium there as cheap as the home-grown drug.

25,021. You think that prohibition cannot be extended to most Native States?—Yes.

25,022. I suppose there are some to which you think it could be extended?—That all depends upon the pressure brought by the British Government. They would not voluntarily do it.

25,023. (Mr. Fanshawe.) Would you tell me at which of the treaty ports in China you have resided?—I have resided in Tientsin Neuchang, Hankow, Shanghai, and Ningpo.

25,024. During the course of your business were you brought into personal contact with any of the Chinese of the better class?—Yes, of all classes.

25,025. Was the practice of smoking opium common among any number of them?—Yes.

25,026. Can you tell us how this practice was regarded amongst the Chinese of the better class?—They smoke it openly. There is no secrecy. When a gentleman calls on another he is invited to have a

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smoke in the same way as we invite a man to a glass of wine.

25,027. You have not yourself heard any general expressions in condemnation of the habit amongst the Chinese with whom you were thrown?—Some of them do say that opium is baneful to the country; but still they grow it themselves.

25,028. Do some of them say the contrary?—Some of them regard it as beneficial.

25,029. I understand that when you purchase opium for export you keep it in the Government godowns, or store houses, until you require it for shipping?—Yes; opium cannot be had from Bombay except from the Government warehouse.

25,030. Do you make your own purchases of Malwa opium through agents?—Sometimes.

25,031. And until you require it for shipping it would be stored in the Government storehouse?—If we buy it up-country it remains there until we want to ship it, because it saves money.

25,032. As a rule you do not bring it down until you are prepared to ship it?—Not until we want to ship it to China.

25,033. (Mr. Haridas Voharidas.) You say that in China some say that opium smoking is good, and some that it is not good; those who say it is not good do they themselves take it?—Yes.

25,034. Some of the smokers themselves say so, and also those who do not smoke?—Yes.

25,035. (Mr. Mowbray.) You have told us that in some of these northern ports where thousands of chests of Malwa opium used to be sold annually only a few hundred chests are now sold of Indian opium; was that going on whilst you were there yourself?—Yes, but not so much.

25,036. As a matter of personal experience, could you say whether the diminution of the amount of Indian opium imported into those northern ports affects in any way the consumption by the Chinese in those ports?—No, the number of smokers are no less. They smoke the native drug on account of its cheapness.

25,037. (Chairman.) Among the class with whom you were in contact during your residence in China in the way of business were there many consumers of opium?—Yes, the majority of them smoked.

25,038. What was your impression of the effect of the opium habit on those men?—If they took it in moderate quantities it did no harm.

25,039. Did you notice in many that there were indications of consumption in excess?—Not very many.

25,040. There were some?—Yes, certainly there were some.

25,041. (Mr. Wilson.) Opium sent down to Bombay from the Native States for shipment goes through a great many States, does it not?—Not a great many.

25,042. Several States?—Yes.

25,043. It is largely manufactured by what I may call small merchants and manufacturers?—Yes.

The witness withdrew.

Mr. E. S. GUBBAY called in and examined.

25,058. (Chairman.) What position do you hold?—I am manager of the opium department of Messrs. David Sassoon and Co., Bombay and China merchants.

25,059. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—I was in Shanghai for a period of three years, and in Ningpo for four years, thus showing a stay in China, in the aggregate, of about seven years, from 1867 to the end of the year 1873. I found the Chinese, as a general rule, to be a set of intelligent and most industrious people. My dealings were mostly confined to, and my remarks consequently bear upon, such of the Chinese as were in the habit of purchasing their opium from me. I am in a position to say that the smoking of opium by the Chinese does in no manner of ways tend to render them inferior, either mentally or physically, to those that abstain from the use of the drug. I have seen it stated by one witness, who gave evidence before the Commission at Umballa, that, after

25,044. In that respect it differs very much from the Bengal opium, which is produced in two large factories and where a great deal of scientific care is exercised to keep it of an uniform quality and consistency?—Yes.

25,045. Does it undergo any further process of mixing, or anything, before it is exported to China?—No, you cannot do anything with opium in Bombay. It is kept in the Government warehouse, and we have to purchase it there, pack it there, and ship it there.

25,046. If you buy half-a-dozen varieties of opium from different merchants in the Native States, does it all go to China just as you buy it?—We know what we buy. We test and select the opium. I am an opium selector myself. A parcel of opium is put before me, with samples, and I select or reject, just as I think proper. There are different kinds of opium from different districts.

25,047. Do you cut a ball?—Yes; we open a chest, cut a ball, take a sample, and boil and test it.

25,048. And then it is sent to China, at different prices according to the quality?—Yes. The prices vary about Rs. 150 per chest.

25,049. In that respect the trade of the opium merchants in Bombay is entirely different from what it is in Calcutta?—Only as far as selection is concerned. In Calcutta you go to the auction sale and buy the opium; there is no selection.

25,050. You give what prices you choose at the sale, and then send the opium away?—It is sold in sealed chests, and we sell in China in sealed chests. In China they take the Government seal.

25,051. (Chairman.) So far as Calcutta is concerned it bears a Government warrant?—We rely on the British Government seal, and the Chinese rely on that also.

25,052. In China, for the Malwa opium, they look to the exporting house and the position it bears?—The Chinese also test opium coming from Bombay in the same way as we do.

25,053. (Mr. Mowbray.) Do you test it before it comes to Bombay? Do you sample it in the Native States before it passes to the scales?—No, we do not. The agents do when they buy up-country.

25,054. Where do you test it in Bombay?—In the Government warehouse. No opium can be had outside the Government warehouse, except by licensed shopkeepers. Retail opium is kept in the building kept by Government.

25,055. You do not purchase until it has actually come into the Government warehouse in Bombay?—Yes, except what we buy up-country through our agents.

25,056. You buy in both ways; your agent tests up-country before it comes from the scales?—Yes.

25,057. I suppose that what you test in the godown at Bombay is a sample of the amount of that particular consignment in the godown at that particular time?—Yes.

taking opium, people are incapable of doing their ordinary work, and become untrustworthy. This is directly contrary to my experience in dealing with opium-smoking Chinamen, whom I have found to be quite trustworthy and very capable, clear-headed men of business.

25,060. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—My firm belief is that the consumption of opium is perfectly harmless to the constitution, and very often a moderate use of the drug far upon the intellect, the wit, and the system, enabling people to undertake and go through more work and with. An excessive use of the drug is of course injurious, but such cases are very rare when compared with the abuse of alcohol. The Chinese who smoke or imbibe opium are better behaved, more quiet, and far more sensible than those addicted to alcoholic drinks.

25,061. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes?—From the beginning of the year 1874 I joined the opium staff of the firm in Bombay, and again the result of my experience is, that whether in India or in China a moderate indulgence in the smoking or taking of opium is conducive to health. Opium is generally regarded in unhealthy and malarial tracts as a preventive against the insidious attacks of fever and rheumatism, and as a certain specific in diabetes. I fully concur in these beliefs, which have also the support of the medical community. I am of opinion that the present system of granting licenses for the sale of opium for other than medical purposes should not be abandoned. The total prohibition of opium, in my opinion, can only lead to an increased use of alcoholic stimulants, and also perhaps to attempts at smuggling opium into India.

25,062. Can you give us your view as to the willingness of the people of this country to bear in whole or in part the cost of prohibitive measures?—In my opinion any attempts at direct taxation to replace the opium revenue would be simply impossible. The existing system of Government monopoly with reference to opium cannot be improved upon. Nor can the people bear a further taxation without their present embarrassment being considerably aggravated by the new measure.

25,063. You speak with particular authority about China, I see?—Yes, owing to my experience there.

25,064. (Mr. Fanshawe.) At Ningpo and Shanghai were you thrown into personal contact with the Chinese merchants in the course of your business?—At Ningpo I was, because I had to sell them the opium.

25,065. Did the majority of those merchants smoke opium?—Mostly.

25,066. I understood you to say that you found this in no way impede their business habits and clearness of head?—Quite so; it does not impede them in any way.

25,067. Are you in a position to express an opinion as to the manner in which opium smoking was regarded among that class of people in China?—Opium smoking being general, it is not regarded as demoralizing; and

The witness withdrew.

Mr. DAYABHAI TAPIDAS called in and examined.

25,080. (Chairman.) You are a mill-owner in Bombay?—Yes.

25,081. Will you give us your experience upon the opium question?—In repeating what has already been said before the Royal Commission by so many experts, both official and non-official, I think it my duty to add that from careful inquiries amongst the 1,400 operatives working in the Alliance Mill, which I have the honour to represent, I am informed that there are none who use opium. I hardly believe this statement, as these poor men fear to speak out for fear of injuring their prospects in future; but I can say so much, that there is not one amongst them who could be detected from his face as addicted to the habit of taking opium. I regret, however, that out of this lot a great number use liquor, and are known as confirmed drunkards, and on account of their continued absence our business is very often interfered with. They are very troublesome, irregular at work, and dangerous to trust, and by reason of this profligate habit their families are often made to suffer. Opium is, in my opinion, very necessary as a vegetable stimulant to those who have an aversion to liquor, and possesses religious scruples. Any interference with the opium trade by the British will cause serious dissatisfaction to the British Indian population and the opium-growing districts.

25,082. Why have you reason to suppose that any of the operatives working in the Alliance Mill would fear to speak out plainly with reference to their habit of taking opium for fear of injuring their prospects in the future?—Because these people being ignorant they think if they speak they will be dismissed. We have told them they have nothing to fear, and asked them to come forward, but they have not done so.

25,083. You apprehend that they think if they frankly stated they took opium you would dismiss them?—Yes.

visitors are entertained with a smoke just as we would offer wine or a cigar to our friends.

25,068. (Mr. Haridas Voharidas.) Did you find any of these Chinese merchants who did not smoke opium?—No.

25,069. All invariably smoked?—Yes.

25,070. Was there not an order in China that those who smoked opium should be hanged?—I do not think there is any such order as that now in existence.

25,071. I have been told, and have read in papers and other literature, that it was a standing order?—As I never witnessed or heard of any person being hanged for smoking it could not have been a standing order. You may have read of it in some of the old literature.

25,072. (Mr. Mowbray.) Was there much of the native drug consumed in the part of China where you were?—No, it was mostly Indian.

25,073. Shanghai and Ningpo are both treaty ports, are they not?—Yes.

25,074. Do you speak Chinese yourself?—No, I could understand the language when I was there.

25,075. At the time you yourself could understand them?—Yes.

25,076. I rather gather your evidence to-day has been with regard to a limited class of Chinamen that you were brought in contact with?—Yes, generally the merchants.

25,077. (Chairman.) A former witness whom we had said he had noticed in China that to a limited extent the opium habit had done harm; would you confirm that?—No; as his experience was mostly in the north and mine in the south of China our versions must differ to a limited extent.

25,078. Do you desire to say to us, that so far as your observation extended you did not trace the existence of any ill effects from the use of opium among men engaged in business?—Nothing came before me to attract my notice.

25,079. The firm of Messrs. David Sassoon & Co. is a different house to that of Messrs. E. D. Sassoon & Co., is it not?—Yes.

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25,084. Why should they be dismissed?—They are ignorant people, and have no knowledge of the reasons of our inquiry. They have not come forward.

25,085. From a mere general habit of suspicion?—Yes.

25,086. (Mr. Mowbray.) I suppose you never have dismissed a man from the mill for taking opium?—No.

25,087. (Mr. Haridas Voharidas.) Have you got a system of piece-work?—Yes.

25,087a. And monthly wages too?—Yes.

25,088. So that in the case of a man who gets paid according to the work he does, would you know by the amount of work he does whether he was an opium eater or not?—No.

25,089. (Mr. Fanshawe.) The Alliance Mill is a silk mill, is it not?—No. It used to be connected with a silk mill, but now it is only a cotton mill.

25,090. Are you the personal manager?—No, I am a partner in the firm. It is a public mill.

25,091. You are one of the shareholders, and manager and agent?—Yes.

25,092. With reference to what you said as to the unwillingness of the operatives to admit they were in the habit of using opium, you mean that any inquiry into the customs of the natives of this country is liable to excite suspicion in their minds, and that would be the reason why they would not always rightly say what were the facts?—Yes.

25,093. Can you tell me whether in your own caste it is usual for middle-aged men to take opium in moderate quantities?—The children get it.

25,094. Is it a common practice to give it to children?—Yes.

25,095. Is it a practice for middle-aged men to take it?—Some middle-aged men take it for their general health.

25,096. (Chairman.) Do you think the use of opium is a good thing for people in strong health?—If they

The witness withdrew.

Mr. VRIJBUKANDAS ATMARAM called in and examined.

25,098. (Mr. Fanshawe.) You are a merchant residing in Bombay?—Yes.

25,099. Are you a banker as well?—I am a cotton and seed merchant and commission agent.

25,100. What is your experience as regards the consumption of opium among the people of this Presidency with whom you are acquainted?—In my opinion opium is generally used in many cases for removing the pains of hunger, for remission from exhaustion brought on by overwork or by old age, as a cure against certain kinds of diseases, and also as an article of luxury to people in well-to-do position. It is mostly used in Kathiawar, Gujarat, Central and North-west Provinces both by Hindus and Musalmans.

25,101. What is your experience as regards the moral and physical effects of the habit?—My experience is that people who use opium in moderate quantities generally possess strong and healthy physique and that such use is not found to have any demoralizing effect upon their character. Opium users have more power of endurance than ordinary men in times of famines. I have also known these people enjoying long life.

25,102. What is your opinion as to the disposition of the people of this part of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear the cost of prohibitive measures?—I have no hesitation to say that the people of India will certainly be discontented if the use of opium for non-medical purposes is prohibited. Many a hard-working and warlike race will thereby be deprived of their

The witness withdrew.

Mr. GORDHANDAS KHATAO called in and examined.

25,109. (Chairman.) You are a mill-owner in Bombay?—Yes.

25,110. What is your experience as regards the effects of the consumption of opium on the moral and physical condition of the people?—In my opinion the users of opium are neither morally or physically affected injuriously by the use of opium, if taken in moderation and with proper nourishment. It acts as a tonic.

25,111. What do you think as to the disposition of the people of India to accept a regulation which would limit the sale of opium to the medical use only?—People use opium for non-medical purposes as stated above, and it is also used for medical purposes by all classes.

25,112. I suppose it is hardly necessary to ask you whether they would like to bear the cost of prohibitive measures?—Certainly not.

25,113. Are you acquainted with any Native States?—Not very well acquainted with them.

25,114. (Mr. Fanshawe.) You are a large cotton merchant, are you not?—Yes.

25,115. Are your mills only in Bombay?—In Bombay only.

25,116. How many hands do you employ?—Between 3,500 and 4,000.

25,117. (Chairman.) Is there much consumption of opium among your hands, do you think?—No.

25,118. (Mr. Haridas Voharidas.) Would it be a good thing if a person in strong health took to the habit, even

The witness withdrew.

Mr. DHARAMSI SUNDERDAS called in and examined.

25,119. (Chairman.) You are a merchant of this city?—Yes.

take it in a limited quantity it is a good thing, but when there is no necessity for it it is of no use.

25,097. Would you say there was any necessity if they were in good health?—No.

necessary stimulant which enables them to work with vigour. The people of India will certainly be unwilling to bear any portion of the cost incurred for prohibitive measures.

25,103. Have you any acquaintance with Native States yourself?—Yes.

25,104. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—I have reason to believe that stopping the use of opium for purposes other than medicinal will deprive the users of their needed stimulant, and as they are habituated from their youth to take some stimulant, the effect of this prohibition will be the introduction of other alcoholic drinks which will degrade opium eaters socially as well as morally and religiously in the eyes of their own caste people. As regards the extension of the prohibition of opium to Native States, so far as I know, I think the Native States are not willing, as this prohibition will materially affect their fiscal revenues.

25,105. With what Native States have you a personal acquaintance?—With the Bhaunagar State.

25,106. If the sale of opium were prohibited in British India, could that sale be extended to the Native State of Bhaunagar?—They would not like the prohibition.

25,107. The State would not be willing to accept prohibition?—It would not be willing.

25,108. (Mr. Mowbray.) You are not personally interested in the opium trade?—No.

in moderation?—No, I would not consider it a good habit.

25,119. (Mr. Mowbray.) Have you made any special inquiries among your mill hands?—Yes, I have. I do not find a single one taking opium, although all are alcohol drinkers.

25,120. Is that since the Commission came to India?—Yes.

25,121. Do you think, as a previous witness told us, that the mill hands have any reluctance to confess to taking opium?—No, in my own case there was no reluctance shown at all.

25,122. Then you think as a fact they are not opium eaters?—Yes.

25,123. Where do you get your mill hands from?—From the Southern Mahratta country, and some of the weavers from Northern India.

25,124. What part of Northern India?—Cawnpore, Allahabad, and all that district.

25,125. Do you find any distinction between the people in your spinning and weaving departments—there are none of them opium consumers?—No.

25,126. (Chairman.) You say that practically all your hands are consumers of alcohol?—Yes.

25,127. Do you believe that alcohol is taken in excess by a considerable number of your people?—Yes, by some of them, especially on pay day.

25,128. In your view, is the excessive indulgence in alcohol a much more pregnant source of evil here than the excessive use of opium?—Yes.

25,130. You are, I understand, senior partner in the firm of Messrs. Mulji Jetha and Co., proprietors of

cotton mills, ginning, and pressing factories in Bombay, Madras, Khandesh, and elsewhere?—Yes.

25,131. What number of hands do you employ?—From 600 to 800 in each mill.

25,132. How many altogether?—About 5,000.

25,133. Besides your experience as a partner in the firm of Messrs. Mulji Jetha and Co., have you other experiences bearing on the question of opium?—Besides being partner in the firm of Messrs. Mulji Jetha and Co. I have my paternal estates in Kathiawar. I know the people there. I am also in constant contact with my mill employes. The people in Kathiawar are in the habit of taking opium for dietetic purposes. It is still a common custom there to offer opium to guests as a mark of hospitality.

25,134. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium consumers are physically strong, able to bear the fatigue of their whole day's work, and morally good, when their consumption is moderate. They are regular and steady in their work, and are preferable to liquor consumers. The latter are very common in the factories; 5 to 10 per cent. take opium, 50 to 60 per cent. take liquor, the rest take no intoxicants. My managers complain that liquor consumers, as soon as they are paid their monthly wages, resort freely to liquor and remain absent at home in a drunken state for some days on plea of illness. They are rough to deal with as regards performance of their work. Opium eaters are quiet and tractable.

25,135. As a great employer of labour, you like the opium-eaters better than the alcohol drinkers?—Yes.

25,136. What is your opinion as to the disposition of the people of India in regard to any regulation for prohibiting the use of opium except for medical purposes?—My opinion is that the people of the country districts regard opium as a stimulant to keep up their spirits after hard labour. They do not consider it injurious.

25,137. Would the people of this country cheerfully pay the cost of prohibitive measures?—They would not be willing to bear either in part or wholly the cost of prohibitive measures.

25,138. You have spoken of Kathiawar as a district in which you have estates; do you consider that the enforcement of prohibitory regulations in the Native States with which you are connected could be pressed upon the States by the British Government of India without excessive discontent?—No; because the Native States will lose their revenue, and the British Government will lose its income too. Native States will not be willing to accept prohibition.

The witness withdrew.

Mr. TRIBHOVANDAS JAGJIVANDAS called in and examined (through an interpreter).

25,158. (Chairman.) You are a merchant of Bombay?—Yes.

25,159. Will you tell us what personal experience you have had of opium eating?—I am 77 years old. I have been eating opium for 60 years. At the age of 17 I suffered from congestion in my stomach. My physician, therefore, advised me to eat opium, as other medicines proved ineffectual. I began to eat it at that time, and have hitherto continued the habit. I commenced with a quarter of a val (about three grains) on the first day, and adhered to that quantity until recently. For some days past, however, I have raised it to three-quarters of a val, as signs of old age have become more visible in me. The result is that I again feel energy and activity as before in carrying on my trade and occupation. I was in poor circumstances, and began to carry on business after the age of 17. After this I married by means of my own income, met

The witness withdrew.

THAKAR HARIDAS MAOJI called in and examined (through an interpreter).

25,162. (Chairman.) You are, I believe, a merchant of Bombay?—Yes.

25,163. What have you to say in reference to your use of opium?—I am a brother and partner of Thakar Korji Maoji, a well-known merchant of Bombay. I am

25,139. (Mr. Fanshawe.) From what part of this Presidency do most of your operatives come?—From the Southern Maratha and the northern districts.

25,140. Northern districts of Gujarat?—Gujarat, as well as Delhi, Allahabad, and North-West Provinces.

25,141. Can you tell me whether it is the practice in your caste to give opium to infants?—Yes, it is.

25,142. Speaking generally, do you think it leads to any evil results?—No.

25,143. Is it also a habit in your caste for men later in life to take opium as a restorative?—Yes, some take it.

25,144-5. (Mr. Haridas Voharidas.) Can you give us the percentage of elderly people taking opium?—I cannot say, but I think about 10 to 15 per cent. may be taking it.

25,146. Do they take it in excess?—They take it moderately.

25,147. For the sake of their health?—Yes.

25,148. Not for pleasure?—No; in Kathiawar there is a custom, but not in Bombay.

25,149. It does them good here?—Yes.

25,150. (Mr. Mowbray.) You have said about 5 or 10 per cent. take it in your factories, is that the experience in your Bombay mills?—Up-country mills.

25,151. Where?—At Khandesh, and Madras, and Berar, Central Provinces.

25,152. Have you made special inquiries in those mills to get at those facts?—Yes.

25,153. You say that your mill hands come from the Southern Mahratta country, and from Northern Hindustan; is it the weavers who come from Northern Hindustan?—Yes, the weavers specially.

25,154. Do you know whether it has been found that opium consumption is more common among the people who come from Northern Hindustan rather than among the people who come from the Southern Mahratta country?—I cannot say.

25,155. Those figures you have given us have been arrived at from your factories generally, after special inquiries have been made?—Yes, inquiries from the managers.

25,156. (Chairman.) Would you say that opium was a good thing for a young man in strong health to take?—It is not essential to a young man, but it helps elderly people very much.

25,157. It is quite unnecessary for a young man?—I cannot say that, because I do not use opium; but I do not think it would be injurious to a young man.

expenses on many occasions, and have until now earned about 18 lakhs of rupees. Even now I am in good circumstances by the grace of God. I am the owner of the Lakhmidas Market. I have three sons now alive. The eldest son is engaged in trade. The second, named Motilal, holds the office of a judge in Bhaunagar. My third son attends to work connected with the market. I am of opinion that whoever eats opium moderately is thereby benefited in health. Opium does no harm to the eater, but on the contrary it gives strength in walking and moving about. For my part I am sure that my disease was cured by opium, and that if I should give it up, my strength would fail, and I think I should become diseased.

25,160. You speak in favour of opium?—Yes.

25,161. Would you recommend the use of opium to young men in strong health?—If in good health I would not advise them to take opium.

Mr. Dharamsi Sunderdas.

13 Feb. 1894.

Mr. Tribhovandas Jagjivandas.

Thakar Haridas Maoji.

Thakar
Haridas
Maoji.

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doctors, but without success. I went to my native place, where it is customary to eat opium. My maternal uncle advised me to eat a little opium habitually, saying that it would impart strength to my body. I accordingly began to eat opium twice a day, morning and evening, at the rate of two vials in the aggregate. I have thereby gained a good deal of strength. I am now 54 years of age. I have strength enough to cope with any work, and am seldom attacked with other diseases. My present dealings extend from about half a lakh of rupees to three quarters of a lakh. Formerly they were more extensive. I follow the occupation of

a Mukadam, which involves personal labour. If I do not eat opium strength leaves me completely. From the day I began to eat opium I enjoy physical health.

25,164. You speak in favour of opium, but you refer to somewhat advanced age and conditions of not particularly good health?—I took opium when I was not in very good health, at the age of 50.

25,165. Would you recommend the use of opium to a young man in strong health?—No, I would not advise it if he is in good health.

The witness withdrew.

Mr. Mancherji
M. Mulah
Feroz.

Mr. MANCHERJI M. MULAH FERAZ called in and examined.

25,166. (Chairman.) You are a merchant of this city?—Up to last year I was a merchant; but at the present time I am assisting a commercial firm.

25,167. What are your habits with reference to the use of opium?—I have been using it in a very small quantity, about the size of a gram.

25,168. How much is that in grains?—It might be about five or six grains.

25,169. You take five or six grains a day?—Yes.

25,170. How long have you been in the habit of taking that?—About 15 years.

25,171. What originally led you to take to opium?—I was not keeping very good health. I was nervous and incapacitated from work, constipation, &c. I got disgusted with life. I went through a lot of medical treatment, but it failed. I happened once to read De Quincey, and out of curiosity I tried a little opium. It agreed with me considerably, and since that time I have improved in health and vigour and everything.

25,172. That is, 15 years steady consumption of a moderate dose of opium has been in your circumstances a good thing?—A very good thing.

25,173. You began this habit because you had previously not been in good health; now, looking at this question in a general way without reference to yourself in particular, would you say that for a young man in good health it was a right thing to begin to take opium?—I should think so.

25,174. For a young man in good health?—A young man may take it with advantage.

25,175. In good health?—In good health. It is just as good as any good habit, walking, for instance.

25,176. In your case it was distinctly begun by way of medical remedy?—Not at all. When I took to it I did not think it would do me any good or harm. I simply took it as a matter of curiosity.

25,177. (Mr. Fanshawe.) When you say the amount you take is the size of a gram, can you tell me what it would be in the native weight?—It might be about five or six grains. It is about the size of a large gram, but sometimes a little more.

25,178. Is that once in a day?—Sometimes twice, but very rarely.

25,179. (Mr. Haridas Voharidas.) Is gram and val the same?—No, I think a gram is a little bigger than a val.

The witness withdrew.

Mr. HORMASJI KUVARJI SETNA called in and examined.

Mr. Hormasji
Kuarji Setna.

25,192. (Mr. Mowbray.) Will you tell us what your firm trades in?—I am a merchant, a partner in the firm of Messrs. Cursetji Bomanji and Co., of Bombay, and Messrs. Karasji Pallonji and Co., of China, dealing in yarn, cotton, and, in a small way, in opium, and have a long connexion with trade in China.

25,193. Will you give us your experience of the consumption of opium with regard to China?—I resided in Hong Kong for about 18 years, and, during my residence there, visited several places in China, mostly Canton, Macao, and Shanghai. I had a good many opportunities of dealing with Chinese merchants, especially in Hong Kong and Shanghai, and was acquainted with opium merchants and smokers. I was a justice of the peace, and was asked by the Govern-

ment several times to visit the Victoria Jail and Government Civil Hospital, where I also saw some Chinese and Sikhs smoking and eating opium. I safely say from my observation that opium taken moderately is not at all injurious. Chinese smoking opium are always active, energetic, healthy, and well-to-do. Opium merchants enjoy as much respect and credit as tea and silk merchants. Most of the opium smokers in China are parents of a number of children. Chinese servants smoking opium have generally proved themselves active, faithful, and honest. I have seen Chinamen and my own countrymen indulging in liquor in helpless condition, some of limited means have brought their families into ruin and poverty, but I have never seen a Chinaman smoking opium in such misery.

25,194. What is your general opinion as regards the effects of the consumption of opium on the moral and physical condition of the people?—By the use of opium in one form or another mental faculties remain sound, weak constitutions are sustained, and memory preserved. Such is not the case with alcohol. Opium subdues whilst liquor excites passions. Indian produce has always been considered a luxury in China, and is mixed with other kinds of opium. It is taken like the rich wines of Europe.

25,195. What is your opinion as to the consumption of opium in India?—It is essentially necessary to allow the use of opium in moderation for non-medical purposes, because in India people with religious scruples have a hatred for liquor, and as a stimulant after a hard day's work take opium. However, Government supervision is necessary, because a costly drug like opium is liable to be adulterated and mixed with cheap and noxious substances.

25,196. What have you to say with regard to the financial aspects of the question?—Looking at the question financially, I believe that India is not in a position to bear any additional taxation and it would be a gross blunder on the part of the Government to lose an important source of revenue and to create dissatisfaction amongst the native rulers and farmers. The native rulers and farmers will not for a moment bear the idea of foregoing such an important income which is derived with less sin, if it is at all a sin, than the production of liquor in Europe. If the importation of opium were prohibited in this Presidency, the expense of a preventive service would increase the amount of our loss, and further an injustice be inflicted on the people and our neighbours the native rulers.

25,197. What years were you in Hong Kong?—I went to Hong Kong in the year 1869. I returned, after staying there about five years, for a short time. My residence extended over a period of 18 years off and on, between 1869 and the beginning of 1890.

The witness withdrew.

Mr. KARIMBHAI IBRAHIM called in and examined.

25,210. (Chairman.) You are an opium merchant and mill-owner of Bombay?—Yes.

25,211. (Mr. Fanshawe.) What is your experience as regards the opium habit in this city?—I carry on trade in Bombay, and have passed the greater portion of my life in this city. During this period I have seen many men eating opium in their old age. This enables them to labour for the whole day. They use opium in order to give rest to their system, and consequently they do not feel fatigued in the slightest degree.

25,212. What is your experience as to the physical and moral effects of this habit on the people?—I am not aware of a single instance in which a person was put to disgrace by using opium, or was led by that habit to commit thefts, &c. If perchance a person eats opium in excess by association, he will sustain injury and become weak a little; but such a person causes no trouble to others, that is, to neighbours. On the other hand, there are many persons who drink liquor and who become troublesome to their neighbours. Nothing like this happens in the case of opium.

25,213. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes; and as to their willingness to bear in whole or in part the cost of prohibitive measures?—Opium is indispensable to the people of India, for most of them are vegetarians, and they hate liquor on religious grounds. If opium eating be prohibited they will be compelled to drink liquor, and those who drink it will be excommunicated by their castemen. The result will be that quarrels will arise everywhere, and thus nothing but trouble will await both the subjects and the rulers. The people of India are not in a position to help Government even with a farthing in adopting prohibitive measures. Opium commands a market in China. We supply it to the Chinese because they demand it. We do not exercise compulsion over them. If we do not export opium to China, Persia and Turkestan will export it in larger quantities, and China will increase its own production. But the Chinese will not give up opium. In my opinion the present con-

The witness withdrew.

25,198. Were you in business there?—Yes, I was.

25,199. Did you find during that time that the import of Indian opium was falling off?—Yes, largely.

25,200. Did you go into the interior at all, or was your experience limited to Hong Kong and Shanghai?—To Hong Kong, and the three places I have mentioned.

25,201. I do not know whether you care to express an opinion as a merchant on the general question of the importance of the balance of the trade to India, and any interference with the opium trade between this country and China?—Of course, it is very difficult to form an opinion about that; but the Chinese have their own opium, and would prefer it to ours.

25,202. (Mr. Fanshawe.) I suppose that during your residence in China you saw some cases of excessive opium smoking among Chinamen, did you not?—Yes.

25,203. Few or many?—Few.

25,204. Had you opportunities of coming into personal relations with the Chinese merchants—visiting their houses?—Yes, often; in their own houses as well as my own.

25,205. Can you tell us in what light, so far as your opportunities enabled you to judge, men who smoked opium in that class were regarded?—They were not condemned; they were looked upon just as we look upon people taking wine.

25,206. Were you able to converse with these men in their own language?—Very little; only so far as buying and selling was concerned. We could not speak the colloquial language of the Chinese.

25,207. Your powers of conversation did not go beyond what was necessary for your trade?—No.

25,208. (Chairman.) You conversed in what is known as "pigeon English," I suppose?—Yes.

25,209. Could you discuss the opium question with the Chinese in pigeon English?—Yes.

Mr. Horn
Kuarji S.

13 Feb. 18

Mr.
Karimbh
Ibrahim

sumption of opium in India is not unduly large. On the contrary, men of reformed views have betaken themselves to drinking liquor. Their former habit of eating opium was preferable, for drinking has ruined many families. The said people are now beginning to realise that drinking is not good, and that there is no harm in taking a little opium, if necessary.

25,214. Will you kindly explain to us what you mean by "men of reformed views" taking to drinking liquors?—I mean that those who have received an English education consider it is a reformed habit to take alcohol.

25,215. What you mean is, that what I may call the young school, with an English education, has rather taken to the alcohol habit?—Yes.

25,216. You come from Cutch?—Yes.

25,217. Are you acquainted with Cutch?—Yes.

25,218. Do you think that if the use of opium were prohibited in British India, the same prohibition could be extended to Cutch?—Opium is not produced in the British districts of this Presidency, but is manufactured in Native States. If they are prohibited from manufacturing it, Government will have to pay a heavy compensation. Government will suffer a loss of seven crores of rupees in the shape of revenue, and this, added to a further sum of seven crores, according to my estimate on account of compensation to Native States, will amount to fourteen crores. How can the British Government recover this amount from the poor people of India? The present burden of taxation on them is already too heavy and, therefore, they are unable to pay any further taxes.

25,219. (Mr. Haridas Voharidas.) Do you know that opium is neither grown nor manufactured in Cutch?—Yes, but I had forgotten.

25,220. When you say Native States, do you mean of Rajputana?—In the Bombay Presidency opium is grown in the Baroda State only. By Native States I meant only Baroda.

Mr. Mirza
Husain Khan.
13 Feb. 1894.

Mr. MIRZA HUSAIN KHAN called in and examined.

25,221. (Mr. Mowbray.) You are secretary, I believe, to the Bombay National Mahomedan Association?—Yes.

25,222. Can you tell me anything about that Association?—We have not convened any meeting for the last seven or eight years. I cannot tell whether the Association is at present in existence or not since the death of the President.

25,223. You have been deputed by the Association to express their views to-day?—No.

25,224. The views you are about to express are your own?—Yes.

25,225. What is your opinion with regard to the growth of the poppy, and the manufacture and sale of opium?—I can see no reason why the growth of poppy and the manufacture and sale of opium should be prohibited. The people would be driven to alcohol, which in the majority of the cases leads to crime; neither do I see any grounds for extending such prohibition to the Native States. The existing arrangements with the Native States should not be interfered with, lest the Chiefs take alarm at such interference with their ancient rights and privileges by the paramount power.

25,226. What in your opinion would be the effect of such prohibition on the finances of India?—The effect on the finances of India would be disastrous if the sale and export of opium were prohibited; for, besides the loss of revenue, large sums would have to be paid as compensation, and heavy annual expenditures incurred in maintaining a large staff for preventive measures. This would cause much irritation and evoke dangerous feelings among the people. It were best if the present arrangements be not interfered with.

25,227. Can you give us any information with regard to the consumption of opium in India?—The consumption of opium in the malarial districts of India is chiefly as a prophylactic, while the majority of Indians believe the drug to be a specific in chronic dysentery, diarrhoea, diabetes, rheumatism, and chronic bronchitis; compared with alcohol it is harmless as affecting the moral and physical conditions of the people; indeed, many believe that it prolongs life. It must be understood that I mean the use and not the abuse of opium. The disposition of the people of India is in favour of the use of opium as a prophylactic against various diseases, but they are against the abuse of opium; for the term "afimi"—confirmed opium eater—is one of contempt which no Indian would willingly risk being called.

25,228. Is the word "afimi" in your experience used of a person who takes opium in excess?—In excess.

25,229. Not the habitual use of opium in moderate quantities?—No.

25,230. Can you tell us what in your opinion is taking opium in excess?—I cannot exactly give the quantity, but persons who are continually in narcotic state would be called "afimi"—persons not going to their daily work, a lazy set of people.

25,231. Persons on whom the effect is visible?—Yes, always visible.

25,232. Would you say that in the case of the great majority of opium eaters the effect is not perceptible?—It is not.

25,233. What is your opinion as to the readiness of the people to bear any part of the costs of repressive measures?—I can confidently assert that the people are very unwilling to bear any part of the costs for repressive measures in this matter. I am of opinion that if the production and consumption of opium were pro-

The witness withdrew.

Mr. TRIBHOVANDAS VARJIVANDAS called in and examined.

Mr.
Tribhovandas
Varjivandas.

25,251. (Mr. Mowbray.) I believe you are a merchant, a justice of the peace and a member of the Municipal Corporation, Bombay?—Yes.

25,252. What do you trade in?—We are guaranteed brokers to Messrs. W. A. Graham and Co., also landed proprietors.

25,253. They have no interest in opium, I believe?—Not so far as I am aware.

hibited, not only would the finances of India be grievously affected, but it would also be disastrous alike to the zemindar and rayat. It may necessitate further taxation, which must fall heavily on the poorer classes, who are the least able to bear it. Opium is administered to infants in many instances when only seven days old, and when continued leads to habitual use. This is considered beneficial, and in the annals of crime opium eaters are conspicuous by their absence. The effect of opium, I am credibly informed, tends to good humour, followed shortly after by its sedative and narcotic action.

25,234. (Mr. Fanshawe.) Has your experience been chiefly in Bombay, or have you experience of any other districts?—I have experience of other districts such as Gujarat, Surat, Broach, Baroda, Ahmedabad, Cambay, Indore, Mhow, Khandwa, Hyderabad, Poona, and other districts.

25,235. In speaking of malarious districts and the use of opium as a prophylactic, to which parts of the country were you referring especially?—Especially to Gujarat.

25,236. We have heard a good deal about the habitual use of opium in small doses among older men, say, from 35 to 40; would that be a practice among Mahomedans also?—I know of many Mahomedans who do take it at about that age and beyond.

25,237. Is there any common practice among your community of taking opium in moderation as a stimulant, as we might take tobacco, at a younger age than 35 or 40?—Yes.

25,238. Is that a very common habit?—A common habit.

25,239. Is the use, so far as you know, speaking generally, a use in moderation?—In moderation.

25,240. Is it in practice considered that orthodox Mahomedans are allowed to take opium in moderation?—They do take it.

25,241. Is it considered that they are allowed by their religion to take it in moderation?—It is so considered.

25,242. Do you represent the Shia sect of Mahomedans?—Yes.

25,243. (Mr. Haridas Voharidas.) I believe that nothing is mentioned about opium either in the way of prohibition or permission in your "Koran"?—There is nothing particular mentioned about opium.

25,244. Is alcohol expressly mentioned?—Yes.

25,245. As opium is not expressly prohibited by your religion you can take it?—In excess I should say it is prohibited. Anything in excess, even food is wrong.

25,246. But you say nothing is mentioned about opium?—Anything intoxicating or anything taken to excess.

25,247. Then you would say that opium should not be taken in excess?—Yes.

25,248. But alcohol, not even in moderation?—It is prohibited altogether.

25,249. Do you think that the prohibition of the use of opium except for medical purposes would lead many Mahomedans or people generally to take to alcohol?—I believe it may lead to that.

25,250. Therefore if any strict measures are to be taken they should be taken for the suppression or the prohibition of the use of alcohol first?—I should say so, certainly.

25,254. Will you give us your experience as regards the consumption of opium by the different races of people in the districts with which you are acquainted?—I am president of one section of the Kapol Vania caste, one of the proprietors of the Kaiser-i-Hind Mills, and a landowner in Bombay, where my family has been settled for more than two centuries. In Bombay the consumption of opium is limited, and is confined to the poor and working classes. It is u-

sustain health in old age and to give strength, without which the consumers would be unfit for work and their families would starve. Opium does not produce a bad effect on the moral and physical condition of the people in India if moderately taken. It is safely administered even to children of two months old in small doses, and they thrive well.

25,255. Would you kindly explain what you mean by saying that you are president of one section of the Kapol Vania caste?—There are two sections, one headed by the late Tribhovandas Mangaldas and the other by Tribhovandas Varjivandas.

25,256. You are also one of the proprietors of the Kaiser-i-Hind Mills?—Yes.

25,257. Are they cotton mills?—They are mills for weaving and spinning.

25,258. How many hands do you employ in your mills?—About nine hundred.

25,259. Can you say whether there is much opium consumption among your mill hands?—Not much; it is limited.

25,260. Have you made any inquiries or are you speaking from your general impression?—From my general impression.

25,261. What classes of the poor are they who principally consume opium in Bombay; you say that it is confined to the working classes but that it is not amongst the mill hands?—There may be some who use it, but not generally.

25,262. Whom do you mean?—Mahomedans and a very few Hindus. People advanced in age if they want to sustain their strength take moderate doses.

25,263. A very limited number of Hindus?—From one to two per cent.

25,264. What is your opinion as to the disposition of the people of India with regard to the interference?—The people would not like the interference of Government with their use of opium, nor would they like to bear at all the cost of prohibitive measures.

25,265. What is your opinion as to the prohibition of the growth and manufacture of opium in British India?—I am of opinion that the growth of poppy and

manufacture and sale of opium in British India should not be prohibited.

25,266. Have you personal acquaintance with any of the Native States of the Bombay Presidency?—Yes, with Gujarat and Kathiawar.

25,267. Could such prohibition be extended to the Native States with which you are acquainted?—Such prohibition could not be extended to Native States. If it were so prohibited, the rational user and the cultivator would be deprived, the one of a rational enjoyment, the other of his means of livelihood.

25,268. (Mr. Fanshawe.) I believe you come from an old Kathiawar family?—Yes, formerly we were settled in Din.

25,269. I understand that your father was at the head of the Kapol Bania caste?—Yes, at one time.

25,270. Is the practice of giving opium to young children common among well-to-do classes of your own caste?—By some of them, not by all.

25,271. You have referred to the use of opium in old age as a restorative or health sustainer; is that also the case with members of your own caste?—Members of our caste have very seldom recourse to it.

25,272. (Mr. Haridas Voharidas.) Do you think it would be good for a person in good health to adopt the opium habit?—No.

25,273. But for the sake of health he may take it?—Yes.

25,274. It is bad if he takes it for the sake of pleasure?—Of course.

25,275. You know that an opium eater requires good nourishing food?—Yes.

25,276. You say that it is most resorted to by the poor; can they afford to have rich food?—They can take solid food.

25,277. (Mr. Fanshawe.) Can you explain the meaning of the Kapol Bania caste?—There are several castes of Banias, the Kapol Bania forms one of the principal castes, numerically speaking.

25,278. (Mr. Haridas Voharidas.) It is an important caste of traders and merchants?—Yes, they are well-to-do people.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Town Hall, Bombay.

SEVENTIETH DAY.

Tuesday, 13th February 1894.

[Section B.]

PRESENT:

SIR JAMES LYALL, G.C.I.E., K.C.S.I. (IN THE CHAIR).

Right Hon. LORD BRASSEY, K.C.B.
Sir WILLIAM ROBERTS, M.D., F.R.S.

Mr. R. G. C. MOWBRAY, M.P.
Mr. ARTHUR PEASE.

MR. PEMBERTON, Assistant Secretary.

Surgeon-Lieutenant-Colonel MAYNE called in and examined.

25,279. (Chairman.) You belong to the Indian Medical Service?—I do.

25,280. You are now stationed at Bangalore?—I am.

25,281. I believe you have made a particular study of the question of opium eating and its effects?—Yes.

25,282. Will you tell us what your experience has been, and what conclusions you have formed?—My experience of opium eaters and smokers extends over a

period of 20 years. They have been to me a particular study, and for some time I conducted a correspondence in the *Indian Medical Gazette*, 1880-81, the leading medical journal of India, on the subject of the opium eater. I have had a varied experience of the natives of India, particularly while serving as civil surgeon and superintendent of the jail in four districts of the Central Provinces, and in one of these districts, Narsingpur (with a population of 350,000). I had

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Mr.
Tribhovandas
Varjivandas.
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Surgeon-Lt.-Col.
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Mayne.*
13 Feb. 1894.

special opportunities of studying the subject. These districts having dispensaries in their large towns I was able to move about from my head quarters, my duties when superintending vaccination brought me to the small villages; and I became acquainted with the habits of the Malguzars, Lumbardars, Kotwals (watchmen of the village), and the people generally. Recently (January 1893) I read a paper at the 19th meeting of the Burma branch of the British Medical Association at Rangoon on the subject of "Madak smoking." While in medical charge of the Regimental Detail Hospital, Rangoon, in 1891-92 I had special opportunities for observing the extent of the use of opium among native troops, transport, dooly bearers, and other followers of the native army belonging to both the north and south of India and to Bengal. I must have seen about 4,000, but I cannot give figures. All were sick transfers from Upper Burma en route to India. Numbers of these were opium eaters and smokers. There were more among the troops and followers coming from Bengal and Upper India than among those who belonged to the southern army. They took opium mostly to counteract the bad climate of the Chin Hills and other parts of Upper Burma. I was impressed with the profound belief all these different races had in the efficacy of opium to ward off sickness and the effects of the climate of the unhealthy parts of Upper Burma.

25,283. Do the people so far as you know take opium under any advice?—The use of opium is inculcated to the millions of India through many sources, by the ever present Hakims, Vaidis, and native doctors. Mahomedans as well as Hindus have come to believe in its subtle influence for good. The Maulvi and Kazi, as well as the Brahmin, Fakirs, Sanassis, Byragis, and such as are, so to speak, teachers to their own classes and castes, all take opium more or less. Sunars, and the upper class of Hindus, believe in it as a family medicine. Opium is sometimes taken for religious purposes, and a great number of religious mendicants take it. While moving about in the districts of the Central Provinces as Civil Surgeon I was impressed with the universal use of opium by both the official and non-official classes. Opium is given to women and children for all sorts of reasons and complaints. I continually saw children given opium, and I have seen some deaths among them from its injudicious use. It is not, I consider, a cause of criminal infanticide. It was given by the parent in the belief of doing good to their children.

25,284. Is it taken for any other than medical purposes?—In the Central Provinces I have noticed opium is particularly grateful to travellers journeying along the worst of roads, in the greatest discomfort, in trying weather, excess of heat or rain. Opium appears to be peculiarly adapted to travellers wearied and out of spirit. It wards off hunger, and by its soothing influence enables them to avoid entering into quarrelsome disputes at the serai or chuttram, and go friendly disposed to the well to draw water, or to the neighbouring bazaar to buy firewood. With such mixture of races and diversity of castes it is well there is opium, as by its petty jealousies which may arise by the worries and toil of the road are often forgotten in the pill or pipe of opium. Opium engenders patience and contentment, and does not tend to promote sedition. There are wicked and ignorant teachers among the people ready to upset the best Government. I am confident it would unsettle the people if there was any curtailment of the free supply of opium, and already it is under some restraint. The Government do their best to have none but the best opium sold. It was one of my duties to examine opium.

25,285. Did you have to examine it in the shops?—I had to go over to the cutchery (district office) before it was sold.

25,286. Before it was sold to the licensed vendors?—Yes.

25,287. Was that in the Central Provinces?—Yes.

25,288. Do you think the arrangements for the sale of opium are satisfactory?—I do. It has often occurred to me that crude opium is too dear, and people cannot afford to eat it. Some no doubt buy madak, as it is cheaper. They are bought at the same shop. I draw a very great distinction between opium eating and madak smoking. The one produces relatively little or no harm. Opium smoking by the Chinese is different. The pipe is different. They smoke pure opium. I have seen many Chinamen smokers very hard-working men,

and they have smoked for years. That refers to Rangoon.

25,289. (*Sir William Roberts.*) You are speaking of chandu smoking?—Yes. It is important to fully consider why it is that smoking opium in India produces different effects from eating it. I believe this is due to the absence of morphia. Madak is a spurious form of opium. It is a confection of opium mixed with charred gum acacia (babul) leaves. So much heat is necessary for its production that some of the morphia is dissipated, so that the fumes of the madak pipe cause greater arterial excitement. The effect of the madak pipe is much more overpowering.

25,290. (*Chairman.*) Do you mean that the dissipation of the morphia make the use of opium more unhealthy?—I think if there were more morphia in the pipe it would not have such a bad effect.

25,291. (*Sir William Roberts.*) What do you think is the injurious substance that is inhaled in madak smoking?—It has often puzzled me whether it is not the charred leaves. It has been a great puzzle to me, and I am not quite able to say.

25,292. (*Chairman.*) What class of people generally smoke madak?—Well-to-do people eat opium, but generally the madak smoker is poor, although I have known a son of a mahajan (banker) smoke madak. Madak smoking is not well thought of, so that some natives will scarcely allow a "madaki" inside their houses, even as a servant. To be called a "madaki" with some is a term of opprobrium, and I have known "madakis" themselves ashamed to be known as such. They do not mind being called opium eaters. Madak appears to have a very lowering effect on the system.

25,293. Is madak smoking confined to men?—I have seen even women and children under the influence of madak. I think it ought to be penal selling madak to women and children. If madak is smoked immoderately, no doubt it renders the person unfit for work, but this applies to almost all the narcotics. All have a pernicious effect on the system if taken to excess. Madak smokers may become skeletons after a time and forget all their obligations—moral, social, and physical; but the same applies to alcohol. If its use by women and children could be stopped it would, I consider, be a check to madak smoking, and raise their moral character, which becomes degraded by its influence. A great deal of this in the hands of a strong district magistrate.

25,294. Would not the entire stoppage of the sale of madak perhaps lead to other evils?—If the sale of madak were stopped entirely I fear a greater consumption of the far worse intoxicant ganja would follow, with the result that more violent crimes would be committed. Madak is a cheap intoxicant for the laffer. During 1879, 1880, and 1881 I made the subject of the treatment of the opium eater a special study, and appealed to the medical world in the East for the best form of treatment to be adopted. At that time medical opinion was very divided whether an opium eater's opium could be stopped suddenly and entirely without doing him harm. Although I showed in the *Indian Medical Gazette*, July 1880 and March 1881, what the abuse of opium causes, these cases can refer to only a very limited portion of the population. At the time I wrote about 12 per cent. of the Narsingpur population were addicted to the habit. Their imprisonment was for theft usually, and not for violent crimes provoked by the use of ganja.

25,295. Do you think opium eating ever leads to suicide?—If an opium eater is suddenly deprived of the drug he may try to commit suicide. I remember a case of this sort. An old Mahomedan in jail threw himself down a well, and it was with difficulty he was rescued, and he tried his best to throttle the man who was saving his life. The deprivation of opium will bring on terrible suffering for a few days, but I have never known the least harm from having opium stopped, and I have had a large number of difficult and typical cases to treat.

25,296. Have you ever made autopsies of opium eaters?—I have autopsied many reputed opium eaters. They had died from other causes, mostly from poverty and chronic starvation, but I have never found any particular pathological changes, or anything like the tissue destruction seen when due to chronic alcohol poisoning.

25,297. Do you consider that opium is in any sense a prophylactic against fever?—I do not consider it

generally wards off fever, but I am firmly convinced that the natives of India have a profound belief in its efficacy in this respect, as also its power to cure many other diseases, especially diarrhoea and cholera.

25,298. Did you serve in any districts of the Central Provinces where the habit is especially common?—In the Narsinghpur district about Rs. 35,000 worth of opium was sold during 1879 and 1880. This is perhaps one of the most flourishing districts in the Nerbudda Valley, and part of the wheat granary of India. My recollection is that I knew many landowners there, old men, stout and hearty, who were habitual opium eaters. I remember particularly an old Mahomedan vakil of Kundaili. He was a remarkably fine-looking old gentleman, and had taken opium for years and had not increased the quantity. He was much respected and was a very successful pleader. I was always on the look-out for opium eaters, and I was astonished with the numbers to whom it seemed to do no harm whatever. Every luxury may be abused, but I feel sure there are vast numbers who eat opium beneficially to themselves.

25,299. Was madak smoking common in the Narsinghpur district?—My experience of madak smoking is largely from the Narsinghpur district. I have very frequently sat in the madak shops and knew the habitués, many of them very well, and I saw some distressing cases of young people ruined by it, but I would not like to say that there may not be thousands of moderate smokers; but when once the habit has got the better of the person it generally proves fatal. These might die, I believe, from other causes over which they have control.

25,300. What do you mean by the habit getting the better of a person; do you mean he had taken it to excess or that he was merely an habitual smoker?—He had taken it to excess. There can be no question about opium in every form being harmful when taken immoderately, but this applies with greater force to ganja and alcohol and other intoxicants. I do not consider excessive opium eating the worst vice, although opium smoking as madak runs them all very close. I have held very strong opinions on the evil effects of opium, but time has tempered my views, and I consider that any curtailment, except to stop women and children smoking madak, would be a great hardship, and cause an infinity of trouble and misery to the people of India, and a veritable danger to the stability of the Government. From their very childhood the people of India are taught to believe in opium. Its charms are subtle, and it enters into the daily routine of the people and causes life to go on harmoniously. It is powerful to ease pain and create a happy frame of mind, and tends to better citizenship, more obedience to religious and caste duties, and to keeping of the laws of the land. Opium does not tend to make the people commit violent crimes, which cannot be said of ganja or alcohol. Opium wards off hunger, stimulates the wearied, and is reckoned a valuable stand-by in times of famine, cholera, and other epidemic diseases. I would say opium seems in numerous ways to be peculiarly adapted to the climate and races in the East.

25,301. These latter remarks, I suppose, may be taken to apply to the moderate use of opium?—Yes.

25,302. (*Sir William Roberts.*) You say, "The people of India are taught to believe in opium." Do you mean to say that they are led to believe in opium?—There is no trained European system among the natives of India.

25,303. You mean that they are taught by their native medical advisers?—Yes.

25,304. You have told us a good deal about madak smoking; have you made any study of the composition of madak?—I am afraid I have not.

25,305. Do you think it is always the same thing in different provinces and localities?—I do not think it is; I think it alters a good deal. There are many varieties of it. It would alter very much with the character of the opium used. It would also alter with the leaves. Some of the leaves are taken quite green, while others are quite dry.

25,306. Is the babul leaf a poisonous leaf itself?—No, it is not. I should like to say when I was over in Burma, I noticed that the fever of Upper Burma produces enlargement of the spleen and great liability to diarrhoea, and the medical aid given by Government as far as possible meets a great many cases. Sometimes parties are out in the country on column duty,

The witness withdrew.

and they get sick and take opium as a medicine. It is sent to them by friends in India; and I have numbers of little tins and packets of it showing the faith they have in this opium. There is another thing. Opium being a dry substance, Hindus will take it; but they will not take anything with water. They will even take the dry opium from Europeans. When they come over, these sickly ones, whose constitutions have been shattered by the climate of Upper Burma, are very liable to bronchitis, and when they go back to their villages to their caste people they there learn that opium is good for them; and I believe that if these men had not the opium they would die from bronchitis, from disease of the lungs, and from dysentery. I believe that the opium keeps them alive, and they get great benefit from it. I have known many instances where that has been the case.

25,307. Dysentery is a complaint of malarial districts, is it not?—Yes.

25,308. You do not consider opium acts as an efficient prophylactic against malarial fever?—Speaking scientifically, it does not fit in with my ideas and I would depend on other things. Narcotine is the property in it that does the good. That used to be issued before the quinine was in force; but I believe that any prophylactic qualities of opium are due to the narcotine in it.

25,309. You believe that it acts in a certain degree as a febrifuge?—Yes. In damp and wet weather I think it is most beneficial. The people themselves have got to believe in it, and we have very little influence with them.

25,310. You say opium is sometimes taken for religious purposes; to what do you allude?—It leads to a contemplative mind, and it is supposed by the ascetics to keep the virile powers down. It is taken for that purpose and also for religious purposes.

25,311. And to allay sexual appetites?—Yes, by ascetics; and to engender patience.

25,312. (*Mr. Pease.*) You have been impressed with the universal use of opium among the official classes in the Central Provinces; were they Europeans or natives?—Natives.

25,313. Would you give us your impressions with regard to the difference of the effect of chandu and madak smoking, and what you consider are the reasons?—I have no experience at all of chandu smoking, I only know about madak smoking.

25,314. You said, "I have seen many Chinamen smokers who have smoked for years"; were not they chandu smokers?—Yes; that was in Rangoon. I only know that the effect on them seemed to be quite different from madak smoking.

25,315. You say, "The moral character of women and children is degraded by the influence of opium smoking"; is not the moral character of men also degraded by opium smoking?—I should not like to say that the skilful use of madak smoking is degrading. I take it every man must have some stimulant. I believe it is essential for a man to have a stimulant of some sort or description, whether it is tea or whatever it is. Man cannot live without it, whether it is a pipe, a cheroot, or this madak smoking; it seems to be an essential principle. A man may have a stimulant in various forms. I look upon a change from one kind of work to another as a stimulant. Novel reading I would take to be a stimulant—a change of the mind. I think a man might moderately smoke madak; I think it possibly might do him good, but I have not seen any very marked instances of it doing so. My experience has been rather the other way.

25,316. Are not madak smokers universally tobacco smokers as well?—They very often smoke tobacco also.

25,317. Do you know what was the quantity taken by the old Mahomedan vakil you have mentioned of Kundaili?—No, I do not.

25,318. When you say the habit has got the better of a person, you mean there is no desire or he has not the courage to cure himself?—I think there is no desire. I think that majum is more or less a harmless confection. It is a confection of ganja, and it is the poppy seed in the majum which makes it more or less harmless. It may be given to children.

25,319. (*Chairman.*) What is majum?—It is a confection of ganja with poppy seeds.

*Surg.-Lt.-Col.
W. R. Browne,
M.D.*

18 Feb. 1894.

Surgeon-Lieutenant-Colonel W. R. BROWNE, M.D., called in and examined.

25,320. (*Chairman.*) I believe you are senior medical officer in charge of the General Hospital at Madras?—Yes.

25,321. I presume your experience on the opium question has been mainly in that hospital?—Yes; chiefly in that hospital.

25,322. Will you kindly tell us what your observations of the opium habit have been?—During all the years that I have been attached to the General Hospital, Madras, there have fallen under my observation very few cases (not more than three or four) out of the thousands of men that I have treated either as in or out patients, of whom it could be said that they were mentally and physically degraded by the abuse of opium. It very rarely happens a patient has to state that he is in the habit of taking so much opium that its deprivation during his stay in hospital would be distressing or even annoying to him, and still more rarely does his appearance lead one to interrogate him as to his being a victim to a confirmed consumption of opium in large quantities. Of consumers of smaller doses which leave no perceptible ill effects, doubtless the number is greater, but the evidence derived from observation of the sick in this hospital would tend, on the whole, to demonstrate the fact that the abuse of opium by the classes who furnish the sick male patients of this hospital is a very uncommon thing indeed. That it is not on moral grounds that this abstinence from the abuse of opium is based, is shown, I take it, by the large use of alcohol in some form by a considerable proportion of the patients, and by the great prevalence of syphilis (with regard to another habit) among them. Our wards are filled with victims to alcohol and venery, while, on the other hand, the presence of a confirmed opium eater, suffering from a too great use of opium eating, is an extremely rare event. In fact, for a patient to come in for the results of indulgence in opium eating alone is an unknown event. When seen, it is for some accident or disease that has forced him to seek admission. He has not to apply, as has the alcohol consumer, for relief from the direct results of the consumption of his favourite stimulant. The whole of my experience here tends to show first, that opium is abused by but a very small proportion of the population; and second, that there is no evidence whatever to bring forward to prove that its use in small quantities is deleterious to any perceptibly harmful extent.

25,323. Are the cases numerous in which you ascertained that patients are habitual consumers of opium?—No, they are not numerous.

The witness withdrew.

Surgeon-Major W. G. KING called in and examined.

25,336a. I believe you are acting Sanitary Commissioner of Madras?—Yes.

25,337. How many years' service have you had in the Madras Presidency?—Next month I shall have completed 20 years' service.

25,338. Have you been all that time in the civil department?—I have served 17 years in the civil department, and have during this time held appointments either in charge of jails, hospitals, or lunatic asylums in Kurnool, Trichinopoly, Madras Town, Vizagapatam, and Mandalay.

25,339. Have you served in the military department?—In the military department, I have held charge of Madras Infantry and Cavalry regiments and Sappers and Miners, as well as of a regiment of Sikhs and Punjab Muhammadans, known as Burmah Infantry. In 1893 I held charge of the Native Infantry Invaliding Depot at Pallavaram, where it was my duty to enter fully into the medical history and general character of large numbers of sepoys brought up for pensions and invaliding. In the Kurnool district, of which I held charge during the majority of my service, I had—where the Madras Presidency is concerned—unusual opportunities of being in daily contact with large numbers of Muhammadans. I have seen opium given regularly twice daily to Muhammadan children of the better class, and believe it to be regarded as a matter of course that, from infancy to about three years of age, this drug should be employed as a preventive against teething and bowel troubles. From this age the child is not encouraged in its use (presumably from religious motives) and, ordinarily,

25,324. Is it a rule of discipline in the hospital that habitual consumers must not take opium while they are there?—They are searched when they come in. Their clothing is changed and they have a bath. Their own clothing is taken away and they are given hospital clothing. That is the general rule.

25,325. Supposing a man said he was an habitual opium consumer, and that he would like to go on taking opium while he was in the hospital, would he be allowed to do so?—That rests with the medical officer. My own view now is to allow the patient opium in what I consider moderate doses.

25,326. In jails the habitual opium consumer is prevented from using opium as a matter of punishment or jail discipline, just as the habitual tobacco smoker is; but in hospitals, I fancy, there is no such uniform rule, and it depends upon the idiosyncrasy of the medical officer in charge?—It depends upon the individual views held by the medical officer.

25,327. You have no experience of madak or chandu smoking?—I have no recent experience.

25,328. You have not served in parts of Madras where opium habit is common?—Years ago in the early part of my service—for the first seven years—I served in and about the Deccan with a regiment.

25,329. But you did not study the subject?—No; it was not brought home to me in any way.

25,330. (*Sir William Roberts.*) How many years have you been connected with the General Hospital in Madras?—About 13½ years.

25,331. I suppose you have no records of post-mortem examination of opium eaters?—No, there are none.

25,332. And there are no traditions in the hospital respecting pathological changes produced by opium?—No.

25,333. (*Mr. Pease.*) What districts of the Madras Presidency supply the patients to the hospital besides Madras itself?—On the surgical side they come from all over the Presidency; on the medical side they come chiefly from the vicinity of Madras.

25,334. What are those districts?—Chinglepat and North and South Arcot.

25,335. You have not many from the Godavari district?—Not for medical cases.

25,336. More than half the consumption of opium in the Madras Presidency is in that district?—Not many come down from there.

it is stopped till either some disease or the advance of old age leads again to its employment. Thus, I believe, the drug is not much in use during the most vigorous period of life.

25,340. What are the doses usually taken?—In my experience the drug has been chiefly used in regular and moderate doses twice daily only. When taken in this manner for years on end, I have not been led to believe that physical degeneration has occurred. In fact, I have known men who were good shikaris and horsemen, and commercial men of advanced age who have become wealthy whilst given to this habit. I have repeatedly seen men admitted to jail who have been in the habit of using opium, and, so far as general physique or health was concerned, had no reason to suspect the habit until denial of the drug rendered the usual well-known misery consequent upon its sudden withdrawal apparent.

25,341. Is the excessive use of the drug common?—The immoderate use of the drug is, I believe, exceedingly rare in this Presidency, and whilst I do not doubt that instances of immoderate use leading to the helpless condition depicted by those who have agitated against opium to be possible, I consider that these must bear a proportion to the total population of opium eaters that must be infinitesimal.

25,342. Do you think the sudden withdrawal of the drug in jails and elsewhere is dangerous?—A great deal of the restlessness following the withdrawal of opium in the opium eater is due to the mere memory of the former effects and not to altered physical conditions inducing certain mental states. Thus, in

treating cases of sudden deprivation, I have used small doses of morphia injections for a few days, and having convinced the patient that the effects corresponding to opium were secured by this injection, plain water was substituted and satisfaction has still been induced.

25,343. Do you think that there is any case made out for prohibition in the Madras Presidency?—Most certainly not. I believe that there are no facts that would lead it to be regarded as necessary in this Presidency that the extent of use of opium by the people should be otherwise than at their discretion. I have never known the use of opium incite violence or crime, and I have always regarded the typical moderate opium eater as a respectable and trustworthy member of the community.

25,344. As Sanitary Commissioner, I suppose you have to travel about throughout the Presidency?—Yes. I have had altogether about 18 months' experience.

25,345. Have you travelled in the northern districts of Madras?—Yes. I have held charge of Vizagapatam.

25,346. Have you visited Malabar?—Yes.

25,347. Do you think from what you saw in Malabar and Vizagapatam that the use of opium was greater there than in other districts that you have seen?—Nothing ever struck me about the people there using opium more immoderately than elsewhere.

25,348. (*Sir William Roberts.*) Nor more commonly?—No, so far as appearance is concerned. I maintain that it is very difficult indeed to know whether a man does use opium or not, provided he does not use it to a most immoderate extent. I have had to admit men into jail and have examined them on admission, but it was not known that they were eaters of opium until their subsequent distress disclosed the fact.

25,349. Is eating or smoking opium the more common in the southern parts of India?—Eating is the more common method.

25,350. Speaking of the entire inhabitants, is the use of opium as common in the southern parts of India as in the north?—No, I believe not. It is chiefly confined to certain classes.

25,351. Have you seen examples of really dangerous symptoms from the sudden withdrawal of opium from excessive users?—No; I have tried my best before coming here to get typical cases, where extreme emaciation and so forth was supposed to be the result of opium eating, but I quite failed to do so. Whenever I came across a man in an emaciated condition, I discovered that he was also a ganja eater or smoker. I have never been able to find a clear case traceable to the use of opium only.

25,352. Even when the opium habit was carried on to considerable excess?—I have not been able to find a case.

The witness withdrew.

Surgeon-Major A. J. STURMER called in and examined.

25,363. (*Chairman.*) I believe you are a district surgeon in the district of Kistna?—Yes.

25,364. How many years' service have you had?—In March next I shall have served 19 years.

25,365. Where is the district of Kistna? Does it border on the Hyderabad territory?—Yes.

25,366. On what British districts does it border?—On the north it borders on Godavari, and on the south it borders on the Nellore district.

25,367. Will you tell us what districts, regiments, and institutions you have had charge of?—During my service I have had charge of two districts, several regiments, a central and four district jails, and a lunatic asylum.

25,368. What was the result of your observations when you were in charge of the lunatic asylum?—I cannot recall an inmate who was ever admitted into the asylum for insanity due to opium eating or smoking. From personal experience I should say that opium rarely or never caused insanity.

25,369. What did you observe when you were in charge of jails?—A great many prisoners who were admitted into the jail were habitual opium eaters; I should never have recognised a small or moderate opium eater from his appearance; he probably told

25,353. In the jail, I suppose, you stop the opium at once?—Yes.

25,354. Have you noticed that diarrhoea has arisen on stopping the opium?—On stopping the opium diarrhoea sets in.

25,355. What is your explanation of that; that can scarcely be due to what you have called a memory of the dose?—When I speak of the "memory of the dose" I speak not about its physical effects but about its mental effects.

25,356. The sense of misery, and so forth?—Yes.

25,357. Have you seen any other ill-effects besides diarrhoea in large consumers of opium when their opium was withdrawn?—They are profoundly restless and decidedly miserable.

25,358. But you have seen nothing approaching collapse?—No; I have never seen a case of that sort.

25,359. I presume you do not see men who are large consumers of opium in the south of India?—I have seen men who declared that they could not live without opium; but when it is actually withdrawn they seem to get all right again in four or five days. I have seen cases in Mandalay Jail of natives from the north of India, Shans, and Burmese who were supposed to be large consumers, but, as a rule, the effects passed off in five or six days.

25,360. Have you had any experience of the use of opium in malarial districts?—Kurnool is a highly malarious district. I cannot say that the natives there considered that opium was a prophylactic against malaria.

25,361. Have you heard that they use it for febrile purposes, or for the purposes of relief or mitigation?—No; the impression I gathered was that as a man got aged he regarded opium as a stimulant. I never had any direct evidence that it was taken to prevent malaria. A native will tell you that opium is taken as a prophylactic against all diseases by those who have passed the prime of life, or whose constitutions have been already shaken by the inroads of disease. Resort to the use of the drug in malarious districts is probably more common than elsewhere on account of the relief afforded from neuralgic pains usual in malarial cachexia.

25,362. (*Mr. Pease.*) Do you think that the practice of giving opium to infants is a good one?—Yes; I think it is a practice that one need not interfere with. It is always the old women who give it, and they have considerable experience, which is handed down from one generation to another, as to how much to give, and when to give it. So far as I can see no specific harm has occurred. The effects of the drug as estimated by native opinion are well expressed by their proverbs: "To the infant it is milk, to the young man an arrow, to the aged a staff."

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me that he consumed opium from questions I put to him. I can recall only two cases, both, I believe, women who craved after the drug; one contracted pneumonia. She was admitted in bad health and died of gangrene of the lung, and I attributed her death partly to the immoderate use of opium.

25,369a. What is your general view as to the moderate use of opium?—I do not believe that the moderate use of opium does any harm, but rather on the contrary helps a man to get through life.

25,370. What reasons do the consumers give for the habit?—Consumers when asked why they took it, gave different reasons, some that their food was insufficient and opium allayed the cravings of the stomach, others because they had pain, and others again because people over forty years of age took it, and they subscribed to the habit. I operated on an old man who took opium regularly for abscess of the liver, and although he insisted on having his quantity every afternoon he got well, and I could not see that opium in any way retarded his recovery.

25,371. Have you any special knowledge of the hill tracts in Madras?—I have had to visit them as district surgeon. In the hill tracts of Jeypore opium consumption is very large; it is a highly feverish district, but the inhabitants are a very healthy race,

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strong, and very keen sportsmen. They told me that they took opium as a preventative against fever, and the people who live at the foot of the ghats gave me the same reason.

25,372. Do you think opium leads to crime?—I do not remember any prisoner having been admitted into jail of which I have had charge for violence or brutality which was attributed to the effects of opium smoking or eating; no doubt opium is smuggled into jail, and this was more frequent when there were two sets of jail guards, the police, and the warders. I have punished prisoners for having opium about them, but I do not remember having to punish a prisoner for crime committed through eating opium.

25,373. What, according to your experience, is the ordinary dose taken?—The amount of opium taken daily by a person varies between two and six grains, and very frequently I was told that the larger quantity would last more than one day. I have never come across an immoderate opium eater, nor have I seen the sort of person depicted as an opium eater by the anti-opium league. The people whom I have met have apparently been satisfied with a small quantity, and have adhered to this small quantity for years; they have not gone to extremes.

25,374. Do you think it would be possible to prohibit the use of opium?—I believe it would be impossible to stop the supply of opium; and supposing it could be stopped I believe that the present consumers would take to drink. For evil there is no possible contrast between the two.

25,375. Have you ever seen anything of the so-called opium smoking dens?—On the 5th of this month I visited an opium smoking shop in Masulipatam. I found about 18 men there. Half of them were old Sepoys. They were sitting out in the open talking, and I asked several of them how much opium they took. I chose the oldest men as I thought they would probably be the biggest sufferers. I found they had taken it for years. One of the old Sepoys, about 60 years of age, had consumed opium for 40 years.

25,376. Were these men opium smokers or opium eaters?—They were both.

25,377. Do you know whether they smoked madak or chandu?—I produce the stuff they smoke; it is opium mixed with green gram. They do not give it any particular name; they call it opium.

25,378. (*Sir William Roberts.*) Is it smoked in a madak pipe?—It is smoked in the hubblebubble. It is not smoked in the ordinary Chinese pipe. The man smoked two balls daily, and he also ate one-quarter of an anna's worth of opium, or $\frac{1}{4}$ grains a day. He was a very hale old man. The second man was a shoe-

The witness withdrew.

Assistant Surgeon MOHAMED OSMAN SAHIB BAHADUR called in and examined.

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25,384. (*Chairman.*) I believe you are Civil Surgeon in Negapatam?—Yes.

25,385. Where did you get your medical education?—In the Madras Medical College.

25,386. You took your degree, I believe?—Yes.

25,387. In what year did you take your degree?—1884.

25,388. Where is your home?—In the Madras Presidency, Trichinopoly.

25,389. You were first appointed assistant surgeon?—Yes.

25,390. In how many districts have you served?—I have served in four districts, Trichinopoly, Kurnool, Madras, and Tinnevely.

25,391. (*Sir William Roberts.*) Have you had much personal experience in regard to the opium habit amongst your fellow countrymen?—Yes, especially amongst my co-religionists.

25,392. Are you a Mahomedan?—Yes.

25,393. Is there a considerable consumption of opium amongst the Mahomedans?—Yes. My experience is in the Kurnool district.

25,394. Is there a considerable amount of opium habitually consumed there?—Yes.

25,395. In your experience how is the opium eating habit usually contracted?—So far as I know, the habit

smith, about 60 years of age. He had consumed opium for 30 years. He ate one anna's worth per diem and smoked three balls. The third man was a healthy old man of 75. He had been an opium consumer for 40 years; he smoked one ball per diem and ate three anna's worth a month. The fourth was a young man, an athlete, about 28 years of age. I asked him why he took to smoking? He said he had been a drinker and wanted to give it up because it was so expensive, and he had taken to opium. When I saw him it was his first attempt. None of the men that I saw were in the least degraded or showed signs that they were opium consumers. They seemed a very happy and contented lot. They said that if opium were forbidden habit, not from vice, but from having some pain or another. They met every afternoon in this den and never smoked at home. I suppose the average dose was from two to six grains. In the hospital at Avani-gedda there is a peon who eats 13 grains of opium in the morning and 13 grains in the evening. He walks in for the pay to the hospital establishment once a month. It is 18 miles there and 18 miles back. I have been district surgeon since September, and I have never had a complaint made about his work.

25,379. (*Chairman.*) What sort of a place was this smoking den?—It was an ordinary little native house. They sat out in front in a palmyra leaf enclosure. Each man was sitting out with his hubblebubble.

25,380. (*Mr. Pease.*) Do you think that persons suffering from pneumonia have a worse chance of recovery if they have been opium consumers?—Not if they have taken opium in moderation. The woman I have mentioned had evidently been a very immoderate eater, because from the first moment she entered the jail she asked for opium.

25,381. (*Sir William Roberts.*) I suppose you have not had your attention drawn to the difference in the tolerance of the European and the native of India with regard to opium?—No.

25,382. You have said that the natives have told you that they took opium as a preventative against fever, matter?—I always thought it was one of the peculiar ideas which natives get about various drugs; for instance, they say that butter-milk is very cooling, but I do not know that there is any fact to prove it.

25,383. Have you had any experience in practising amongst them?—I have practised amongst the natives. Dr. Thin has written asking why the medical men in India did not give opium in malarial fever because they had been cracking it up so much. My reply to that is that we have got quinine and arsenic, which are better.

has been contracted in a great majority of cases to alleviate pain and suffering caused by diseases. The diseases for which opium is resorted to are—chronic diarrhoea, chronic coughs, asthma, pains in the abdomen and limbs, of neuralgic, syphilitic and chronic inflammatory kind, general muscular pains, cramps, sleeplessness, palpitation of heart, pains connected with uterine disorders, excessive flow of urine, and not resort to opium at once, but had tried all remedial means at their disposal and of their Hakims. After a hopeless and protracted course of treatment, either the Hakim himself or some relation or friend who had had personal experience of the drug or heard of its beneficial effects in such diseases, suggested its use. The sufferer began with a small dose, and when the desired effect had been produced, he stopped it. But, if the disease recurred, he resumed it and continued if the recurrence was frequent. As he continued the drug he felt his sufferings alleviated and a fresh energy being put into the system. These two feelings, the first, in the early period predominating over the second, and the second predominating over the first, in the later, tempted him to continue the drug and make it a daily necessity. The habit was thus contracted, and the habit in his long experience of the drug was in a position to advise others on its several beneficial effects. However, I know it as a fact that although the drug had been made a daily necessary, the habitual kept it as a secret and was very hesitative to impart

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the habit to others except when it was considered medicinally necessary. The habituals of advanced age are of unanimous opinion that the drug is of great utility to the old. They consider it not only a restorative but also a sustaining agent. People do not take to the drug in the first instance, because they have heard of its beneficial effects or have been advised by their friends, but resort to it as the last resource after their attempts to be remedied by physicians and other drugs have failed. Very few cases of opium eaters who resorted to it for luxury came under my notice. These used opium either in the natural form, or in the form of chandu or madak, with inordinate frequency. They were a miserable class of men, with wearing frame, abject look, and depraved intellect. They contracted the habit in early age, not for the relief of any disease, but as an aphrodisiac. Even moderate opium eaters detest the immoderate and shameful habit of those people and shun them. These are the men that come to the notice of the public as opium eaters.

25,396. At what age is the habit generally contracted?—In males between 35 and 40 years, in females between 25 and 30, and even earlier. The cause of females beginning the habit earlier is child-birth. After parturition, if uncontrollable and chronic diarrhoea set in, or if on account of subinvolution or inflammation of the uterus and its appendages pains are produced, opium is resorted to and the habit is more or less continued for subsequent parturitions. Among males the habit of opium eating in young age is rare, and I believe on account of comparative youth and vigour of the system below the age of 35, the stimulus produced by incidental use of opium is not keenly felt, and therefore the habit is not continued. After the age of 35 with a native in India active spirits begin to decline, particularly in unhealthy tracts where the habit is common, and hence after this age the exhilarating effects of opium are keenly felt. As the age advances the keenness is more increasingly felt, and, after 55, opium is considered a support to the system. If the habit is contracted in young age it is with a desire to increase the sexual appetite and to give it a stability. With this object a young man voluptuously consumes opium and finds himself in the wrong within a short period. With the increased venery the dose of opium is increased and the continual increase acts detrimentally to the very purpose for which it was resorted to. The case is otherwise with people of advanced age. With them moderate doses are sufficient to increase their conjugal happiness. As an aphrodisiac, opium has done more lasting good to the old than to the young.

25,397. What has been your experience of the effect of giving opium to infants?—I have known instances in which opium was commenced so early as 40 days after birth. The purpose for which it is given to infants is to secure calmness and sleep. Judicious mothers know what quantity of drug is required to relieve the irritability of infants and make them cheerful and what quantity to produce sleep. They have administered the respective doses with advantage to themselves and to the infants. With injudicious mothers, especially in the poverty-stricken class, the use of opium to infants has been ruinous. To allow themselves to attend to their ordinary avocations, and still more foolishly to allow themselves rest and time for useless chit-chats with their neighbours or to attend festivals, the quantity of opium usually given by them is of soporific dose and sometimes even more to produce deep sleep. In such cases infants either by over-doses or by want of nourishment occasioned by long hours of sleep or long absence of mothers, appeared sallow, puny, and ill-nourished. Fortunately in these instances the mothers themselves observed the failing health of their children, or some of their friends pointed it out to them. They corrected themselves and the children were soon restored to health. I do not remember any death having taken place on account of such over-doses. The habit in the children was continued to the age of four, after which it was generally stopped.

25,398. What is the habitual dose used by the moderate consumers?—Among the cases I have observed the ordinary dose of opium was from half to four grains, and in some instances six. Two such doses were generally taken—one in the morning and the other in the evening. The evening dose was a little bit larger than the morning, the increase being from one-eighth to one-sixth of the morning dose. The

dose was invariably taken in the morning before breakfast and in the evening before supper. The largest dose that came to my notice was of a man who took for a day about an ounce of opium—half an ounce on each occasion. For infants the dose was graduated from the size of a poppy seed to that of a large mustard.

25,399. What have you noticed to be the effect of the dose on the opium user?—The habitual cater after the usual dose appeared lively. His intellect and wits were sharpened. Bodily movements were active and he worked with eagerness and energy. Under its influence he was able to recall to memory facts very readily. The first dose in the morning generally maintained his spirits till the second dose in the evening, there being no craving in the interval. His appetite seemed improved, rather made keener after the usual doses. I have had several opium eaters, especially females, engaged on hard labour, on occasions of important dinners and festivals and observed their compacity for endurance for hard labour in a marked degree. One extra dose in the night was sufficient to keep up their energy for the whole of the night. In fact the dose seem to nerve them. The usual bad effects that are described in the books I have frequently failed to observe in the habituals. I have examined the tongues of several opium eaters and have failed to notice in them any particular indication of the derangement of digestive organs. The secretions of the several organs of the body may not be as profuse as in the case of non-opium eaters, but yet they are not lessened to any degree to affect the health. Habitual use of opium appears to adjust the diminished secretion to the normal condition of the body. Moderate opium eaters appear in as good health as others, and in several instances it was difficult for me to suspect them to be using the drug. Extreme constipation, nodding and dosing, inactivity and dulness to external impressions was characteristic of those that used very large doses or used the moderate doses with inordinate frequency. I have known no instance in which a habitual had taken poisonous dose and died of it, nor of any instance in which sudden withdrawal of opium from the person resulted in any serious consequence. Except in the instance of a man who was in the habit of taking a handful of opium for a dose in the form of powder or scrapings—I estimated the quantity at half an ounce—he was determined to stop it on account of its cost and his then strained circumstances. The stoppage resulted in temporary mania, notwithstanding the man abstained from it altogether. After three or four short sufferings of mental agitation he became all right. He was able to control the craving till it had completely vanished. The only condition that inconvenienced him after the cessation of the drug was occasional palpitation of the heart. His general health was as good as anybody else's after he ceased the habit. I do not share in the common belief that the habit of opium eating deters the action of other drugs upon the system. Opium itself does not do it upon its own element. Although it is taken habitually, when the disease for which it is indicated supervenes, a little larger than the habitual dose is sufficient to put the disease in check. For instance, if an opium eater gets looseness of bowels or suffers from irritable cough or pain in any part of the body, from fresh causes, the increase of his usual dose by one-sixth or one-fourth is sufficient to put him right. After the abatement of these conditions he rarely continues the augmented dose, but easily falls back to the ordinary quantity. The increase in habitual dose is very gradual, and, unless there is cause for increase by the occurrence of any disease in which it is beneficial, the habitual quantity is never increased and continued. I have not had men of increased mental work and responsibility among opium eaters under my observation, and so I am not in a position to say if opium did any substantial good to them. I have had men of ordinary intelligence and responsibility and observed no ill effect upon them. They showed no slackness in their duties whatever. Even infants enjoyed good health under moderate doses, and did not exhibit any ill effect then or in later age.

25,400. Have you noticed any effect of the opium habit upon families,—upon fecundity?—There is nothing unhealthy in the condition of the children of opium eaters, and I observed no particular liability to any disease in them. They appeared as healthy as the children of non-opium eaters. I do not think that there is any bad effect of moderate doses of opium on fecun-

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dity. Moderate opium eaters, both males and females, were as fruitful as the others.

25,401. I suppose you made no statistical inquiries?—No, I have no figures; but I know something of the families of opium eaters.

25,402. Have you known any habitual opium eaters have large families?—They have ordinary families, like the rest.

25,403. Have you observed any effect of the opium habit upon longevity?—I have known opium eaters, of over 40 years' habit, live to the age of 70 or 80, and known them to be healthy and active. Short-lived opium eaters, when their habits were moderate, died of intercurrent diseases.

25,404. Have you seen any deaths produced directly by excess in the opium habit?—No.

25,405. What have you noticed has been the effect of the opium habit upon morality?—This, of course, depends upon its craving, value, and effect. All these are not such as to induce one to thieve or to be grossly dishonest, for an ordinary opium eater is contented with half-an-anna worth of opium a day. Even excesses do not lead to violence, quarrels, offence, and turbulence. The craving is almost of the nature of the craving for food. The person feels irritable, uneasy, and unfit to a degree to do any work without the usual dose. The effect of one dose appears to last for nearly 12 hours. The craving in moderate consumers is nothing when compared with the craving of alcohol. The habituels can go on with their usual business even without a dose, though they may not feel the work pleasant and turn out the same quantity of work as when under its influence. They may feel languid and dissatisfied, but never lay down as utterly shattered in the nervous system as the excessive drinkers of alcohol. They can defer the dose until a convenient hour, and can even forego a portion of it without much concern when necessary. Sudden and complete withdrawal was never attended with any bad consequence as in the case of alcohol. In my jail experience, I have often observed no injurious effect follow complete and sudden withdrawal in the habituels. They first craved very much and were occasionally satisfied with pills made of inert substances to resemble opium. The craving gradually wore off, and they were never more troubled about it. They did their usual work, although in the beginning they were slow and discontented. I must say, however, that they contracted the habit again after they left the jail. This was the case in a great majority of them.

25,406. Have you not noticed that some excessive consumers of opium suffered more seriously than that when the opium was stopped on coming into jail?—I had very few who took large doses of opium.

25,407. What has been the effect of the opium habit upon diet?—An opium eater is generally satisfied with an ordinary meal. Opium does not appear to interfere with its digestion or assimilation in moderate doses. On the other hand there is keenness for food after the usual dose, and a sufficient quantity of food is taken and digested. The appetite for food is as usual with everybody. Opium eaters think that ghee "soothes" the effects of opium and gives a "moist condition" to the tissues. With this object, they consume more than ordinary quantity of ghee required for their food. I cannot understand how it counteracts the physiological effects of opium. But it is a fact that it gives them a sort of relief.

25,408. Who are the class of people who mostly contract the habit of habitual opium eating?—All classes—whether rich or poor, whether a Hindu, Mahomedan, or Pariah. To all classes it affords the same relief and happiness, but to the poor particularly more,

The witness withdrew.

for they cannot afford to secure them by any other means.

25,409. Is the practice of opium eating extremely common in the neighbourhood of Kurnool?—Yes; it is common, particularly in Hyderabad.

25,410. Would you say that a quarter of the adult males consume opium?—I should say more than that, nearly three-fourths of the Mahomedan adult population.

25,411. What is the effect of the habitual use of opium upon diseases?—I am not aware of its true prophylactic action against any disease. Diarrhoea is not frequent in habituels. In neuralgia, asthma, painful syphilitic diseases in combination with the specific remedies used for those diseases and in some cases of diabetes, it gives marked relief. As a febrifuge it has a limited power. In combination with other febrifuges—where themselves have been ineffectual—it produced wonderful effect. In all cases of nervous irritability, whether from depressed enervation or the opposite condition, it gives a marked relief. It acts well in slight congestions. Whether opium eaters are more liable to dysentery, piles, kidney, and pulmonary diseases I am not able to express any opinion, either for or against.

25,412. What are the general conclusions you have come to with regard to the opium habit upon the natives of India?—I have come to the following conclusions:—(1.) That opium in moderate doses is harmless to any class of people. (2.) That it enhances the happiness of the poor and keeps them from misery. (3.) That it is a valuable drug in relieving pain and suffering of several classes of diseases, and that it is particularly valuable in an unhealthy climate where the sufferings of the poor are great. (4.) In unhealthy and malarious tracts its use is a necessity to the poor to abate suffering, to cheer their spirits, and to render them fit for work. It saves them money and lengthens their life. (5.) It is far superior to the use of alcohol or hemp, far less injurious to the system even in large doses, far cheaper, far more convenient to all ages, far more useful in several diseases, and the least hurtful to morals, society, and business—not at all hurtful to morals, society. (6.) The frequency and dose are more easily controllable, the craving more easily suppressed, and the habit more easily abandoned than those of hemp or alcohol.

25,413. (Mr. Pease.) Is the reason that the habitual consumer keeps it a secret, and is very unwilling that he believes it is not a creditable habit?—No; he does not make a show of it. He does not tell people that he is taking opium.

25,414. You say, "The habituel kept it a secret, and was very hesitant to impart the habit to others, except when it was considered medicinally necessary"; does not that mean that he was ashamed of the habit?—He kept it a secret from the young; he did not wish to impart it to the young.

25,415. Why should he wish to keep from the young the knowledge that he was in the habit of taking opium?—He does not wish that the young should contract the habit.

25,416. In the Kurnool district I suppose the habit is more common among Mahomedans?—Yes.

25,417. Is the Mahomedan population in Kurnool large?—More than 50 per cent., I think.

25,418. That is in the towns, is it not?—I am speaking of the towns.

25,419. When you said that all classes, whether rich or poor, whether Hindu, Mahomedan, or Pariah, contract the habit, I suppose you meant merely that there is no class in which instances are not to be found, you meant that it is not confined to any particular class?—That is what I meant.

The Hon. C. S. CROLE recalled and further examined.

25,420. (Chairman.) What appointment do you hold?—I am at present a member of the Board of Revenue in Madras, and I am also a member of the Legislative Council.

25,421. I suppose among other things the excise revenue of all kinds is under your control?—No, up to December last I was separate revenue commissioner. In December last I resigned the appointment, having been five years in charge. I was sent up here because the new commissioner has only been in office about two months. The work of the Board of Revenue has been divided into three parts, though the Board is still a collective body.

25,422. I believe yesterday you put in a memorandum on the administration of opium revenue in the Madras Presidency?—Yes.

25,423. Do you know whether before the passing of the Sea Customs Act of 1844 there was any other Sea Customs Act under which the export of opium was prohibited?—I have not gone into that point.

25,424. I suppose there probably was?—Yes, probably.

25,425. The Opium Act of 1878 you say was extended to the Madras Presidency in July 1880?—Yes. The delay was caused by some negotiations with the Nizam.

25,426. Before that do you know whether there was ever any poppy cultivation in the Madras districts?—I believe there was poppy cultivation in the Nilgiri hills to a limited extent. There may have been to a limited extent elsewhere. About a year ago I discovered it in Bellary district. I mention that as showing that poppy cultivation was apparently known by tradition.

25,427. Have you ever heard of its existing in the hill tracts of the four northern districts where opium consumption is large?—No, I am not personally acquainted with those hill tracts.

25,428. Do you know at all whether at some former time the cultivation was prohibited in Madras?—That I am not perfectly certain of. It was supposed not to be going on at all. Opium was supposed to be a thing of such a trifling nature that nobody paid any attention to it. I do not fancy it was really prohibited. The habit was supposed not to exist. It is mentioned in the Note. "The cultivation of the poppy in the Presidency may be said to be almost unknown except in the Nilgiris, where the plant was cultivated to a very small extent by hill men prior to 1880. But it has since been prohibited."

25,429. I remember that there was a considerable amount of poppy cultivation in one or two parts of Mysore until it was prohibited by our Government?—Yes, that is very possible.

25,430. Is it not possible that at some former time it may have been prohibited in parts of Madras?—I can only speak from my memory of 30 years. I was brought up for many years under the impression that there was no cultivation, and that there was no consumption. That was the tradition.

25,431. In the table which you have put in, the consumption in the Malabar district in the last two years, 1892-93, seems to have increased very largely?—Yes, it has more than doubled.

25,432. Can you explain that?—It is impossible to explain these things. The only reason that I can assign for it is that the Abkari Department has increased in strength and efficiency. It has probably caused a diminution of the smuggling which no doubt took place from Bombay. I detected some cases going into Cochin, to the north of Travancore. I can only attribute it to a fear of detection having been established, and that it is licit opium, while it was illicit opium which was formerly consumed. That is the only explanation I can give of the difference. It is the same in regard to liquors; the consumption has apparently gone up enormously, but there is no real proof that there has been any increase in consumption.

25,433. There has been no increase in the number of shops in Malabar, has there?—I should not say so. It appears that there has been rather a falling off by two shops between 1884 and 1892. There has been on the

whole a slight fall, but the number of shops is very similar to the number at the beginning of the period.

25,434. Calicut is in Malabar, is it not?—Yes, it is the headquarter of the district.

25,435. I observe that a certain Captain Hamilton, writing in the year 1727, talking about Patna, which was the chief emporium of the trade in Bengal opium, mentioned that from 500 to 1,000 chests of Bengal opium went annually to Calicut alone for sale in that part of the world. Did you ever hear of such a thing?—No; but in all probability Calicut was a distributing centre, which position is now lost owing to the railway. The distributing centre now is naturally in Madras. I can well understand that there was an old traditional report that Calicut was the centre of distribution for the whole of the west coast of Mysore.

25,436. You say that the tradition or belief till quite lately was that there was no cultivation and no consumption worth speaking of?—That is so.

25,437. Even now, I suppose, that is true as regards all but the four northern districts?—In the four northern districts, and the city of Madras itself and Malabar, the consumption appears to be increasing.

25,438. There seems to have been some special increase in Tanjore in 1891-92?—This is very often caused by reckless bidding. In the previous year, 1890-91, it amounted to Rs. 5,300. In 1891-92 it fell to Rs. 4,842; and then it rose again in 1892-93 to Rs. 5,844. That is caused by the districts being let to renters taluk by taluk—auctioned in, fact. Sometimes there is an increase, then they lose, and it falls off again. The same thing is exhibited with regard to Madras town. There was an enormous increase one year; they lost by it, and it fell again.

25,439. A large consumption in Madras is generally supposed to be due to the presence of Mahomedans and Gujaratis to some extent, is it not?—Yes, but there is consumption of opium to a material extent among other classes. The official explanation is that the consumers are mainly Mahomedans, Gujaratis, and Marwaris.

25,440. Have you any information as to the growth of private smoking places since the prohibition of smoking on the premises of licensed shops?—I do not think they have grown, but there have been cases. Immediately after prohibition was introduced the police brought to notice the fact that they were persons who possessed pipes, and who were trying to revive the place as a private smoking-house. That is all that has come to my notice.

25,441. Were any prosecutions attempted?—Yes, but the prosecutions were not excise prosecutions; they were under the Police Act, because a place of that sort, where people congregate for that purpose, requires to be licensed by the Commissioner of Police. So that it was he that took action. It is specially provided for by the Madras Police Act. Even a gymnasium requires to be licensed.

25,442. I suppose the prosecutions were effectual?—Yes; the places were suppressed.

25,443. Do you know whether the habit of smoking still goes on in private houses?—I do not know for a fact, but I assume that it does.

25,444. Some Madras witnesses who came before us in Calcutta made very strong statements as to the effects of the opium habit in leading to crime; have you formed any opinion upon that point?—I have never heard of a case in which opium was the cause of crime. I have been a joint and district magistrate, and sessions' judge, for a quarter of a century, and I never had a case of that sort brought before me.

25,445. Mr. Raju Naidu, who is a licensed local preacher in connexion with the mission in Madras, said in Calcutta, "So far as my experience goes, opium eaters are for the most part criminal. From what I have heard from others I know they were induced to commit thefts and some such crimes." Does that strike you as an exaggerated statement, that they are for the most part criminals?—It is about as true as if you said that drinkers of beer in England are for the most part criminals, because I presume most criminals drink beer. That is the only extent to which it is true, as far as I know. As I say, I have never heard of a case in which opium has been at the bottom of crime.

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The great pity is that a man like Mr. Raju Naidu did not come to the constituted authorities to get information. I have never seen him, for instance.

25,446. Have you ever visited a smoking saloon?—I have never visited a smoking saloon; but I had all the smoking places in Madras examined immediately I saw an article in *Abkari* about three years ago. A special report was made to the Board of Revenue by the assistant secretary, who visited every place in Madras of that nature.

25,447. Mr. Raju Naidu said in Calcutta that out of the frequenters of these smoking saloons, 50 or 60 out of 70 were so emaciated as to be nearly skeletons. Does that agree with the reports that you read?—No. In point of fact I recollect distinctly that in the chief smoking places in Madras there were some prosperous native merchants. One of the points made by the assistant secretary was that there was no evidence of emaciation among the people who frequented those places. If desired I will submit that report to the Commission. It was made immediately the statements regarding Northern India were published.

25,448. Who were the officers who made the examination?—The assistant secretary of the Board of Revenue. I took it out of the hands of the Excise Department altogether.

25,449. I see that we have an extract from the report you refer to in reply to the memorial from the Society for the Suppression of the Opium Trade, contained in the proceedings of the Government of Madras Revenue Department, No. 220, dated 19th March 1891?—That is the document I referred to.

25,450. Do you know a Mr. Soma Sundram Pillai, a Hindu schoolmaster in Madras?—No.

25,451. I see his evidence was confirmatory to that given by Mr. Raju Naidu. He said that almost three-fourths of those whom he saw in the dens were living skeletons; have you seen any opium eaters in the Madras Presidency whom you consider would come under that description?—No; the persons whom by repute I have understood to be opium eaters were not skeletons. But I have no great personal experience of that portion of the subject.

25,452. Until the Opium Act was introduced in 1880, I believe the consumption, such as it was, was supplied by Malwa opium, which was brought through Hyderabad territory into Madras?—That is the supposed basis of supply.

25,453. I suppose that came through very freely?—Yes. The Land Frontier Customs force was very lax in those days; there was no proper organisation.

25,454. Was there supposed to be any preventive line in those days?—There was what is called a Sayer force. I do not know that it went absolutely round Hyderabad, but I have noticed references to it very frequently. The only places where there are any real Customs frontier force are the French Settlements.

24,455. Supposing the prohibition of the use of opium were attempted in Madras, do you think that it would be possible to stop smuggling from Hyderabad and other places?—The best answer I can give is that we have found it impossible to stop the smuggling of liquor between Hyderabad and British territory, so that we allow it to come in freely. The line is so long, and it would be so costly, that it has been found not worth while to stop liquor coming in from Hyderabad territory into the British territory. We have no Customs line there. We levy our revenue upon the shops. We do not allow any embargo upon the importation of liquor, so that I do not think it would be possible to keep opium out unless we went to a most inordinate expense. It was abandoned in the case of liquor, certainly.

25,456. In the large Zamindaris, which abound in Madras, have they their own excise?—No; they have nothing to do with excise.

25,457. The excise is an Imperial item?—Yes.

25,458. Are not some of those large Zamindaris of the nature of independent Native States?—They have not got permanent Sanads. They are tributary States; they are like Banganapalli and Pudukotta, Travancore, and Cochin. States like that are not Zamindaris.

25,459. Do you have any trouble with them about excise?—We have constant trouble with the two first States I have mentioned. I think the trouble may be

said to be over now in Pudukotta under the present Dewan Regent; but there has been a great deal of trouble.

25,460. I was talking of liquor?—They obtain their opium from over the frontier, from any place they like, under supervision, of course.

25,461. I believe the discovery that the consumption of opium was large in the four northern districts was due to an inquiry made into the cause of certain epidemics of fever?—Yes, I believe so; something of that sort.

25,462. It was made in 1872, was it not?—Yes, I think so.

25,463. I see Dr. Cornish, writing as sanitary commissioner on the 10th of May 1872, in paragraph 17, says, "Every official and intelligent native I spoke to admitted the fact of opium-eating being an almost universal practice. The theory is that opium keeps away fever generally, and makes people feel strong. I was assured by some respectable natives that they knew instances of cases where a piece of opium the size of a pigeon's egg would be daily consumed, and so far as I could make out, from five to 10 grains of opium was considered a moderate daily allowance." It was this report of his, I think, that led to the special inquiries as to the practice?—Yes.

25,464. And to legislation on the matter?—Yes.

25,465. That report, I think, referred to the Godavari district?—Yes. It referred to the Godavari hill tracts, if I remember right.

25,466. Are your shops sold by auction?—Over the whole Presidency the farms are sold. Each taluk is put up to auction; and in the town of Madras the city is sold as a whole. The shop-auction system was found to be a failure. The farmer then gives a lease to his shopkeepers, and these shopkeepers get licenses.

25,467. The number of shops is strictly determined, I suppose?—Yes; the number is strictly determined by the collector in consideration of the demand of the locality; and, of course, during recent years there has been a steady tendency to decrease in number.

25,468. (Mr. Pease.) You have no account of the consumption of opium during the year 1874?—No; there is no possibility of getting any account.

25,469. I see that in 1880-81 the consumption was 26,652 seers; would you assume that the consumption would be equal to that?—Yes; I think in regard to opium, making a certain allowance for smuggling, that might be taken.

25,470. Is it possible that there could have been that sale of 26,652 seers without its coming before the notice of the authorities?—It had come by that time before the notice of the authorities; that was in 1880-81.

25,471. If there was that sale in 1874, or earlier than that, is it possible that the authorities should not have known that there was this enormous trade going on?—Many things are mysteriously unknown in India. It is the same with regard to excisable liquors. The revenue has increased to the extent of 10 or 20 lakhs of rupees in one district. Nobody had any idea of it until the proper establishments were put on.

25,472. Was 1880-81 the first year in which the Government took cognizance of the number of shops for the sale of opium? I see that in that year there were 1,041 shops?—Practically, that was the first year of the regulation of the trade.

25,473. The result of your inquiries, I suppose, led to the view that there was a very excessive consumption of opium in certain districts?—I did not take have no personal knowledge apart, of course, from the departmental records, of what actuated the authorities, or of what inquiries they made.

25,474. I gather from these papers that the policy of the Government has been to make opium dearer in those districts since then, where there was a large consumption; is not that so?—Whether it is the policy of Government or not, it is a fact that it has become very much dearer.

25,475. Do you think that has been for the purpose of reducing the consumption, or with a view of obtaining better returns for the revenue?—There has never

been with the Government of Madras a policy of increasing the revenue by increasing the consumption. The only policy has been to make people pay as highly as possible for any indulgence, such as alcohol or opium, or hemp drugs. There is no connexion between the increased revenue and the desire of the Government to raise the revenue by increasing the consumption.

The witness withdrew.

Lord Brassey here took the Chair.

Mr. B. V. RAMANARASU PANTULU called in and examined.

25,476a. (Chairman.) I believe you are a Tahsildar at Ellamanchili?—Yes.

25,477. Will you kindly tell us what you have to say with regard to the opium question?—The fact of my being selected as a witness in connexion with opium along with those who possess experience of hill tribes leads me to suppose that I should give evidence from similar experience, and with this view I confine myself to the use of opium by the tribes inhabiting the Gudum Hill tracts, with whom I am well acquainted. During the last five years (and on rare occasions before that period) I, as Tahsildar of the Taluk in which these tracts are situated, have had frequent occasions of coming in very close contact with these hill people. On several occasions I actually visited their houses and saw them take their meals. I have thus had the best opportunity of studying their customs and habits minutely. A very few different races, or rather castes, inhabit these hills, and they all, without exception, use opium. Opium eating is admitted as contemptuous by all, and yet the people are obliged to have recourse to the drug as an unavoidable necessity, not as a luxury. The use of opium commences at two different stages of life—the first infancy and the second middle age. Children of both sexes are given every evening till they pass their third year a very small dose, as big as a ragi seed, as a future protection from malarious complaints. After the third year opium is not given unless there is actual and real necessity for it, such as some illness or other. The second stage begins between 30 and 40 of a man's age, when a change seems to set in the condition of the blood and he gets some complaint or other. The only medicine he knows and has at hand is opium, which he for the second time begins to use. It gives him relief in most cases, such as fever, rheumatism, cough, &c. When he gets accustomed to the drug at this stage he cannot give it up during the rest of his life. The proportion of male population eating opium is about 75 per cent., while such proportion among females is only 25 per cent. The difference between the two proportions is very great. Why more male population should use the drug than the females is a point that should be well known to a scientific man. It is used twice a day—early in the morning at sunrise and in the evening at nightfall, accompanied by the usual meal (hot). A hill-man cannot stir from his house or do any appreciable work without having his dose of course accompanied by his usual meal. The average dose varies from three to four grains. This dose he never increases except under exceptional circumstances. The dose used by females is smaller, being two or two-and-a-half grains. He takes his morning dose and meal and then goes out to work in the field or elsewhere, and returns home in the evening and takes his second dose. As is known well the climate of the hills is very damp, and the only clothing the hill-man has is a thin cotton sheet which is utterly insufficient to protect him from chill, which is the first symptom of fever, and keep him warm. It is believed that opium produces heat in the system and keeps the eater warm. It forms part of their food. It is a fact that hospitality prevails in the hills better than in the plains. I saw with my own eyes several instances in which a headman in the hills first supplies opium to his guests, whatever may be their number, and then meals. In fact, opium is the life and soul of the hill-man, and without it he is nothing. He is supplied with it easily. Shops are located at convenient places within his easy reach at which it is sold. He finds no

25,476. You mean the policy of increasing the price was to reduce the consumption, and not for fiscal reasons?—It was to make people pay for the indulgence—the highest amount that could be fairly collected. I have always opposed, during the last five years, any interference with the right of private action in regard to stimulants or drugs, or anything else.

difficulty in buying it. The bills on which he lives supply him with amply produce which is quite sufficient to afford him means to maintain himself and his family and to purchase his opium, his wants being very simple. Opium does not thus interfere with the proper maintenance of his family. An opium eater in the hills is as strong and intelligent as a non-opium eater. The only marked difference between the two is that, when the former does not get his dose at the usual time, he feels weak and languished until he gets it. When he gets it, he becomes cheerful and performs his usual avocations satisfactorily, sometimes better than a non-opium-eater. Opium thus gives him strength. In several cases an opium eater, like one who does not use it, has more than two wives, sometimes as many as five or six, and has children by them all. He is as healthy and lives as long as a non-opium eater. I saw several opium eaters who were over 70 years old enjoying good health and possessing intelligence. I never heard of or came across any instance in which an opium eater committed a crime or misbehaved himself in any other manner. From the above it may be seen that opium is used by hillfolk moderately, and that it produces no evil effects, either physically, mentally, or morally, but that on the contrary it does good by acting against the bad effects of the climate. These people live in a rigorous climate, where there is no medical aid whatever. Their only medicine is opium. It would be a dangerous policy to deprive them of this drug to which they have been accustomed for very long time.

25,478. What is your opinion with regard to opium smoking?—Opium smoking is dangerous. It is not a necessity but luxury. An opium smoker can at the first sight be recognised as such from his pale miserable countenance and dry chest. It produces intoxication. The habit of opium smoking is acquired from bad company. Opium smoking may, therefore, be prohibited with advantage.

25,479. (Mr. Pease.) Are there some of the hill-men who do not take opium?—There are; but they are very few.

25,480. Have they worse health than those who do take opium?—No.

25,481. Why do you think it is necessary for them to take opium?—They get some complaint or other, then they take opium, and that gives them relief, and they continue the habit.

25,482. You do not think that persons in health need take it?—No.

25,483. Sometimes a person who has an illness is cured from the illness by opium, but he has a habit which he cannot shake off, is that the case?—Yes.

25,484. Do you know anything about opium smoking?—Yes.

25,485. Both chandu and madak smoking?—I know nothing about chandu smoking.

25,486. What you know is about madak smoking?—Yes.

25,487. What do you think about madak smoking?—It is injurious to health. It is a bad habit.

25,488. (Sir William Roberts.) Are the hill tracts supposed to be malarious?—Yes. They are the worst hills of the Northern Sirkars.

The witness withdrew.

The
Hon. C. S.
Crole.
13 Feb. 1894.

Mr. B. V.
Ramanarasu
Pantulu.

Mr.
Dondapati
Jangam.
13 Feb. 1894.

Mr. DONDAPATI JANGAM called in and examined (through an interpreter).

25,489. (Chairman.) I believe you are Amin of the Malkanagiri Tannah?—Yes.

25,490. What have you to tell us with regard to the matter now under our consideration?—Opium eaters consume the drug from 1 to 6 or 7 chinnams ($\frac{3}{16}$ of a tola) according to their capability. The use of opium among poor families renders them more impoverished. When used for the first time, either to restore health or soundness of mind, it makes the body thinner and gives relief from twisting pain and heaviness of body, and some other complaints. After men are accustomed to it for some months they cannot easily give it up. If they at all do so, they feel twisting pain all over the body, besides being subjected to sickness, diarrhoea, swelling of hands and feet, weakness, and the like. It affects their minds. They cannot give up its consumption. They cannot get up from sleep before 7 or 8 o'clock in the morning even at the risk of neglecting their agricultural avocations. Poor men unable to procure opium for their use resort to petty thefts, and even sell their children for its sake. With regard to its influence over hill sickness, it is said that the use of the drug thins the body and mitigates twisting pain and sickness, though in fact it cannot effect a radical cure. Opium eating does no harm to children, but weakens them. Both men and women use opium from 1 guliunda seed's weight to 5 or 6 seed's weight as they can bear. Children begin with 1 grain's weight and raise it to 1 or 2 guliunda seed's weight. After they become five years old some are made to give it up gradually. In the case of men and women using opium, it makes no change as far as their health is concerned; but they enjoy no peace of mind, that is to say, they cannot have sound sleep at nights; after having sleep for an hour they get up and sit slumbering, but generally they cannot lie down to sleep. Hill people as well as others take opium at their meal hours. They first eat the drug and then take their meals. It produces its effect within two or three minutes after it is consumed. If its supply is stopped, those accustomed to it will be put to much difficulty. It would therefore be better if the drug be sold to them at a cheaper rate than at what it is sold at present. But if its supply is altogether stopped, the very moment there will be an uproar throughout, and I therefore submit the above for your consideration.

25,491. (Mr. Pease.) Do you wish that opium should be sold at a cheaper rate than it is at present?—It is my desire that it should be sold at a little cheaper rate.

The witness withdrew.

Mr. W.
Venkatapiah
Pantulu Garu.

Mr. W. VENKATAPIAH PANTULU GARU called in and examined.

25,506. (Chairman.) I believe you are Head Quarter Deputy Collector at Chatrapur?—Yes.

25,507. You have come here to make a statement to us with reference to the opium question?—Yes. My evidence is based upon inquiries made in my division from time to time in consultation with people in general, especially with opium eaters, smokers, and sellers at different places, and is, I think, more or less applicable to the other divisions of the district. As the Board's Proceedings, dated 22nd September 1893, No. 430, does not enumerate the details of the various points on which I am required to give evidence, my statement deals generally with such points as I think necessary. If further particulars are required, I am prepared to give my evidence orally, as far as I know. The points dealt with are:—1. Consumption of opium by the different races. 2. Its effects upon the physical condition of the people. 3. Its effects upon the moral condition of the people. 4. Disposition of the people in regard to its use for non-medical purposes. 5. Willingness of the people to bear, in whole or in part, the cost of prohibitive measures.

25,508. Will you give us particulars with regard to the consumption of opium generally?—Opium is used in two ways: (a) for eating, (b) for smoking. As regards (a) all races—Hindus, Mahomedans, and Christians, &c., irrespective of sex in all parts of the district, plains, and hills—eat opium. The consumer begins with $\frac{1}{2}$ -anna worth of the drug or a pill of red gram size per diem, and gradually increases the quantity to 2 annas, or even half a rupee worth in pills of the size of a Bengal gram, and in very rare cases even the size of a soap nut, according as the circumstances of the con-

25,492. If it does so much harm, why do you desire that it should be easier for people to get it?—It is a harmful thing, but people have been accustomed to use the drug from their childhood, and they cannot give it up.

25,493. Have you known many cases of people selling their children in order to buy opium?—I know that well.

25,494. Could you give us further information about that?—I have seen several cases in which people have sold their children to enable them to buy opium.

25,495. Who purchased the children?—Traders and merchants.

25,496. What do they do with the children?—They bring them up and make them serve them as farm servants, to tend to their cattle.

25,497. (Sir William Roberts.) You say, "The hill people, as well as others, take opium at their meal hours." They first eat the drug and then take their meals; do they offer opium to their guests before their meals?—If the guests are accustomed to eat opium they are supplied with it.

25,498. The practice is not considered a disgraceful one?—No; it is not considered disgraceful.

25,499. I suppose those who sell their children are a very low class, like criminals?—Yes, such as the Khonds, and other poor people who cannot afford to buy opium.

25,500. (Chairman.) Do you desire to tell us that the use of opium is a good thing or a bad thing?—It is equal to medicine.

25,501. Do you consider opium a good thing regarded as a medicine?—I think it is good, as far as the body is concerned, that opium should be taken as medicine.

25,502. Do you take opium yourself?—No.

25,503. Do you think it a bad thing for a young man in strong health to take it?—It is a bad thing.

25,504. As a medicine it is good?—Yes.

25,505. And it is for that reason that you wish it sold cheaper?—Yes.

The witness withdrew.

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25,509. What have you to say as to opium eating?—Eating of opium is commenced generally with a view to get rid of chronic complaints, such as stomach ache, coughs of all descriptions, asthma, rheumatism, and the like when other medicines proved ineffectual. In some cases opium is eaten as luxury. Moderate doses of opium is harmless and brightens intellect, strengthens muscular system, and increases endurance. Old people are much benefited by its use under proper nourishment. Excessive use weakens body, but is not known to cause death. Using small doses daily is distinctly beneficial in all the diseases already named, especially in diabetes, and as a preventive of diseases in malarious and unhealthy tracts. It enables to give staying power under severe exertion or exposure. It is said that change of water does not affect the opium eater unlike others. It has, however, the tendency of causing temporary sleepiness and a little forgetfulness, timidity, and dulness. If excessively taken it causes disorder of bowels, but all these evils are prevented by timely meals and proper nourishment according to the quantity consumed. No evils are known to have resulted from opium eating.

25,510. How is the habit of opium smoking regarded?—Opium is smoked not for medical purposes but chiefly for luxury in this district. It is looked upon as a disrespectful and mean habit. Habitual smoking of opium (madat) deteriorates health. Excessive smoking induces all sorts of evils, and even goes so far as to cause insanity and shortness of life. Its use produces noxious effects, physical, mental, and moral, and induces the consumer to commit crimes. It impairs the constitutions and injures digestion. It impairs the sight and produces a bloody appearance in the eyes.

25,511. What is the effect on the moral condition of the people?—Opium eating produces no ill effects on the moral condition, nor will it make the consumer quarrelsome like alcohol. But the smoking of madat induces the habitual smoker to commit crime and to quarrel at times, and it spoils the private character of the smoker in society. The use of madat impairs the moral sense and induces laziness and habits of immorality.

25,512. What is the disposition of the people in regard to the use of opium for non-medical purposes?—The general opinion of the people is that the eating of opium for non-medical purposes is undesirable, but they think that the people of advanced ages and those living in malarious parts do require in some cases to addict to it as a preventive to fever, rheumatism, and other complaints.

25,513. Would the people be willing to bear in whole or in part the cost of prohibitive measures?—Both the consumers and others agree in thinking that manifold and serious dangers will attend the discontinuance of the opium consumption. Opium is the life and soul of its consumer. He can live without food, but not without opium. He cannot give up the habit as the physical

The witness withdrew.

The Rev. W. CURTIES called in and examined.

25,521. (Chairman.) I believe you are a missionary of the Methodist Episcopal Mission?—Yes.

25,522. Will you give us your opinions with regard to the opium question?—Opium is smoked freely, and the number of smokers is increasing in the city. The habit is indulged in by the Hindus of different castes and by Mahomedans. It is given to little children in sweetmeat and as a soporific. Old, middle-aged, and young men are to be seen loitering about the dens and smoking. The general confession of the smokers is that the effect of opium on the physical system is very deleterious except the smoker can afford plenty of good food. The smokers for the most part are men of the labouring class, and unable to afford a generous diet. The habit is contracted through association with opium smokers, and afterwards continued because of the effect realised. The habit is practised without the knowledge of the families of the smokers, and generally in the vicinity of the opium shops. The habit deteriorates the moral sense of the smoker and renders him incapable of responding to good advice. The smokers acknowledged that one of the reasons they enjoyed the habit for was that it stimulated their sensual passions. That the

effect of opium on them was to give a temporary incentive to work, but this lasted only as long as the effects, and no work could be done without the usual dose. That the habit does not allow of moderation, the tendency is to increase the dose, the only limit being want of means. That the use of opium leads some men to thieving and all to lying and deceit. One and all expressed their pleasure at the prospect of closing licenses as a protection to their children.

25,523. You have given us a serious picture of the harm which is done in your view to people from the use of opium. In going about the country we have heard much of the evils done by alcohol; we have been told about the inability of the people in this country to resist the temptations of alcohol; have you had that kind of experience yourself?—I think alcohol is indulged in freely by the natives of the country where I live.

25,524. And it is a great evil?—Yes.

25,525. Would you say if a prohibitory policy were desirable in the case of opium that it was equally desirable in the case of alcohol?—Yes.

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25,526. Have you lost all faith in the feasibility of bringing about a great moral reform in the condition of the people of this country by what I may call social and religious agencies?—No, decidedly not.

25,527. Looking at the question as it presents itself to us, who are here representing the Parliament of England, and are called upon to advise the Parliament of England as to whether it should or should not bring pressure to bear upon the Government of India, which is a foreign Government, with a view of inducing them to introduce regulations which would affect the personal habits of the people very greatly, do you not think it is possible that it may be more prudent to leave the reform you contemplate to moral agency rather than to attempt to bring about a great change by regulations imposed by a foreign Government without any express sanction on the part of the people concerned?—I think it would help if the Government would bring in prohibitive measures.

25,528. Have you any reason to suppose that such prohibitive measures would command the ready assent of the great majority of the people?—I think in Madras the thinking people would be very glad to help in anything like that.

25,529. Is it not perhaps the case that the thinking, the select people, much as we may regret it, are rather the few?—Yes; they are the few, and they greatly deplore the fact that intemperance and other things are spreading.

25,530. Might it not be somewhat rash to rely upon the support of the few with the risk of some discontent on the part of the many?—I have only heard agitators agitate the question, and they have desired to make attempts to bring about reformation in intemperance and such things.

25,531. The temperance movement is making great progress in this country, is it not?—I think it is.

25,532. (Sir William Roberts.) You have spoken in your evidence of opium smoking; do you not distinguish between opium eating and opium smoking?—Yes.

25,533. Does none of your evidence apply to opium eating?—Not at all, excepting children taking it.

25,534. You say, "Old, middle-aged, and young men are to be seen loitering about the dens and smoking"; you are speaking of opium smoking?—Yes.

25,535. Is opium smoking very common in Madras? Is it anything like so common as opium eating?—I do not think so. The wealthier classes eat opium; the poorer classes, to which my experience is confined, smoke it.

The witness withdrew.

Haji Mirza Mehdi Ispahani called in and examined.

25,551. (Chairman.) I believe you are a member of the Harbour Trust Board, Madras?—Yes.

25,552. What knowledge have you of the use of opium in India, and what have you to say on the matter?—I am a merchant in Madras, am 55 years of age, and my knowledge of the use of opium in India is confined to parts of the Bombay Presidency and this city. It is hardly necessary for me to say that opium has been in use for centuries past. It is used by Mahomedans as well as Hindus in various ways, and the habit of taking it is almost universal. It is taken by people of advanced age as a mild and beneficial stimulant and given to young children as a protection against colds, fevers, &c. There is scarcely a child brought up without opium having been administered to it in some shape or form. I have known very many people who have been using the drug more or less and whose mental and physical capabilities were as good as any average healthy person. I have rarely met with an opium consumer whose faculties were deranged. I have never heard of insanity being the consequence of its excessive use. In my opinion it will be very hard to partially or totally deprive millions of people of its use and who have been habituated to it. The habit may almost be said to be descended to them from their forefathers. Smoking opium is to a certain extent injurious if indulged in to excess, but the habit of doing so in India is not as universal as that of taking it internally. It does most harm in dry climates; in moist and marshy places it is

25,536. They smoke madak?—Yes.

25,537. The habit of opium eating is spread throughout the various ranks of society, is it not?—I suppose so.

25,538. You do not know much about it?—No.

25,539. May I take it that your remarks, except as to the children, apply exclusively to opium smokers and not to opium eaters?—Yes.

25,540. (Mr. Pease.) What makes you think that the number of smokers is increasing in Madras?—I go by the number of young men I have seen smoking.

25,541. In the dens?—Yes.

25,542. Have you visited the opium dens?—Yes, I have visited several of them.

25,543. Are any of the dens held in connexion with the licensed premises?—They are not very far away from the premises. In one case there is only a coconut leaf mat separating the place from where the opium is sold.

25,544. You visited these places some years ago, and you have visited them recently, and you have satisfied yourself that there has been an increase in the number of smokers?—Yes. I go by the number of young men I see.

25,545. Are they Madrasis?—They are people belonging to the city of Madras.

25,546. You say, "The habit does not allow of moderation; the tendency is to increase the dose, the only limit being want of means"; do you think that is strictly so, that there are not among the smokers many who do not smoke up to the limit of their means?—They have told me that half the money they earn used to go in smoking, and sometimes more. It depends upon what they realise.

25,547. Are there not some well-to-do people who do not smoke up to the limit of their means?—I suppose so.

25,548. You said that the only limit is want of means?—That is the labouring class.

25,549. Would you like to say, The only limit being the want of means in the cases of those who visit the lowest dens?—I do not know about the lowest dens. I speak about the poorer class. I would like to restrict my remarks to the class I have been talking about, that is, the poorer class.

25,550. You say, "One and all express their pleasure at the prospect of closing licenses as a protection to their children"; you refer in that case to the dens which are frequented by the poorer classes?—Yes.

very agreeable. As regards prohibiting its cultivation, it means loss of a large sum to the Indian revenue derived from this drug, which will probably have to be replaced by other means. Comparing the present state of India and the income of its population with the taxes levied on them, I consider such a course as highly undesirable and inexpedient. By limiting or prohibiting the opium production in India, should it be intended to stop the Chinese from its use, they can easily replace the deficiency in supply, by increasing their own cultivation of the poppy, and taking it from Persia and Turkey, where its cultivation is already in good progress. The Chinese require the Indian drug on account of its superiority, to mix with their own inferior stuff, and to stop its supply to them would be doing a great and unnecessary injury to India and assisting the Persians and Turks in the increase of its production. They can supply the drug cheap, as it is not heavily taxed by their Governments, whilst the Indian article is almost overtaxed. In recent years the Persians in spite of the to 15,000 chests annually. It is sure to proportionately increase, should the Indian supply diminish or discontinue. It will also stimulate exports from Turkey.

25,553. Are you yourself engaged in the opium trade?—No.

25,554. (Mr. Pease.) What evidence have you that opium smoking does more harm in dry climates than moist and marshy places?—That is the general idea

among the people who smoke opium. I have heard so from them.

25,555. They suffer from it if they smoke in dry places?—That is so. It is not so harmful in damp climates.

25,556. (Mr. Mowbray.) You speak of opium smoking being injurious if indulged in to excess. Have you had much personal experience of people smoking opium to excess?—No.

The witness withdrew.

Mr. G. T. VURGESE, B.A., called in and examined.

25,560. (Chairman.) I believe you are a Bachelor of Arts of the Madras University?—Yes.

25,561. And you are Collector's Sheristadar, Malabar?—Yes.

25,562. I believe you wish to make a statement to us on the matter now under our consideration? Yes. I am a Syrian Christian and a native of Travancore. I have lived in Malabar for the last 16 years. For several years I was the headmaster of the Basel Mission High School at Calicut. I entered the Revenue Department in 1884. I am personally acquainted with a considerable number of opium eaters, especially among our people (Syrian Christians), and have had opportunities of observing their habits. Natives of Travancore, Cochin and Malabar, Christians and non-Christians, rich and poor alike, have come under observation. A gentleman who has held the opium contract in Travancore and Cochin for several years has supplied me with some useful information connected with the opium

25,557. Then you speak from what people generally have told you?—Yes.

25,558. With regard to what you have said about the growth of the Persian trade in opium, is that a matter of your own knowledge?—Yes, I have many friends who deal in it, and I know that it is increasing.

25,559. Do you know whether the trade in Indian opium to China has been falling off lately?—I do not think it has.

25,563. Can you give us any information as to what races use opium?—Opium is used chiefly by the Syrian Christians, Jews, and Mahomedans on this coast. According to the last census there are—

Syrian Christians	200,326
Mahomedans	975,069
Jews	1,294

as shown in the following statement:—

	Total Native Christians.	Native Christians.					Mahomedans.	Jews.
		Roman Catholics.	Syrians.	Church of England.	Not stated.	Other Sects.		
Malabar	42,374	36,406	1,968	658	56	3,286	769,857	27
Travancore	526,019	278,785	176,574	16,284	28,708	25,668	258,833	125
Cochin	173,523	150,032	21,784	1,048	659	—	46,389	1,142
Total	741,916	465,223	300,326	17,990	29,423	28,954	975,069	1,294

With the above classification of native Christians it would be more accurate to say that the habit of using opium prevails among native Christians generally. I say native Christians generally, as there are opium eaters among Roman Catholics and other sub-divisions under native Christians as well. It should not be supposed, however, that no other classes use opium.

25,564. What per-centage of the people consume opium?—Roughly speaking, 5 per cent. of the native Christians, 3 per cent. of the Mahomedans, and 20 per cent. of the Jews may be considered as opium consumers, including women and children. From 5 to 7 tons are consumed annually. The per-centage is fixed with reference to the number of opium consumers with whom I am acquainted in one or two localities where the habit is general. This rough per-centage would, I venture to think, be found to be above, rather than below, the actuals. A word of explanation is also necessary with regard to the aggregate quantity consumed annually. The Travancore and Cochin contractor, already alluded to above, informs me that about 9,000 lbs. of opium are sold annually in Travancore, and 3,000 lbs. in Cochin. The consumption in Malabar, according to the latest official reports, is about 2,000 lbs. Taking these figures, I fix the annual consumption on the Malabar coast at 5 to 7 tons. Tested by the per-centages given above in conjunction with the average daily dose, this estimate will be found approximately correct.

25,565. Under what circumstances is the habit acquired?—Various circumstances contribute to the formation of the habit. At the commencement it is used merely as a remedial agent. In diarrhoea, dysentery, diabetes, consumption, rheumatism, &c. it is employed with the best results. I am personally aware of cases of diabetes in which opium was successfully used; similarly in other diseases. I have not come across opium consumers who have not successfully

resisted the inroads of such diseases. Apprehensions of future attacks lead to the continuance of the remedy. It then becomes a preventive, and, in process of time, almost a necessity of life. Here and there it is used by a few as a luxury. But this is entirely confined to people who are well-to-do. It forms a part of the early breakfast consisting of light conji or coffee and sweetmeats. People of such habits show a partiality for sweetmeats. After the morning meal they are not in a hurry for their second or noon-day meal, which they generally take in the afternoon between 3 and 5 p.m. This is generally found to be the case with people of sedentary habits. The number of people who use opium as a luxury is, however, very small. Amongst the working classes it is taken for non-medical purposes. Weakness and failing health, due to old age or other causes, accounts for its use in some cases. In the hill tracts there is a belief that opium is a protection against fever. In Meenachil, a hill taluk in Travancore, it is resorted to as a preventive against fever. This statement is made on the authority of a printed book on Travancore. There are working men who go out for their day's work with only one or two grains of opium and a little hot water or conji water. They return home for their meals only in the evening after their day's labour. I know some of them personally. Coolies who carry loads, as well as peasants who cultivate their own farms, use opium in this way. When agricultural labourers work for others, they are fed at mid-day with conji and boiled yams or grams. But what sustains some of them in the forenoon is the small dose of opium they take before they set out. I know a poor Musalman who earns his livelihood by needlework. He cannot sit down to his work without his daily allowance of opium. If he does not get it he feels exhausted, and is unfit for anything. But with the usual dose of opium he is able to work for 10 hours a day. He does not take more than 4 grains a day, and has been doing so for many years past. He is now

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about 70 years old. There are similar cases among opium-consuming Christians also. They resort to the use of the drug when they are old, and feel that they cannot work as well or as long as before. They see that if they do not work their children must starve. They wish to earn their bread as long as they can. A grain or two of opium enables them to provide the means of subsistence for their family. In the hill tracts opium is used with great effect as a protection against fever. Those who live by hill cultivation, who have to go out to work at daybreak, and who cannot return home till late in the evening, are in some cases known to take opium as a preventive against fever. Some boatmen are also found to use opium for the same reason.

25,566. What are the doses usually taken?—People begin with one grain or even less. For one reason or another the quantity is increased gradually. The average dose consists of 5 grains. There are instances in which this limit is greatly exceeded. But the greater portion of the opium-eating population are satisfied with the minimum quantity of two to five grains, which they take throughout life without ever increasing it. It may be mentioned here that opium dealers sometimes make up pills of four or five grains, and sell them at three pies each to meet the demands of the poorer classes. There are those who take opium once a day, and others who use it twice daily, both in the morning and in the evening.

25,567. What have you to say with regard to opium smoking?—Native Christians rarely take to this habit, but others do. In the towns, e.g., Alleppy and Quilon, in Travancore, madak, the special preparation used in smoking, is indulged in by a few. Other forms in which opium is used are said to be—

- (1.) Admixture of opium and ganja } by ganja smokers.
- (2.) Admixture of ganja, opium, and tobacco }
- (3.) Opium dissolved in arrack.
- (4.) Opium dissolved in water and boiled down for the purpose of smoking in combination with burnt gooseberry leaves.

The information under this head has been supplied to me by others. I have no personal knowledge of the facts.

25,568. Taking a general view, what are the effects, in your opinion, on the physical and moral condition of the people?—The moderate use of opium has a wholesome effect on the physical condition of the people concerned. Opium consumers whom I have seen have a strong and hardy constitution. They are weather-proof. This opinion is based on my experience of the classes already referred to, viz., peasants and boatmen. They can stand any amount of work. All that is wanted is that the usual allowance of opium must be available for use at the proper time. The daily work is performed with enviable activity. There are people who, under ordinary circumstances, would be unable to pursue their daily avocations, but who, in spite of their old age, are able to turn out a good amount of work. I can point out specific instances in support of these statements. I do not, however, deny that the immoderate use of opium has resulted in the loss of flesh and in diminished nervous power. Very few instances of this kind have come under notice. As regards the moral condition, I do not hesitate to say that no moral evils can be directly traced to the opium habit. So long as the chief motive to take opium is the relief of pain, cure of disease or a desire to work, and not sensual pleasure, the first step in the corruption of morals is wanting. It is sometimes asserted by the advocates of the suppression of the trade in opium that loss of moral power is one of the inevitable consequences of opium smoking. It makes a man or a woman increasingly selfish and blind to family claims. So far as opium eating among the Syrian Christians of this coast is concerned, this statement is not true. On the contrary, it is the desire to work for and maintain the family that helps to form the habit. Far from being morally dead, the opium consumer is alive to his duties and responsibilities. It may be that other forces, such as religious feelings and convictions, are at work counteracting the influence of opium. Opium eaters are not wanting in moral power. They do not show more signs of moral weakness than people who do not use opium. Their moral sense is as keen as that of their neighbours, and they act up to their convictions. They are calm and patient under trying circumstances. In regard to China, where opium in-

dulgence attains its greatest proportions, it is said "that the people are strong, healthy, active, and lose none of their national characteristics through the daily use of opium. That, on the contrary, the majority of the working classes manifest far less evidence of the demoralization and physical degeneracy than occurs with the labouring classes of Europe, who participate daily in an allowance of 'spirits.' Whatever may be the force of this contention for China, it can unhesitatingly be applied to the opium-consuming classes on the Malabar coast. It may also be said that no crime can be traced to the opium habits. I have not heard of offences committed under the influence of opium. In my opinion it does not produce criminal tendencies. The opium eater is not a dangerous member of society.

25,569. Have you anything to say with regard to the willingness of the people to bear in whole or in part the cost of prohibitive measures?—It must be evident from what has already been said that prohibitive measures are not called for. The opium habit is limited to a small per-centage of the population. The habit is one which cannot be easily shaken off. It has fostered a craving which must be satisfied. No sup-tax opium further would place it beyond the reach of the poor man. It would introduce a new motive for the commission of crime. It would deprive the labourer of the means of earning an honest livelihood. It would shut out a simple remedy from people who cannot afford to pay for medical advice or medicines. It would increase beggary. It might cause other evils, the extent of which cannot be gauged now. To increase the general taxation on account of the opium eater would be opposed to all principles of taxation. The opium eater is as useful a member of society as any other. There is no reason why the general taxation should have his burdens increased. If additional taxation is to be resorted to on account of the opium habit, it might hereafter be suggested that any other habit, such as betel-chewing, which is quite common, might as well be taxed. The general population will not willingly bear the cost of any prohibitive measures, which neither they nor the opium-eating population want. The annual opium revenue derived by Travancore, Cochin, and Malabar is about Rs. 85,000, while the cost of prohibitive measures, if they are to be efficient, must be immensely more. The opium smuggler will carry on his trade, notwithstanding the vigilance of the preventive departments. A piece of reed, the barrel of a gun, an old sack will answer his purpose as much as anything else, and evade detection, unless every passer-by is subjected to an elaborate examination and to needless detention and annoyance. In fact, efficient prohibitive measures cannot be carried out in practice, even were they possible.

25,570. What results would you anticipate from any sudden and complete cutting off of the opium supply?—If measures were introduced whereby opium can be had only in chemists' and druggists' shops and for medical purposes alone, the consequences are better imagined than described. A portion of the population will be rendered miserable without any corresponding advantage. The opium consumer will try other stimulants which are more injurious. He will take to alcohol, ganja, and other intoxicating drugs. Alcohol will impoverish the people, and rapidly spread the evils which with its concomitant dangers. Crime will increase. In this connexion it is necessary to add that the opium eater, after he has had his usual allowance of opium, cannot be induced to take a second dose at the invitation of another till his hour comes. He has fixed hours for taking opium, and does not change them to please others. Not so with alcohol. It knows no refusal. Hence it may be said that opium stands at one end of the national economy while alcohol stands at the other. Opium teaches economy and alcohol extravagance.

25,571. (Mr. Mowbray.) What is a Syrian Christian?—The Syrian Christians claim to be the church of Malabar, founded by St. James the Apostle.

25,572. You claim to be the oldest Christian community in India?—We claim to be the first and the original Christian community—the original apostolic church of India.

25,573. And one of the largest in numbers?—Yes, one of the largest, but not progressing. It is not a missionary church.

25,574. (Sir William Roberts.) Are you confined to a small district?—Malabar, Travancore, and Cochin.

25,575. (Mr. Pease.) What are the duties of Collector's Sheristadar?—I am the chief ministerial officer in the Collector's office; I am responsible for the conduct of all the administrative work in the office directly to the Collector.

25,576. Have you anything to do with the opium traffic?—Yes. I have to do with the issue of notices and answering letters and communications from subordinate offices; in fact, I have to do all things which the Collector has to do.

25,577. Do you collect the opium revenue?—I am not an executive officer to collect the opium revenue.

25,578. Do the teachers of your church give any advice upon the subject of the consumption of opium?—No.

The witness withdrew.

Colonel C. A. PORTEOUS called in and examined.

25,582. (Chairman.) I believe you are Inspector-General of Police, Madras?—Yes.

25,583. We shall be glad to have your views with regard to the opium question generally?—I have completed 37 years' service in India; the very early part (1857-60) of my service was spent with my regiment (27th Madras) in the suppression of the mutiny in North India. At that time the use of opium did not attract my notice in the least. It certainly would have done so had it been used to any extent by the sepoys of my regiment. In May 1860 I joined the police and have served with that department ever since. The early years (1860-69) of my police service were spent in the Madras and Tinnevely districts, where I saw but little opium used, and that chiefly medicinally. Since May 1871 I have been closely connected with the police of the northern range, commonly called "the Northern Circars," consisting of the districts of Ganjam, Vizagapatam, Jeypore, Godavari, and Kistna of this Presidency, and I have an intimate acquaintance with the hill tracts (and people thereof). Opium is extensively used all over the northern range, in the delta taluks as well as in the upland taluks and hill ranges. There is a very large market for it at Ambagipetta in the Amalapur taluk, or central delta, of the Godavari district. The opium sold here is brought from Malwa via Hyderabad and Juggiappett (Kistna district). Opium is used medicinally in its crude form in the shape of small pills for diarrhoea, dysentery, fever, ague, rheumatism, &c.; in fact, for nearly every disease. It is the stand-by of the native physician and of the people for every ill or ailment. Not only as a curative, but as a prophylactic it is considered invaluable by the people (especially those of malarious tracts). Even here its uses do not end. It is administered in judicious doses as a sedative to women in pain and to small children, while the comparatively poorly-fed man partakes of it as an invigorator. It gives him life and energy, assists his appetite and digestion, wards off fever, and puts new strength into him. Without his opium a hill-man is listless and flaccid, fit for nothing. If kept long without it he gradually sinks; rheumatism and fever seize him, and he becomes useless and decrepit. Opium is seldom used immoderately. I personally do not know of a single case of the immoderate use of it; while of the benefits of the moderate use of it, I have seen much and have heard still more from the people themselves. While employed in 1880-81 in extinguishing the dying embers of the Rumpu rebellion my work in search of the rebels took me, with small parties of police, all over the hill tracts of the Godavari. The only constables who did not succumb to the malarious fever of those unhealthy regions were those who took their small pill of opium morning and evening. Repeatedly have constables come to me and asked for two or four annas to buy a little opium, and when I gave them what they wanted, how grateful they were and what a wonderful change the little opium pill effected. No doubt people who accustom themselves to the use of opium have a tendency to increase the doses of it in order to bring about the desired effect; still it is seldom taken to excess. It is an expensive article to most who use it, and the purchaser of a lump of opium does not, like the arrack or toddy drinker, think of how much pleasure he will obtain from his purchase by a large consumption

25,579. You say, alluding to the opium consumer, "He has fixed hours for taking opium, and does not change them to please others. Not so with alcohol. It knows no refusal." Would you not reverse that? Is it not opium that has fixed hours, and knows no refusal?—I have already explained that it is not a habit which can be easily shaken off.

25,580. How does opium teach economy?—All my remarks refer to the moderate use of opium. As I have said the immoderate use diminishes the nervous power as well as the physical energy. The immoderate use of opium as well as of alcohol leads to extravagance. The moderate use of opium does not lead to extravagance. A man with Rs. 2 a year would be able to satisfy his craving for opium.

25,581. Are you not of opinion that a man in good health would be better off if he did not adopt the opium habit?—Yes, he would be better.

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at one time. No, he knows that it is life to him, that if he consumes it too fast and has not the means to procure more, it means loss of appetite, starvation, ill-health from fever, and perhaps death; therefore he husbands his opium, his great object being to make it last as long as he can, and takes only just enough for his regular doses. I have very recently visited the Golconda Hill tracts of the Vizagapatam district and Rumpu in the Godavari, both notoriously unhealthy regions. In the former I met people who came in from a distance of 20 miles to Lumsingi to purchase opium. On asking them what they had come for, they replied, "We have come to buy a little opium to take back to our homes, so that we and our families may partake of it and live." In the latter place (Rumpu) a Mokasdar (Dhal Dora, of Marivada) licensed to sell opium, complained bitterly of the trouble he had with the hill people when his supply of opium ran short, and there was delay in replenishing the same. He said, "They must have it, or they give me trouble." Already opium is a sufficiently expensive drug, and the poor experience difficulty in obtaining it. It will be a bad day if it gets much more expensive, but it will be a still worse day if its growth and sale in India be interdicted. That will mean starvation, disease, misery to many in the hill tracts, while others, driven to desperation, will probably raise disturbances more serious than any we have hitherto had to deal with. Opium is an absolute necessity to people inhabiting malarious tracts. It is more, it is a blessing to them. It has saved many a life, and it has harmed very few, while deprivation of it would kill thousands. Knowing this, I find it difficult to understand or sympathise in the least with the sentiment against it. What good it has done, how infinitesimal the harm, compared with the mischief that toddy, arrack, and other alcoholic drinks have done to Natives and Europeans! Opium does not incite persons to commit crime; it has the very reverse effect; whereas much crime can be put down to the use of alcohol. I know of no case of insanity caused by use of opium. Hitherto I have dealt only with the eating of opium. I now come to the smoking of it. There is everywhere much less consumption of opium by smoking than there is by eating. By the ordinary dwellers in malarious tracts it is not smoked at all. It is principally in the large towns that it is smoked, and in these places, on the whole, more by Mahomedans than by Hindus; where the latter smoke it they are generally northerners. The ordinary Tamilians and Maliyalis, men and women, are satisfied with their betel and pan, while the Telugus, males and females, indulge in tobacco, and expend their spare coin in procuring these luxuries and not opium. For smoking purposes two preparations of opium are used—madadh and chandoo. Even in the larger towns there is seldom more than one opium-den or madadh-khana, and here, in the evening, from 10 to 25 persons come and smoke quietly; they do not, as a rule, smoke themselves senseless and stupid as the Chinese usually do; they smoke for refreshment and as a sedative after a hard day's work. But even the worst opium den has much less openly objectionable about it than a toddy shop or liquor tavern. In the one case such pleasure, as there may be, is enjoyed in silence, and there is little to offend sight or hearing. Very few people

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(Natives as well as Europeans) even know that there is such a place as an opium den in a town. In the other, noise, vile language, and fighting are prominent, and constantly causing offence. Like everything else, the harm in opium is not in the use, but in the abuse of it. In my opinion the abuse of it is very insignificant compared to the vast benefits derived from the use of it. A few local inquiries in malarious tracts would convince the Commission of the very great value of opium to the people.

25,584. You have given us your opinion as an officer of great experience; can you tell us whether the views you have expressed are the views which are supported by the officers of your service?—My opinion on this subject is shared by nearly all the officers of my department.

25,585. (Mr. Pease.) We have been told that the hill men, who are not opium consumers, are as good men as those who are. Is that your view?—I think opium is universally used on the hills of Vizagapatam and Godavari, but is not used amongst the Khonds of Ganjam.

25,586. With regard to these hill men, you say that they are complete slaves to the habit. "Without his opium a hill man is listless and flaccid, fit for nothing?"—Yes.

25,587. Is opium the principal medicine they take for malaria?—Entirely. I think there is absolutely nothing else.

25,588. You have said, "Such pleasure as there may be is enjoyed in silence." I suppose they are soothed by the fumes of the pipes?—It soothes them very much as tobacco soothes us.

The witness withdrew.

Adjourned to-morrow at 11 o'clock.

At the Town Hall, Bombay.

SEVENTY-FIRST DAY.

Wednesday, 14th February 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAW.

Mr. ARTHUR PEASE.
Mr. HARIDAS VEJARIDAS DESAI.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

Mr. F. P. HORNE called in and examined.

Mr.

F. P. Horne.

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25,598. (Chairman.) I believe you are here to make a statement concerning the Bombay Medical Anti-Opium Petition?—I am.

25,599. Will you state what is your position?—I am honorary secretary to the Bombay Anti-Opium Alliance. The Alliance was inaugurated at a public meeting presided over by Dr. Milne, Bishop of Bombay, held in the Franji Cowasji Hall, Bombay, on the evening of April 10th, 1891, to support the resolution of Sir Joseph Pease which was brought before the House of Commons the same night. The Bishop of Bombay became the president of the Alliance, and at the fifth committee meeting of the Alliance, held on July 6th, 1891, the suggestion was approved of having an anti-opium petition drawn up and circulated for signature among medical men only. The only medical man on the committee of the Alliance was Dr. Rustum Ranina, and he and I together drew up a draft of the petition which was

25,589. Do you think that that physical state is one which is desirable,—half stupefied?—I do not know that they are half stupefied. It soothes them, but I do not know that it goes so far as to stupefy them.

24,590. Have you had any experience with regard to chandu smoking?—No.

25,591. You say that the Chinese smoke themselves senseless and stupid; has that been the result of your own observation?—That is entirely from hearsay, and from reading.

25,592. Do you know anything of the Khaitie district?—It is in the Nilghiri Hills.

25,593. Is it true that 20 years ago a good deal of the land was under poppy?—I do not know from my own knowledge. At one time I believe that there was a considerable amount of poppy cultivated on the Nilghiris. It was found out and stopped.

25,594. Is it true that the people then were a miserable, weak lot?—I did not know the hills then.

25,595. What do you say of the people at the present time?—They take opium now. About Rs. 300 or Rs. 400 worth of opium a month is consumed amongst the Kothas, Bagadas, and the Todas, who are the aborigines of the hills.

25,596. You cannot tell me whether the statement I have before me is correct—that the health of the people has very much improved since they ceased to grow opium in the district?—They use opium, as stated above, and are now very healthy indeed.

25,597. Perhaps you do not know whether there has been any improvement or not?—I cannot say.

read at the next committee meeting. The committee made a few suggestions whereby the petition could be improved and appointed Dr. Ranina, Mrs. Dyer (also one of the committee), and myself to revise the petition. This was held on September 9th, 1891, the petition was approved, and Dr. Ranina and myself were authorised to take the necessary measures to have it circulated for signature. To do this the petition was printed on foolscap paper with space for signatures to be written. All the copies that were printed were not used, and those you now have are a few of those that remained over. I have a few copies of the petition as originally printed which I will hand in to the Commission.

25,600. This is the form in which it was printed with a view of getting signatures?—Yes. The bill for the printing of these was paid by the Rev. R. M. Gray, treasurer of

the Alliance. I will now explain the way in which the petition was circulated among the doctors for signature. The second signature that appears is that of Dr. Ardesir Dadabhoy Mody, of Grant Road. I called upon Dr. Mody to ask him to sign the petition, and he signed it in my presence. This is the only signature that I am personally responsible for. Dr. Ranina called personally upon Dr. J. Gerson da Cunha, whose name appears third on the printed petition, and he signed in Dr. Ranina's presence. I believe Dr. Ranina called personally upon more than one of those who signed, but neither Dr. Ranina nor myself had time to permit of our calling personally upon all the doctors in Bombay, with the possibility of having to call more than once before finding them at home, so we drafted a letter which read as follows:—

"Dear Dr. ———.

"Herewith I send you a petition to the House of Commons dealing with the opium question. At the present juncture the anti-opium party in England are looking for expressions of opinion from India, and this petition presents an opportunity for you to help forward a movement which is on the side of truth and justice.

"Trusting you will add your signature to the paper, and thus show your sympathy with the multitudes in this country who are already victims to the use of opium and extend to them this helping hand.

"I remain, yours sincerely,

"FRANCIS P. HORNE,
"Honorary Secretary."

25,601. Is Dr. Ranina coming here?—He is ready to make his statement if he is asked to come. The name for the doctor was left blank that it might be written in. I then procured a peon to carry the petition and the letter round to the doctors, promising to give him Rs. 8 for the work. I quote from two letters of Dr. Ranina to me bearing on the subject:—"14th October 1891. "Your peon is quite exorbitant in his demand. He would not have anything under Rs. 10 for the petty work. "I should not pay more than Rs. 5. If he does not come "round we had better look out for another man." "16th "October 1891. I have at last engaged the man for Rs. 8 "for the whole job." I sent the peon to Dr. Ranina, and paid the Rs. 8 for his work, but the entire work of sending the peon round to the medical men was done by Dr. Ranina, who also filled in the doctor's names on the printed letter. When the time came for the petition to be forwarded to London, Dr. Ranina sent me the separate printed petition

The room was then cleared.

On the re-admission of the public,

25,603. (Chairman.) It is the view of the Commission that we should not carry your statement any further at present. We will insert in* the Appendix the paper you have placed in our hands with reference to the individual doctors whom you mention and their letters to you, with your replies to them. The Commission are of opinion that nothing has been brought before us which in the least leads us to call in question the *bona fides* of your personal action in the matter. I understand that there may possibly be a further consultation between myself and the members of the Commission that may result in your being before us again; but we do not wish to carry your statement any further to-day. One or two members of Commission will, however, ask you a few questions upon what you have already put before us.

25,604. (Mr. Mowbray.) I interrupted you just now without any desire whatever to prevent your making any statement that you might wish to put before us as to matters within your personal knowledge. I am sure you will believe me when I say that with regard to your personal connexion with this matter, I entirely concur in what has fallen from the chairman. So far as I understand the evidence you have given to-day, the only signature to this petition for which you are yourself responsible is that of Dr. Ardesir Dadabhoy Mody, who signed the original petition and also signed the form which was forwarded to the House of Commons, in your presence?—Yes. Dr. Mody signed in my presence.

25,605. And I believe that no doubt whatever has been thrown upon that signature?—No.

25,606. (Mr. Haridas Vekaridas.) Would you be able to get the peon by whom the petition was circulated?—I believe not.

* See Appendix XXI. to this Volume.

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sheets with one, two, three, four, or more signatures on each, as the case might be. I remember looking over the autograph signatures, and they had every appearance of being genuine. At this point, to fulfil the rules laid down by Parliament in reference to petitions, it was necessary for us to have one or two signatures upon the written heading. Two names were thus written—Dr. Atmaram Pandurang and Dr. Ardesir Dadabhoy Mody. Dr. Mody signed in my presence. Concerning the signature of Dr. Atmaram Pandurang, I quote the following from a letter of Dr. Ranina to me—"There was room for only one signature above that of Dr. Mody, so I have got the first man to resign. If you want a signature on the right-hand side, I can get the second man to sign there, if you can send back the petition before 12 noon." From the above it is plain that Dr. Atmaram Pandurang signed a copy of the printed petition, and afterwards signed on the written petition. One signature on the written petition is all that the rules of the House of Commons require, but I have shown that we had two names, and Dr. Ranina shows that we could have obtained a third. The mail for England only leaves Bombay once a week, and we wished to avoid a further delay, and so, having two names, we had no object in getting a third if so doing would cause a week's delay, which we wished to avoid. As secretary to the Alliance I saw that the signatures were fixed to the written petition, and that the petition was posted to London to anti-opium workers there. It reached them safely, and before being presented to Parliament it was copied together with the signatures. Our friends in London had the petition printed in the *Anti-Opium News*, dated September 15th, 1892, and it was printed in a pamphlet entitled "An Indian Woman's Impeachment of the Opium crime of the British Government." The petition was mentioned in the *Bombay Guardian* of January 21st, 1893, page 3, when the portraits of Dr. Atmaram Pandurang and Dr. Khory were reproduced. This page of the *Guardian* was on the *Bombay Guardian* notice board outside the gate of the *Bombay Guardian* premises for one week where it could be read by passers by.

25,602. (Mr. Mowbray.) I was anxious that Mr. Horne should make his statement with regard to whatever came to his personal knowledge. The question now apparently is whether these gentlemen signed the petition or not. I believe they are all resident in Bombay, and if we are to go into the matter, I should have thought that the most direct course would be to invite these gentlemen to appear before the Commission, and state whether they signed it or not.

25,607. (Mr. Fanshawe.) You stated that you sent round the petition in sheets. So far as you know each sheet would have the printed petition on it?—Yes; what you hold in your hand was printed at that time.

25,608. There would be no sheet sent round without the petition printed at the top, so far as you know?—I feel confident of that.

25,609. You state in the petition, which was drawn up by the body of which you are secretary, that numerous cases of poisoning have arisen from the habit of giving opium to children. Had you any statistics to establish that before the committee at the time?—I am not prepared to say what cases there were before us at that time, but I feel very confident that we had proper statistics.

25,610. Had you made any special inquiry on that subject?—My impression is that at that time it was not so much a matter of making inquiry on the subject, but we had before us here and there cases which we knew. We did not require to make a special investigation on the subject of that particular paragraph; we knew it.

25,611. The point to which I ask your attention is the phrase "numerous cases," you think you had numerous cases within your knowledge at the time?—Yes.

25,612. In the next paragraph of your petition it is stated that "one evidence of the strength this habit exerts is the fact that when the means of purchase are exhausted rather than endure the physical torture caused by its discontinuance a man will sell his wife and children to purchase the drug." Would you tell me whether you had any authenticated case before the committee of a person in Bombay selling his wife or children to enable him to obtain opium?—Yes.

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25,613. Will you kindly tell us what the case was if you remember it?—I was pretty familiar with the Bombay smoking dens at that time. I had visited them in company with several parties, and on one occasion I went round with a well-known pandit in Bombay, and in conversation with the men who were in the den one of them volunteered the statement that he had sold his wife for 20 rupees in order to get opium.

25,614. Was any attempt made to verify that fact, to ascertain whether it could be properly established?—I am not aware of any investigation on that point.

25,615. To the ordinary reader the language you have used would convey the idea that such cases were not uncommon, would it not?—That might be so.

25,616. You have referred to the Bishop of Bombay, as being president of the Alliance; does he still occupy that position?—He has resigned.

25,617. Do you wish to state the circumstances in which he resigned?—I do not think they bear directly on the case.

25,618. (Sir James Lyall.) You say, "To fulfil the rules laid down by Parliament in reference to the petition it was necessary for us to have one or two signatures upon the written heading"; does it mean the written petition?—It means the text of the petition written.

25,619. You say that Dr. Ranina sent you the separate petition sheets with three or four or more signatures on each; did they all go home?—No; they were cut off and pasted up.

25,620. On the petition that was sent home?—Yes.

25,621. (Sir William Roberts.) Have you reason to suspect the honesty of the peon who went round?—I had every reason to trust him.

The witness withdrew.

Mr. JAMES M. CAMPBELL, C.I.E., recalled and further examined.

25,631. (Chairman.) Do you wish to make any statement to the Commission with reference to the subject matter of the evidence of the last witness?—I do. My attention was drawn to the subject of this petition by a letter from the Rev. Mr. Robinson in the *Times of India* of the 28th of October 1893. A list of the signatories was given in this letter. One of the signers was Dr. Gerson da Cunha. The statements Mr. Robinson quoted from the petition seemed to me extreme and incorrect. As I had previously held conversations with Dr. Da Cunha regarding opium I asked him if he agreed with the views in the petition. Dr. da Cunha replied that he disagreed with the views, and further that he had never signed the petition. I accordingly had a circular notice drafted and sent round by the Opium Inspector to as many of the other signers as we could find, asking them to be good enough to enter in the book whether they had signed or not, and what their opinions on the subject were. I have here the answers to this circular. I will read the circular:—"Accompanying is a printed copy of the petition presented to the House of Commons some time ago. It purports to have been signed by 48 medical gentlemen of Bombay whose names appear therein. The undersigned will feel extremely obliged if these gentlemen, if there be no objection, will be good enough to inform him whether they have signed the petition." The circular is signed by Mr. Rustomji Pestonji Jehangir, my inspector. The following is a summary of the answers:—Of 44 signers three admitted their signatures and accepted the views; five admitted their signatures but repudiated the views; six stated that they had signed without reading; two stated that, if they had signed, it was under a misapprehension; two stated, if they signed, it was under a misrepresentation; two stated that they signed something else; 18 did not remember signing, and six stated that they did not sign. In addition there is the case of Dr. Khory who was not then in Bombay, and who, I believe, has stated in an English paper that he did not sign the petition.

25,632. Is the writing in the book before you autograph writing?—It is.

25,633. Does it purport to give the views of the writers with reference to the opium question?—It is merely about signing. May I read one or two of the entries? The first is from Dr. Merwanji Kuvvarji, who says, "I do not remember having signed such a petition. If I have it must have been under some misrepresentation, for my views are quite the contrary." That is the class of entry

25,622. Is it still your view that these gentlemen did read the petition and sign it?—My impression is that the character of the letter which was sent round with the petition was such that no man would have signed it without having read it. My opinion is that the letter then written was a suitable letter, and one calculated to cause the doctors to read before they signed.

25,623. And you still adhere to the genuineness of this petition?—Yes.

25,624. (Mr. Pease.) You stated that you were unable to present the peon?—Yes.

25,625. Can you give any explanation why he should not appear before us?—I have inquired where the peon is now; I am told that he has gone from Bombay.

25,626. (Mr. Fanshawe.) I believe the number of signatories to the petition was upwards of 40?—49.

25,627. Was the petition sent round generally to all the doctors in Bombay or to any selected number?—My impression is that the peon was sent to all the doctors whose addresses were known. I feel confident of that. I know the number of forms which I gave to Dr. Ranina and each doctor.

25,628. Can you tell me generally how many doctors there are in Bombay?—I do not know; I know there are a great many more than 50.

25,629. How many letters did you send round?—I am not sure.

25,630. The paper says 50?—There were 50 more I think. I believe Dr. Ranina had 50 at first, and that was the second 50.

The witness withdrew.

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all through. I believe the summary of the entries given above is correct.

25,634. Do the entries generally give expression to the views of the writer with reference to the opium question?—Not I think with reference to the opium question, but to the statements contained in the petition. All but three disagree with the views expressed in the petition.

25,635. The last witness has put before us a paper containing statements which include the impressions of a considerable number of doctors on the opium question, purporting to be extracts from what has appeared in the *Times of India*?—They are probably the same as these.

25,636. Have you anything further to say with reference to the action you took in connexion with the petition?—No further action was taken at that time. A letter from Mrs. Dyer appeared in the *Times of India* on the 9th of January, and a letter from Mr. Horne appeared in the *Bombay Gazette* of the same date. Both Mrs. Dyer and Mr. Horne stated that these expressions of opinion and repudiations of their views by the signers were due to official pressure. In consequence of these charges the men to the repudiators of the petition. The result was a unanimous statement from all the signers who were in Bombay, 36 in number, that no pressure of any kind had been used. Since then Dr. Atmaram Pandurang, who was absent from Bombay, has also stated that in his case no pressure was used.

25,637. (Mr. Wilson.) Do I understand that the statements in the book before you are substantially those which appeared in the *Times of India*?—I suppose they are.

25,638. Can you tell me how they got there?—They were sent, I suppose.

25,639. By you?—Not by me.

25,640. Can you tell me by whom?—By my inspector.

25,641. What was his name?—Mr. Rustomji Pestonji.

25,641. (Mr. Pease.) Let me ask you whether you ever heard of a case of a Government officer connected with a public department sending round to persons who had signed a petition on a matter affecting his department to inquire whether they admitted having signed the petition?—No, I do not know that I have.

25,643. (Mr. Wilson.) Do I understand you to say, in reply to Mr. Pease, that you never heard of such a case before?—I never heard of such a petition before. In all my time in India I know of no such case as the present,

25,644. What I should like to know is, whether it was part of your official duty, and the duty of the Opium Inspector, to interest yourselves about a petition to the House of Commons, and for what purpose the inquiry was instituted?—I think it was part of my duty. It was part of my duty to know about the opinion of the doctors in Bombay, and to find out whether this was a correct expression of their opinion. It was contrary to what I myself believed to be their opinion.

25,645. It is the only case in which you have known such a course pursued?—It is the only case in which I have known such a petition made.

25,646. (Sir James Lyall.) You said, I think, that you were first moved to take that course by happening to meet and talk with Dr. da Cunha?—Yes, I have talked with Dr. da Cunha on the subject; we had talked on the matter generally; he is a friend of mine.

25,647. He happened to mention that his name appeared on the petition, but that he had not signed it?—That was after I read Mr. Robinson's letter. After I had read Mr. Robinson's letter I went to see Dr. da Cunha, and asked

The witness withdrew.

Dr. R. N. KHORY called in and examined.

25,649a. (Sir William Roberts.) You are doctor of medicine and member of the Royal College of Physicians of London?—Yes.

25,650. And President of the Grant College Medical Society?—Yes.

25,651. You are also the author of the work entitled "The Principles and Practice of Medicine" and of "The Bombay Materia Medica"?—Yes.

25,652. You are a medical practitioner in Bombay?—Yes.

25,653. To what districts of the Presidency and what races are your observations applicable?—My observations are applicable to the city of Bombay and the island of Salsette, and apply to all races found therein, but chiefly to Musalmans.

25,654. To what extent is opium used among the population of these districts?—Without statistics I may say that my impression is that four per thousand of my patients use opium.

25,655. Of your patients generally, not merely adult males?—No; all of them—males, females, and children.

25,656. What opinion have you to give as to the effect of using opium habitually?—By "use" I mean habitual use in moderate doses; by "abuse" excessive use by an opium eater. Its moral effects are mainly negative. It does not make a criminal of the consumer, nor a bad father, husband, or relative. Its positive effects are to make the consumers cowardly and indifferent and easily duped. The physical effects are (1) negative and (2) positive. It does not interfere with digestion and assimilation, it does not produce wasting, it does not impair procreative powers or bodily activity, it does not depress except temporarily, it does not shorten life. It gives good sleep, enables fatigue to be borne, deadens flying pains, craving for food, increases endurance, keeps the consumer lively and of equable temper. It acts as an aphrodisiac.

25,657. What is your impression as to the excessive and injurious use of opium?—The physical effects are to interfere with digestion and assimilation, to lower the general tone of the system to produce languor, lassitude, depression of spirits, and ultimately wasting. The moral effects are to make the consumer careless and apathetic, and incapable of managing his own affairs. To satisfy his craving he may resort to petty thefts or cheating.

25,658. What are the methods of using opium in this district?—The methods of consumption are in the shape of crude, solid opium, or as *balagoli* for children, chandul smoking, madat inbalkation. The effects of the consumption of crude opium are described in my previous answers. *Balagoli* pills contain besides opium, carminatives, and other substances, the proportion of opium being from one-twelfth to one-twentieth of a grain. The effects are similar to those of crude opium. The pills are of special value as keeping children lively and playful during their parents' absence, as checking infantile diseases, such as diarrhoea, colic, tympanites, vomiting, and restlessness. Children thrive under their use. The chandul smoker is absorbed in his occupation. After a time he becomes languid and drowsy, and can only remain in a recumbent position, but he can answer questions intelligently. After

him about the petition. I asked him because I thought the views in the petition were not his views. It was in consequence of what Dr. da Cunha said that I became anxious to procure statements from the other alleged signatories.

25,648. What was the purport of Mr. Robinson's letter?—Mr. Robinson is a Methodist clergyman in Poona. He said he had long been weighing the good and evil of opium, but he was undecided which opinion to hold, until he saw this petition. This petition, he said, absolutely concluded the matter. He thought that Government servants might be biassed, but here was a body of men who were absolutely independent, and that to his mind was final. Mr. Robinson is highly respected in Poona, and his views were entirely changed by reading this petition. That was how I came to know of the petition, and it was because of its effects on Mr. Robinson that I determined to make inquiries regarding it.

25,649. Can you give me a copy of Mr. Robinson's letter to the *Times of India*?—I can procure a copy.

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the immediate effect has passed off the smokers declare themselves to be invigorated, more active, and able to work. I do not think chandul smoking has anything to do with the smokers being haggard or emaciated.

25,659. Are you speaking from personal knowledge of opium smokers?—Yes; I visited what they call the dens in Bombay, several of them. I found that there were 40 or 50 present: the lowest number being about 20. I sometimes had conversations with the men, and I have looked into their conditions and their duties in life, the business that they were following, and so on. I remember one man, a buggy driver, who came there every day about seven o'clock at night to smoke chandul, and he said that in about an hour's time he left the place and went to his occupation which kept him the whole night working as a driver. He said it always invigorated him considerably, and that he became more active in his work.

25,660. I suppose there are no Chinamen in Bombay?—There are a few.

25,661. I suppose the number of chandul smokers in Bombay is very small?—Yes; but still there are many to be found who go to these chandul houses; in private places there are very few.

25,662. What has been your experience with regard to madak smoking?—The same remarks apply to madak inhalation as to chandul smoking, but the effects are milder.

25,663. Do you consider that opium is useful in fever?—Opium is used as a prophylactic in malarial diseases, diabetes, enteric diarrhoea, cholera, and dysentery, rheumatic pains, and some nervous headaches. Its habitual use checks the recurrence as well as the onset of fever, diarrhoea, and dysentery. In cholera epidemics it is useful by acting on the mind of the consumer, and checking indigestion and diarrhoea. I have known cases in families in which there was a hereditary history of diabetes, where the disease was averted by the habitual use of opium.

25,664. How would you compare opium and alcohol in their effects?—Opium and alcohol taken in moderation are similar in their effects. Alcohol in excess makes the consumer an active danger to himself and others, but the consequences of excessive consumption of opium are not so much of an aggressive character. So far as society is concerned it is passive in its effects.

25,665. You have made no post-mortem examinations of excessive consumers?—During the time when I was in hospital I had now and then to make a chance post-mortem examination in the case of accidental poisoning by opium; but in private practice we seldom or never have such opportunities.

25,666. You never made a post-mortem examination of an habitual opium consumer?—I do not remember one since my connexion with the college ceased—for the last 25 years.

25,667. The opium habit is difficult to give up, is it not?—It is difficult, but not impossible, to give up the opium habit. Those who give it up are likely to resort to other drugs, as tobacco, ganja, alcohol, and probably in excess.

25,668. What effect has the habitual use of opium on the mental faculties?—Mental faculties are in a few cases

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slightly impaired, but this is not usual; where they are, the impairment is not such as to interfere with the discharge of duty or business.

25,669. Have you any further observations you wish to make?—There are instances in which by gradual increase an amazing quantity of opium can be taken with impunity. I have seen more than one case in which between 20 and 30 grains of opium have been consumed habitually without injurious effects. It is not a cumulative poison. When taken frequently and for a long time, its effects are not diminished, and it is therefore not necessary to take it in increased doses. In a warm country like India, opium is better tolerated, and is perhaps required. Children bear opium worse than adults; females resort to it less than males.

25,670. (Chairman.) Did you sign the petition to the House of Commons of which we have been hearing something this morning?—No, I did not sign it. A friend came to me about two or three months before I left Bombay for England, asking me as there was agitation about opium, if I had any objection to give my photo, as the photos of leading medical men were required; and I understood him to say that my opinion would shortly be wanted. I had not my photo at the time when he came, and I told him that he might see me some other day, when I would give him one. He came a few days after. I was in a hurry and I gave him a photo and he went away. After two or three months I left Bombay. I never heard of my opinion being asked for till I was in London. It so happened that one night I attended an Indian *soiree* of an association of Indian gentlemen living in London. While I was talking with a friend of mine, a solicitor, Mr. Abdulla Mehrali Dharamsey (he was a constant companion of mine and we had started from Bombay together), my attention was drawn to a table where some native Indian gentlemen were signing something. I went in and inquired what they were signing. They said that the opium question was to be brought before the House of Commons and they were signing a petition for opium to be put a stop to. I said, "It is very funny; do you think that opium should be put a stop to; what do you say about alcohol; is not alcohol the first thing to be put a stop to before opium?" They said, of course, that alcohol was the fundamental thing for Government to put a stop to. I then said, "Why do you sign this? you ought to know that you are signing a document which may go against us." After this conversation took place I left. The next day, or perhaps the day after that, I had occasion to see Sir George Birdwood. I think it was a day or two before the House of Commons met for this purpose. I was talking to Sir George Birdwood about what had occurred. Mr. Dharamsey was with me at the time, and he said, "If when your signatures were taken the matter was not properly explained, you should write a letter to the 'Times of London.'" So I did. The letter was sent, but unfortunately it was not found in the next day's paper. A few days afterwards I received from the editor a memorandum stating that unfortunately want of space precluded the insertion of the letter. I spoke afterwards to Sir George Birdwood about the result of my writing to the *Times*, and there the matter ended. After my coming to Bombay it was brought to my knowledge that my name appeared among the signatories on the petition sent to the House of Commons. I was surprised at it. I had told Sir George Birdwood that I had given my photo because it was asked, and I was told that my opinion would be asked for soon after. The question of the signatures was discussed by several medical gentlemen in Bombay. I was asked if I would repudiate my signature. I said, "I have not signed, what is there to repudiate? There is nothing except the photo that I have given." Nothing further was done in my case.

25,671. Was your name published in any list as having signed the petition?—After my return to Bombay the names of those who had actually been asked to sign the petition were somehow or other found published in the papers, and among them were the names of the medical gentlemen who had themselves written on the subject; but I had not done anything of the sort.

25,672. It was a mistake?—Yes, it was published under a mistake.

25,673. Did anything happen with regard to your photograph?—Not that I know of.

25,674. (Mr. Pease.) You quite understood at the time you gave Dr. Ranina your photograph that it was to appear upon a document connected with the anti-opium petition, did you not?—Dr. Ranina came to me and said that as the agitation about opium was going on it would be better that the photos of the leading medical men should be given.

He said he would like to have my photo, and I understood him to say that my opinion would be asked. I said I had no objection if the photos of the leading medical men in Bombay were required. I knew that when my opinion was asked I should give my opinion, as I have given it here and elsewhere.

25,675. Do you know Dr. Ranina's views with regard to the opium question?—No. He came to me one evening in my rooms when I was engaged with my patients. He simply asked me for a photo, and I told him that when he came the next time I would give him one. The next time when he came I was busy, and he took the photo away. I waited to be asked for my opinion. In the month of April I left Bombay.

25,676. Do you wish to say that you did not know what Dr. Ranina's views were?—No, except this, that my opinion was to be given afterwards.

25,677. For what purposes do you think he asked for your photograph?—Because he wanted the photographs of the leading medical practitioners as the agitation was going on. I said the photo might be taken by him, and I would afterwards state what my opinion about opium was.

25,678. Was it your impression that he was going to publish the opinions of medical men *pro* and *con* with reference to the opium question?—I did not question him on that or on anything. He asked me, and I said I would give him one.

25,679. (Mr. Wilson.) Do I understand that when he had this conversation with you on the subject the interview ended without your having the slightest idea of what his views were?—I had not questioned him; he simply asked for my photo, saying that he was collecting the photos of the leading medical practitioners, and I understood him to say that my opinion would be wanted. So I promised him the photo, and I gave it to him afterwards.

25,680. That is not an answer to my question, which I will repeat. Do you mean that after the conversation with Dr. Ranina upon this subject the interview terminated without your having the slightest idea as to what his views on the subject were?—There was no other conversation beyond what I have said. He came in the evening when I was busy, and he simply talked to me about this.

25,681. About what?—About the agitation on opium, and he said that my photo was wanted as one of the leading medical practitioners.

25,682. Did you understand that it was an agitation in favour of opium?—No, I understood that my opinion was wanted. I said, "I will give it whatever it is." I did not say it was either in favour or against.

25,683. You gave your photograph in advance, to be followed by your opinion?—Yes.

25,684. You gave your photograph without knowing what side he was upon, or the nature of the petition?—No.

25,685. (Mr. Mowbray.) Do I understand that you never saw this petition on which your picture appeared, and on which your name was printed as one of the signatories, until you returned to Bombay from England?—No. After my return to Bombay I actually sent for a copy from the secretary to the Anti-Opium League, as I wanted to see it.

25,686. Having seen it, may I ask you whether you agree with it or not?—I do not agree with it at all.

25,687. (Mr. Fanshawe.) Will you tell me the date on which you returned to Bombay from England?—On the 14th or 15th of October 1893.

25,688. When did you go to England?—About the 22nd of April 1893.

25,689. You returned on the 15th of October the same year?—Yes.

25,690. It has been stated that your portrait was reproduced in the *Bombay Guardian* of January 1st, 1893. Apparently at that time you would be in Bombay?—Yes.

25,691. Did it never come to your notice that your portrait was published in connexion with the petition?—I do not know whether it was in January, but some of my patients told me that the photo was seen by them at some press. I did not care about it because I knew I had given the photo, and I was waiting to give my opinion.

25,692. It did not lead you to make any inquiry about the matter?—I did not make any inquiry about it.

25,693. (Mr. Pease.) When were you first aware that your name appeared as a signatory on the petition?—After I came from Bombay to England.

25,694. What was the first step you took to let the public know that you had not signed the petition?—I did

nothing in the matter, because I knew I had not signed it. I only spoke to my friends about the photo, and what I had said to Sir George Birdwood. I said that my photo was asked, but that my opinion had not been taken.

25,695. Was your communication to Mr. Campbell the first occasion on which you repudiated your signature?—I have not communicated with Mr. Campbell.

25,696. Had you any inquiry from the Opium Department as to whether you had signed?—The inquiries were made when the matter appeared in the *Times of India*. I said, "I have never signed, I know nothing about it." I was not going to say that I would repudiate because I had not signed it.

25,697. Had you any inquiry from the Opium Department as to whether you had signed?—The inquiry was as regards what appeared in the *Times of India*. I remember I was asked by a Parsi from the Opium Department if I had signed the petition. I said, "No, I have not." He asked if I repudiated my signature. I said, "What have I to repudiate if I have not signed it." That is how the matter ended. I have not communicated anything to Mr. Campbell with regard to repudiating the signature.

25,698. You had an inquiry from Mr. Campbell through his staff?—I remember his asking me if I had signed the petition. I said I had not signed. He asked if I was going to repudiate, and I said I had nothing to repudiate.

25,699. Had you stated previously to that time that you had not signed the petition—before you had a call from Mr. Campbell's representative?—That was after I came to Bombay from London. In London when I was with Sir George Birdwood I had a conversation about it.

25,700. Were you aware when you were in London that your name appeared on the petition?—No. I was asked about the signature, and whether I had signed the petition, I said, "No." I knew nothing about the petition. When I came to Bombay the first thing I inquired about was the petition. I got a copy, and I saw that there was my signature. When a man came from Mr. Campbell and asked me if I was going to repudiate the signature I said, "No, I have not signed this, I am not going to repudiate anything."

25,701. How long was it between the time of your first becoming aware that your signature on the petition and your making the statement to anybody that you had not signed it?—The statement to the gentleman who came from Mr. Campbell was about two months ago, or more; I do not exactly remember. I had come to know about it from Sir George Birdwood when I was in London.

25,702. You said you did not know when you spoke to Sir George Birdwood that your signature was on this petition?—I was asked by Sir George Birdwood if I had signed the petition. I said, "No, I know nothing of the petition." When I came to Bombay I purposely sent for the petition to know what it was, and whether it had my signature. I found the petition with my photo. The photo I had given, but I knew that I had not signed the petition.

The witness withdrew.

Dr. J. GERSON DA CUNHA, M.R.C.S., L.R.C.P., called in and examined.

25,721. (Sir William Roberts.) You are a medical practitioner in Bombay?—Yes.

25,722. Where have you made your observations on the opium habit?—My observations are applicable to the city of Bombay.

25,723. And to what races?—To the Hindu and Mussalman races.

25,724. To what extent is opium used among the population of this city?—I am unable to state to what extent it is used among the population of this city, and the approximate proportion of persons using it.

25,725. What is your opinion in regard to the use of opium unless prescribed medically?—It is in my humble opinion unless prescribed medically baneful to the moral and physical condition of the user, both in its use and abuse. I may say that 12 years ago I had the honour of

25,703. You got to Bombay in October?—Yes; I wrote to the secretary asking him to send me a copy. When I got it I did not agree with it.

25,704. When you returned in October you found your name was printed, and two months later, in February, you stated to Mr. Campbell's agent that you had not signed it?—I do not exactly remember the time, but a conversation did take place of that sort.

25,705. You do not remember saying to any one previously to your communication with Mr. Campbell's agent that you had not signed the petition?—I cannot say that because in regard to this matter there had been so much talked about it that one may not remember whether he has talked to So-and-so, or whether he has not.

25,706. (Mr. Wilson.) You wrote to the secretary for a copy of the petition?—Yes.

25,707. To what secretary?—To the secretary to the Anti-Opium League.

25,708. The gentleman who appeared here as a witness?—I saw him for the first time here.

25,709. Did he furnish you with the copy?—Yes, asking me to return it after I had seen it.

25,710. You did return it?—I do not think I did.

25,711. At any rate he supplied you with it, and your name was upon it?—Yes.

25,712. And you did not then to him or to any one else say that your name was improperly upon the petition?—I might have talked to several persons.

25,713. You asked the secretary of the Anti-Opium Alliance to oblige you with a copy of the petition?—Yes.

25,714. And upon that you found your name printed?—Yes.

25,715. Having received that act of courtesy from that gentleman did you show him the courtesy of replying and saying that your name being there was in mistake?—No, nothing.

25,716. (Chairman.) On the general question before us do you consider it desirable that the use of opium should be regulated by being restricted to medical purposes?—No. I should like to place before the Commission my views which are given in a pamphlet that I sent to the secretary.

25,717. Our medical colleague will give his attention to anything that you may send.

25,718. (Sir William Roberts.) The date given is the 23rd of January 1894. You mean, I presume, that these statements were made before the correspondence appeared in the papers about the petition?—These are merely medical views.

25,719. They are practically the same views as are expressed in the printed statement submitted to the Commission?—Yes.

25,720. You put these into our hands with the view of showing that these views are not quite recent that at any rate you held them a month ago or more?—Yes. In addition you have the views of a large number of medical gentlemen who have sent their opinions to the medical society.

reading a paper on the subject of the opium question before the Medical and Physical Society of Bombay. I then stated with regard to the use of opium that "there has no doubt been much exaggeration in what has been talked about and written on the subject, in spite of the testimony of Chinamen themselves tending to prove that the effects of opium smoking, when injurious to health and destructive to all the best parts of man's nature, are derived from the abuse rather than the moderate use of the drug. But it seems to me that no limit can be assigned to moderation, the quantity of opium taken, or of any other drug, varying with the constitutional habits of the individual. As one dose becomes inert it must be increased by degrees, until it attains the proportions of an over-dose, in the general acceptance of the term."

25,726. What has been the mode of using opium?—The method of consumption observed by me is that of taking it in the form of pills.

Dr.
R. N. Khory.
14 Feb. 1894.

Dr. J. Gerson
da Cunha,
M.R.C.S.,
L.R.C.P.

14 Feb. 1894.

25,727. In your opinion is opium a prophylactic against fever?—I have no idea that opium is used as a prophylactic by any of my patients.

25,728. You do not express any opinion of your own, but merely, as far as you know, the opinion of your patients?—That is all.

25,729. Does the use of opium as habitually indulged in by natives lead to consequences as serious as those which follow the use of alcohol?—The use of opium habitually by the natives leads to consequences as serious as those which follow the use of alcohol. They are both pernicious, opium especially so. Alcohol is taken often for mere pleasure, opium always for some ailment, at least at the beginning. I speak here not only as a medical practitioner, but as a medical referee to four or five life assurance companies in Bombay. I have always found that when people take opium it is for some ailment, in the beginning at least. It grows into a habit in the course of time.

25,730. Do you advise the acceptance of the lives of persons who eat opium on the usual terms?—I am always guarded and careful in accepting lives when I know that they take it for some ailment, as they generally do.

25,731. If the consumption is excessive?—Yes.

25,732. Would what you call a moderate opium user be considered a bad life?—I should advise the addition of some years to the life.

25,733. Is the opium habit difficult to give up?—I think it is difficult to give up the habit, but I do not know if it results in the use or abuse of other drugs or of alcohol.

25,734. What effect has the habitual use of opium on the mental faculties?—The effect of the habitual use of opium is injurious to the mental faculties, although it may not interfere with the consumer's ability to conduct his business successfully, if he uses the drug moderately.

25,735. Have you any other observation to make?—I have no other observation to make except that so much having been already said on the subject, my evidence may be dispensed with.

25,736. Has your personal experience of opium eating been considerable, or do you speak mainly from hearsay?—I am speaking from what I have seen among people in Bombay.

25,737. When you say that the use of opium leads to consequences as serious as those which follow the use of alcohol, are you speaking of the use of opium in excess?—I am speaking of the use of opium habitually, whether in excess or not.

25,738. Would you also speak of the consequences of using alcohol in moderation as serious?—I should think so. I am opposed to both.

25,739. You are absolutely opposed to any use of alcohol or opium habitually?—Yes, I am opposed to them on this principle, that the man who uses them is apt to abuse them. A man begins to take a small dose, but he increases it in a short time.

25,740. Do you speak of alcohol?—Alcohol and opium both.

25,741. Have you ever known persons taking alcohol or opium in moderation during a long life?—Yes, I have known persons live to a very old age; I have known opium takers live to 80 or 90.

25,742. Then would you qualify your statement somewhat?—Certainly not. A man may live long and still live the life of an imbecile.

25,743. I suppose you have known people using alcohol temperately and moderately who have lived to a good old age?—Yes, but I would not trust them. People take these stimulants either for some physical or some moral ailment. I find in Bombay that people take opium to stifle the voice of conscience. A thoroughly moral man would neither take opium nor alcohol—a man with religious principles.

25,744. Not in any quantity?—Not in any quantity.

25,745. That will enable us to judge of your mental attitude in regard to opium?—That is my humble opinion.

25,746. (Chairman.) You desire to see the restriction that has been suggested in regard to opium extended to alcohol?—Yes.

25,747. (Sir James Lyall.) You said, in reply to Sir William Roberts, that you were always careful in recommending an assurance company to accept opium eaters, and that you recommended an addition of one or two years?—Some years.

25,748. Did I understand you to say that you did that because of the ailment with which you think the use of opium is generally connected, or simply because of the opium habit?—Both because of the ailment and because the man is apt to abuse it.

25,749. (Mr. Fanshawe.) I believe your name is among the signatories to the petition to the House of Commons?—Yes, it figured in the petition, unfortunately.

25,750. Do you wish us to understand that you did not sign this petition?—I have no recollection of having signed it. I should say no, because the signature attached to the printed petition is not mine. I never sign my name in that way. This is the way I sign my name (handing a card to the Chairman with the name Gerson in full).

25,751. Have you seen your signature on the original petition?—Only in a printed paper, the *Times of India*.

25,752. You assure us that you never yourself signed any paper or petition to the House of Commons against the use of opium?—I have no recollection, and the signature attached is not mine; so I should say I did not sign it. If I signed by oversight I do not remember.

25,753. You say that the printed signature does not represent your name in the way in which you usually write it yourself?—That is what I mean.

25,754. (Mr. Haridas Viharidas.) You would wish that measures restricting the use of alcohol should be taken in the first instance before restricting opium?—Together, if you please.

25,755. Not one first and the other afterwards?—No, there is no difference whatever.

25,756. Do you not think that if restrictive measures were taken with regard to opium there might be a tendency towards their taking alcohol?—No. I think the Indians are always temperate.

25,757. (Mr. Mowbray.) Having seen this petition to which the name of J. G. da Cunha is attached, may I ask whether the views set forth in it represent your opinions?—They do not; I repudiate my signature.

25,758. When did you first see this petition?—I saw it in one of the daily papers in Bombay some four months ago.

25,759. Last October?—About the month of October.

25,760. Was your attention drawn to the fact that a signature bearing a great deal of resemblance to your own was attached to it?—Nobody spoke to me about it.

25,761. When did you first take any steps to explain that the petition did not represent your views, and that you did not regard the signature as being yours?—I took no steps whatever. I was simply waiting for the Royal Commission, to explain my views if necessary.

25,762. (Mr. Pease.) Do you know Dr. Ranina?—I know him.

25,763. Is he a gentleman in whose word you would have confidence?—I cannot say anything.

25,764. If he said that you had signed this petition in his presence what weight would that have with you?—I would doubt it.

25,765. Is it possible that in England they might not be able to decipher your way of writing the word "Gerson," and simply put the initials, J. G. P.—I do not think so. It is very plainly written. I never write G. They might mistake the spelling of a name, but they would not omit it.

25,766. I daresay you have observed that upon the petition it is stated that some of the names are not decipherable?—I do not know.

25,767. I only suggest whether it is not possible that your writing might be such that they would think it better simply to put the letter G P.—My Christian name is so well known, Gerson, it is known in every civilised nation.

25,768. It may be well known in Bombay, but not by those who copy petitions in London?—It is French and German, and it is known everywhere.

25,769. (Mr. Wilson.) You say that you have no idea that opium is used as a prophylactic by any of your patients. You do not prescribe it?—I prescribe it sometimes with quinine for malarious fevers.

25,770. You prescribe it for those who have the fever?—Yes, and to prevent the return of it.

25,771. Why do you say that you have no idea that it is

used?—I speak of my patients. People habitually use it themselves. I do not speak of the medicinal use of it. The

The witness withdrew.

Mr. V. N. MEHTA called in and examined.

25,772. (Chairman.) You reside in Sheik Memon Street?—Yes.

25,772a. Are you aware that your name has been printed as one of those who signed the petition to the House of Commons against opium?—Yes.

25,773. You are aware that it has been circulated?—Yes.

25,774. Did you sign that petition?—No.

25,775. (Mr. Pease.) Did you write a letter to Mr. Horne in which you said, "so far as I remember I never signed the petition; however I cannot say one way or the other in the matter unless I see personally my signature"?—Yes, I wrote that.

25,775. (Mr. Mowbray.) Having seen the petition, may I ask whether it represents your views as a medical man in Bombay?—I saw the petition only two months ago; I do not know anything about the petition.

The witness withdrew.

Dr. F. E. MADON called in and examined.

25,783. (Chairman.) Do you reside in Dhobi Talao?—Yes.

25,784. Are you aware that your name has been circulated in print as one of those who signed the petition to the House of Commons with reference to opium?—Yes.

25,785. Did you actually sign that petition?—No.

25,786. (Mr. Pease.) Did you write this to the secretary, Mr. Horne, "To the best of my knowledge I well remember to have never signed the anti-opium petition"?—I had a letter saying that as there was a controversy going on, would I write personally stating whether I had signed the petition or not. In reply to that I sent my letter.

25,787. Do those words "To the best of my knowledge" mean that you may have signed it, but that you have no remembrance?—As far as I recollect, I never signed the petition—I meant that.

25,788-9. You have no remembrance of it; you do not feel absolutely certain?—As far as I know I am certain I have not signed it. If you will read the whole letter I say I give my honest and true opinion. I wrote to the best of my knowledge that I did not remember to have ever signed the petition. Perhaps the only explanation I can give is that I once signed in connexion with the temperance movement. I was once in my dispensary when a Brahmin came in and showed me a paper. I asked what it was about, and he told me that it was in connexion with the temperance movement. My views against alcohol were as strong as ever, and, without hesitation, I put down my

The witness withdrew.

Dr. J. C. LISBOA called in and examined.

25,794. (Sir William Roberts.) I believe you are a graduate of the Grant Medical College?—I am.

25,796. And you are a private practitioner in Bombay?—Yes.

25,796. To what district or districts of the Presidency are your observations applicable?—My experience on opium eating does not extend to beyond Bombay and Poona, and am sorry that I did not keep any notes to give now any approximate proportion of those who take the drug. I will, however, bring to the notice of the Royal Commission on Opium one or more instances of well-to-do persons, which will go to prove the statements I make.

25,797. What is the effect of the use of opium in moderate doses?—This drug, when taken in moderate doses, acts as a stimulant and tonic. It is used by many brokers and merchants who lead a life of incessant toil and mental activity. It gives them both mental as well as physical energy to work. The Chinese, who eat opium, are hard workers, and endure fatigue more easily than Indians and Europeans. Opium induces sound sleep, and the opium eater rises in the morning refreshed, with his intellect as

reply is to a question with regard to people using it. People sometimes doctor themselves.

25,777. Do you agree with the terms of it?—No.

25,778. (Mr. Fanshawe.) I understand you to state that you have no recollection of having signed this petition?—I never signed it.

25,779. In the letter that has been quoted you state that you could not speak certainly unless you saw your signature?—I cannot say; I must see the signature.

25,780. As far as your recollection goes, you say you did not sign it?—No.

25,781. (Sir James Lyall.) Have you any idea how your name figured in the list without your having signed?—No.

25,782. You cannot suggest any way in which your name got on the list—by mistake, or anything of that kind?—I cannot.

name. That is the only recollection I have of signing my name.

25,790. (Mr. Mowbray.) As a portion of the letter has been read, we may as well have the whole of it:—"To the best of my knowledge I well remember to have never signed the anti-opium petition. I once remember to have signed a petition concerning the temperance movement. I was, and am still, strongly against the use of spirits by the masses. That I have not read the anti-opium petition I am positive and certain. Whether one was offered to me to read I do not remember. My views regarding the use of opium I had expressed before in connexion with the use of balagoli (containing opium) in children. According to my honest belief the moderate use of opium is not harmful, but beneficial." Is that the letter you wrote to Mr. Horne?—Yes.

25,791. (Mr. Fanshawe.) You have referred to being consulted about the use of balagoli; when were you consulted on that subject?—I do not remember; it was some time ago. A circular was issued to all the members of the Medical Union as to whether the use of balagoli (which is extensively used amongst children) is harmful or not.

25,792. You cannot recollect how long ago that was?—No; it was, I think, long ago.

25,793. (Sir James Lyall.) Did you ever attend any anti-opium meeting?—No.

bright as ever, while alcohol produces bad after-effects, insomnia or interrupted sleep, especially on those who do hard mental work, followed by depression and loss of appetite. Moreover, I do not think that opium produces delirium or insanity, or is an incentive to vice and crime as alcohol. In alcohol drinkers there is generally a craving for increasing the quantity of spirits, and with many it becomes their all-absorbing passion, while the opium eater seldom increases his dose. Opium is not the primary cause of certain diseases of the kidneys and liver as alcohol is. It has saved many lives, and has been the means of prolonging, in comparative comfort, the lives of many individuals, especially of those subject to chest, intestinal complaints, and malarial fevers. It has an action in cutting short the cold stage of intermittent fevers, and lessening the intensity and duration of the second stage, if administered at the commencement of the first stages. Opium does the same work for the labouring classes in India that coca does in Peru and other parts of South America. My opinion on the effects of opium were expressed in my Presidential address, delivered before the Grant Medical Society in 1879, and again referred to in 1889. I was President of that society for several years.

Dr.
J. C. Lisboa.
14 Feb. 1894.

25,798. I presume that the opinions you then expressed were in accordance with the opinions you have now laid before us?—Yes. It was in 1879, long before this agitation commenced. I was led to think that opium was very good after operations, especially in the case of women after severe labour, when the uterus would not contract and there was a large amount of hæmorrhage. When the uterus was made to contract, a large dose of opium was given, from 1½ to 2 grains, and the woman would sleep and get up in the morning refreshed.

25,799. That is the medicinal effect of opium?—Yes, and it was that which led me to think that opium was not so bad as had been described in European books, and believed by the generality of people. Then in operations of lithotomy and amputations and large tumours, I gave opium and I found that it was not deleterious. Then I saw that the Parsis, among whom my chief practice lay, used to give to their children, when young, balagolis to make them sleep at night and let their mothers sleep, to quiet them, to diminish the irritation of teething, and so on.

25,800. Have you noticed any evil from that practice in your experience?—No. Many of these children are now grown up, and perhaps some of them are here. They commenced at an early age when they were one or two years old. I have seen cases in which it was given at the age of seven months. That was in cases of teething when the children were troublesome at night. Of course there are cases of excess. Some women, not knowing the dose to give, give too large a dose; but that is a different thing.

25,801. Have you known serious or fatal accidents from giving an overdose?—Yes, I have seen one or two; I remember only two. In one case constipation was so great that the child was brought to me with its stomach puffed out, and nothing could be done for it.

25,802. May we assume that you have had large personal experience as to the giving of these little opium pills to infants and young children?—Yes. If one woman does not know what to give, there are neighbouring ladies who will tell her.

25,803. Is it a practice that you approve of?—It does a great deal of good, and so I approve. I have seen the good effects of it, and that is the reason why I brought it before the medical society. That was my opinion long before the agitation commenced.

25,804. Would you give these pills to healthy children?—They are not given to healthy children; they are given to those who suffer from the irritation of teething or from bowel complaints. Very often after finding that it does good the mothers continue to give it because they can get rest by putting their children to sleep.

25,805. The practice is always begun for some ailment or disturbance of health?—In adults and in children too.

25,806. Having once begun to use it in that way, they go on using it after the disturbance has passed off?—Yes, for one or two years. After that it is given up when the children do not suffer.

The witness withdrew.

Dr. E.
Nassarvanji.

Dr. EDALJI NASSARVANJI called in and examined.

25,820. (Sir William Roberts.) I believe you are a graduate of the Grant Medical College and a practitioner in Bombay?—Yes.

25,821. Where have you gathered your experience of the opium habit?—My observations on the use of opium are confined to Bombay, where I have been practising for the last 35 years.

25,822. To what extent is opium used among the population of the districts to which your observations apply?—Here opium is very commonly given by the Hindus and some of the Mahomedans to their little ones with the object of keeping them quiet. It is generally given after the third month, and is continued almost to the end of the second year. It is given in the shape of what is called balagoli (pill for the child), which contains some aromatics and carminatives in addition to opium. When the children who get these pills are properly nourished no bad effects are seen, but when as among the poor and labouring classes the children are left at home without nourishment for some hours while the parents are out at work, they become emaciated, and suffer from effects of malnutrition as diarrhoea, sloughing of the cornea, &c., but such instances are very rarely seen in these days. I used to see some such cases during my student-

25,807. Can you give us any idea of the per-centage of infants who get these opium pills?—I do not know. I have given up practice for some years, for the last 10 years.

25,808. (Mr. Pease.) What is your attitude towards stimulants for persons in good health?—They do not require it; there is no necessity for any stimulants.

25,809. You would not advise persons in good health to take opium?—No; I never had occasion to do so. They never asked me whether they should take it. It is only when they are weak or suffering from some disease, such as diarrhoea or dysentery.

25,810. Do you think that taking opium as a habit is a bad thing for persons in good health?—No; it is useless, just as it is useless for those in good health to take alcohol.

25,811. Are they not establishing a habit that they may find it very difficult to break off?—Many of them break it off; they do it gradually. When I was writing a work on botany I took as much as 30 drops of the tincture of opium. I could not sleep. Then I reduced the dose and came to eight drops. I began to take it for chronic diarrhoea.

25,812. You give it as your opinion that people very largely increase the dose?—We had an interesting case of a man taking 147 grains a day when in good health. I have seen that. Generally people take two doses morning and evening and afterwards never increase it. That is what I brought before the society, asking them to make inquiries on the subject.

25,813. (Mr. Haridas Vehiradas.) You say that opium is not so bad as has been described in medical books?—The opinion that has been given by missionaries and others, I do not say, has been exaggerated, but they have been deceived.

25,814. It is not so bad as has been described in books by anti-opiumists; would you also say that it is not so good as has been described of late?—I have distinctly said that it is good in certain diseases.

25,815. But it is not so good as has been lately said?—I have said that it is useless to give it to healthy men.

25,816. (Mr. Fanshawe.) We have been told that opium is used by older men, say after 30 or 40, as a restorative; is that within your experience?—They take it after 50, but they feel weak. Their relations say to them, "Why do you not take opium?" We give it to those who are suffering from chronic asthma, which we cannot cure.

25,817. It is used among healthy men as a restorative, is it not?—Yes.

25,818. We have been told that at the present time the use of balagoli among the Parsi community is not general?—It is not general.

25,819. You agree in that?—20 years ago it was more general than it is now. They do not use it so much, because doctors tell them not to give it to their children.

ship 35 or 37 years ago, but nowadays such instances are very rarely seen.

25,823. Is the population somewhat better fed now?—It is better fed, and perhaps opium is not so much given, or it is given with more caution.

25,824. What is the effect of the habitual use of opium in adults?—Among grown up people it is principally used by the Mahomedans and the Hindus, more especially those who have come from Cutch, Kathiawar, Marwar, Lucknow, Delhi, Cambay, and Hyderabad Deccan. Some use it as a remedial agent for the relief of pain, some for checking diarrhoea, and some for checking attacks of asthma. Others use it as a stimulant, a tonic, and an aphrodisiac; and for such purposes generally combine it with such substances as musk, amber, saffron, pearl, quinine, and aromatics. Taken for such purposes and in small doses it seems to produce no bad effects whatsoever on the mental and physical condition of the consumer, nor does it demoralise him in any way. The opium eater is always a quiet and harmless individual, and I have seen some live to a good old age, and in the enjoyment of good health.

25,825. What is the method of taking it?—It is generally used in the form of pills, but is sometimes used in the

form of a liquid extract known as kasumbha. It is very rarely smoked here. I refer to the class of people among whom I have seen it. I believe it is smoked pretty freely among the lower classes, the Mahomedans, the labouring classes, the weavers, and the embroiderers. In the solid form its action is slow; it first stimulates the nervous system and afterwards produces sleep.

25,826. Is opium used as a prophylactic against malarial fever?—I have not seen it used as a prophylactic against fever, but it is sometimes given by vaids in the cold stage of fever.

25,827. Does the use of opium lead to serious consequences?—I have not seen its habitual use lead to such serious consequences as those which follow the use of alcohol, and its moderate habitual use does not necessarily produce structural changes in the organs, whilst the habitual use of alcohol does produce structural changes in the liver, nervous tissue, &c. Taken in excess opium as well as alcohol is injurious and poisonous.

25,828. Do you mean to suggest that the habitual use of alcohol in moderation produces structural changes?—I believe even taken in moderation in the long run it does induce some structural changes in the liver.

25,829. I suppose your experience of alcohol is entirely confined to India?—Yes.

25,830. You say that taken in excess opium produces injurious effects?—Yes.

25,831. Have you any large personal experience with regard to opium eaters?—Not very large. The cases I have seen have been among the patients I have visited, and they have generally used opium in moderation.

25,832. You have seen few examples of opium taken in injurious excess?—Very few.

25,833. You do not remember what the symptoms were?—The symptoms in these cases are indifference, inactivity, torpor, and disinclination to work.

25,834. Does it shorten life in these conditions?—I have no data upon which to say that.

25,835. Is the opium habit difficult to give up?—The habit of taking opium once established is difficult, but not impossible, to give up, and I have succeeded in some instances, where it had not been used as a remedial agent, in inducing the consumers to gradually diminish the quantity they consumed, and ultimately to give it up.

25,836. What was your object in inducing them to give up the use of opium in these cases?—To relieve them of a vice, a habit, and to free them from dependence upon it.

25,837. Not because you thought it would do harm?—I thought that leaving off the habit would improve their health.

25,838. Are you speaking of the excessive use of opium by the people whom you tried to persuade to give it up?—Moderate.

25,839. Then you think the habit is all evil in any proportion?—In any proportion. I may mention, as an instance, that there was once an attack of fever that broke out in Cambay, and a large number of people came from Cambay to Bombay suffering from fever, and almost every one of the sufferers was an opium eater. Some took it in large quantities, others in moderation. Some of them were induced to leave off the habit, but they were reluctant about it; others were bold enough as they were taking it in only small quantities. There were no bad effects resulting from the discontinuance of the habit.

25,840. They did not take to other stimulants?—They did not.

25,841. With regard to the habitual moderate use of opium you have not seen any ill consequences?—No bad consequences whatever. The habitual moderate use of opium produces no deleterious effects on the mental faculties of the consumer, nor does it interfere with his ability to conduct his business successfully, but on the contrary stimulates him, and enables him to do his work efficiently. The habitual moderate use of opium is not considered disgraceful. I have seen it consumed by merchants and well-to-do people.

25,841a. (Mr. Fanshawe.) I understand that your name appears as one of the signatories to the petition to the House of Commons?—Yes, I was not aware of it, until my attention was drawn to it one day by Mr. Rustomji, inspector of the opium department.

The witness withdrew.

25,842. What statement do you wish to make with regard to your name appearing on the petition?—I have already made my remarks on a paper to Mr. Rustomji, wherein I said that I did not remember having signed the petition, and that if I ever did sign it, it must either have been under some misrepresentation or without having read the contents of the petition. When I read the contents of the petition to which my signature was attached I found that I could not by any means bear witness to the truth of the statement mentioned therein.

25,843. When was your attention first called to the fact that your signature was upon the petition?—About October or November last.

25,844. Previous to that you were not aware of it?—I was not. In fact, while the anti-opium agitation was going on I was not aware that my signature was on the petition till I was shown a copy of the petition with my signature to it.

25,845. That was in October or November last year?—Yes.

25,846. You have already expressed an opinion showing that you in no way hold the views stated in that document?—I have distinctly expressed it to Mr. Rustomji and also to Mr. Horne in reply to a printed letter sent to me a few days ago.

25,847. (Mr. Pease.) What is your practice with regard to signing petitions? Do you make yourself acquainted with their contents before signing them?—Certainly I do; but I had really no idea of that petition. I am quite at a loss to say with regard to this petition how I signed it and under what circumstances.

25,848. You have said, "I might have put down my signature to the anti-opium petition under circumstances of which I have now no recollection?—Yes.

25,849. You say, "I now do formally withdraw it or repudiate it, as you term it, and that for the reason that when I happened to read a printed copy of the petition bearing my signature I found that it contained statements for the truth of which I could bear no testimony?"—Yes, exactly.

25,850. You state in your evidence that you have succeeded in inducing persons to give up the opium habit by reducing the quantities?—Yes.

25,851. Have you used any medicine or other agent to assist them in breaking off the habit?—No. By persuasion I have succeeded. I might mention a case that recently happened in Bombay. A man named Abdulla Rahman Shah, an Afghan, came to Bombay from Persia suffering from fever and dysentery. He had an emaciated look, and I thought it was brought on by suffering from fever and dysentery. I found out while he was under treatment that he was smoking opium to the extent of about 20 grains a day. I persuaded him to diminish the quantity, suggesting to him that perhaps the large quantity of opium he was smoking was interfering with his circulation and keeping up his suffering. He consented, and reduced the quantity in the course of a few days to one-fourth without any ill effects; on the contrary, his condition improved as regards the fever and his dysenteric symptoms. His general condition was also improved.

25,852. Was the effect of the large quantity of opium to increase the fever or to maintain the fever?—It might to a certain extent have interfered with his rapid recovery.

25,853. You say that the disuse of opium does not necessarily lead to the use or abuse of other drugs or of alcohol. You have observed that these people have given up the habit and that is your impression?—That is my belief. I can cite a few cases in support of this view. I am attending a Mongol family. The head of the family is taking opium in the form I have described; little tonic pills containing opium, musk, and so on. His wife, a very delicate lady suffering from cough, also began to take opium with a view to checking the cough. She was a very spare lady, and having come to know that she was taking opium, and thinking that it might diminish her digestive power, I advised her to discontinue it. Acting upon my advice she left it off, and she has not been obliged to take any other stimulant.

25,854. (Chairman.) May it be taken as the practical result of your evidence that you do not recommend that the use of opium should be restricted by law or by regulation to medical purposes?—Yes. It need not be interfered with.

Dr. E.
Nassarvanji.
14 Feb. 1894.

Dr. J. A.
da Gama,
L.M.

14 Feb. 1894.

25,856. (Sir William Roberts.) You are a graduate in medicine of the Bombay University?—Yes.

25,857. To what district and to what races are your observations applicable?—I am a graduate in medicine of the Bombay University and a Knight Commander of the Order of Christ of Portugal. I have been practising physic for the last 22 (twenty-two) years in the district of Mandvi, Bombay, among the Khojas, Memons, Baniyas, Bhatias, Lohanas, and Marathas.

25,858. What is your experience of the use of opium?—Both men and women use opium habitually, generally after 30 years of age, in some cases earlier, but then for some ailment or other. The proportion is larger among the Mahomedans than among the Hindus, the per-centage of opium eaters among the former being about 8 or 10 per cent.

25,859. You mean of adult males?—Males and females.

25,860. Have you seen any injurious effects from the excessive consumption of opium?—I have no experience of the effects of the abuse of opium, but those who use it habitually have their physique improved, and have never had their moral condition in any way lowered by its use.

25,861. How do the people use it as a rule?—Usually, in this district, people take it twice a day—at 6 a.m., and at 6 p.m.—in the form of a pill, about a grain each, but the quantity is increased only up to the production of the desired effect, and not more, i.e., just enough to give the individual sufficient stimulus; and I have actually seen taken as much as 80 grains a day, i.e., 40 grains in the morning and 40 in the evening, without the least inconvenience to the individual, neither physically nor morally.

25,862. Have you any experience in the use of opium as a prophylactic against malarial fever?—I cannot say that opium is used here as a prophylactic, but for a long time I had prescribed with success a grain of opium with 10 grains of quinine in cases of ague. This dose shortened both the cold and hot stages of the fever, which was not the case when quinine alone was administered.

25,863. Does the use of opium as habitually indulged in lead to consequences as serious as those which follow the use of alcohol?—I emphatically say no to the first part of this question, because so far from seeing consequences from habitual use of opium as serious as those which might arise from the use of alcohol, I have found beneficial effects from its use in various cases, and markedly in some cases of habitual drunkards. I have by the administration of opium reclaimed some drunkards, who by indulging in other vices in consequence, or as an accompaniment of the alcohol abuse, had so debased themselves as to squander their fortunes, and had reduced their families almost to beggary, but who now, thanks to the regular use of opium, have retrieved both their moral character and their worldly affairs.

25,864. You are speaking from actual personal experience?—Yes.

25,865. What have you to tell us with regard to the use of opium in infancy and childhood?—Opium is administered to children in the form of pills, called bala golis or baby pills, containing a minute quantity of opium, and several aromatics and carminatives. I give here a rough formula of the composition of those pills:—

The Formula for Bala Golis.

Nutmeg -	-	2	tolas.
Mace (of do.) -	-	2	"
Cardamoms -	-	2	"
Catechu -	-	2½	"
Supari flowers -	-	2½	"
Bhang, washed, boiled in water, and dried -	-	14	"
Sugar candy (Chinese) -	-	25	"
Opium -	-	5	"
Cinnabar, factitious -	-	1½	"

56½ tolas for one lot or one mass.

One hundred pills or bala golis are made out of the weight of ½ of a tola of this mass. That is, ½ of a tola of this mass gives 100 pills.

25,866. What amount of opium is there usually in each pill?—About one-eleventh of a grain.

25,867. I presume they are not always of the same composition?—I do not know. This receipt was given to me by the maker. These pills are given to the children, one in the morning and one in the evening, and sometimes in

Dr. J. A. DA GAMA, L.M., called in and examined.

the middle of the day. When I first settled in this district 22 years since, such pills were administered universally to the children until they had reached the age of 2½ or 3 years. Well, I had been taught in the Medical College that the use of opium produced in children marasmus. I therefore used all my influence with the well-to-do people in this district to induce them to abandon the administration of bala golis to the children of their families. I have succeeded in this to a very large extent, but I find that the children to whom bala golis were not given have not fared better nor worse than those to whom they had been given. I had seen, and I still see, emaciated children to whom opium is being given, but they belong chiefly to poor classes of the inhabitants; further inquiries have convinced me that emaciation is not due so much to the administration of opium or bala golis to the children as to the want of proper and timely nourishment. Very frequently it happens among the poorer classes that a mother has no one to entrust her nursing to while she is at work to earn her wages, and through sheer necessity she is obliged to put her baby to sleep with opium to keep it quiet during her absence from home, and to nurse it at long intervals. It is chiefly owing to this long-interval nursing that makes those children thin. Now, however, I do not object to the administration of bala golis to children, as I find them decidedly beneficial in early life, when children suffer from diarrhoea, flatulence, &c.

25,868. What have you to say about the moderate use of opium?—As regards the expression "moderate use of opium" it cannot be said to be confined to a quantity which an individual may consume, but it is to be understood to be any quantity which will give the individual a stimulus which enables him to carry on his avocations; for a quantity short of the required one will keep him languid, and any quantity above that will make him drowsy. When only such a quantity of opium is taken no evil effects will result. So also with regard to the moderate use of alcohol, which I take it to be the consumption of that quantity which will not affect the head of the individual taking it. There is another distinction between the habitual use of opium and that of alcohol, namely, the stimulus afforded by opium is more lasting and more invigorating than that given by alcohol, which is temporary, and may serve as an adjunct to food, and in this wise the opium eater does not wish for more when he has had his required quantity of opium, whereas an alcohol drinker does take occasionally more than is good for him.

25,869. That is also the case, is it not, with regard to the excessive users of opium?—No, because they are not left without a stimulus—the stimulus is more lasting. The contrast between opium and alcohol becomes more salient when their abuse is considered. An opium eater, when he takes it in excess, will have to lie down until its effects are worn away, and at most he may do harm to his constitution (which I doubt, having seen that opium eaters have a long life); whereas an habitual drunkard, besides causing irreparable damage to his internal organs, is, while in a toxicated, dangerous to himself and to his fellow creatures. I do not think that anybody has heard that a man was taken to a police chauri for being an opium eater, whereas the police records are full of the pranks of drunkards.

25,870. Have you ever made a post-mortem examination of an opium eater?—No.

25,871. Is it difficult for an opium consumer to give up the habit?—He may not give it up voluntarily but when he is told to give it up he will give it up easily, that is, supposing at first the use is stopped he feels languid, but gradually if he makes up his mind he gets accustomed to it and does not feel any the worse for it.

25,872. You have seen many cases in which people have given up the opium habit?—I do know several cases.

25,873. You did not put your signature to the petition which was sent to the House of Commons?—No, I wrote to the Secretary of the Anti-Opium Society declining to sign it.

25,874. Do you think that children lose their healthy appetite for food by taking bala golis?—No.

25,875. Do you mean to say that the moderate use of alcohol makes a man lose his head?—He does not lose his head, but he feels the effect.

25,876. You wrote the following letter to the Secretary of the Anti-Opium Society with regard to signing the petition:—

"DEAR SIR,
"I beg to acknowledge the receipt of your letter of 1891, accompanying a copy of the petition to be sent to

Bombay, November 1891.

"the Honourable Commons of the United Kingdom by the medical profession of the Bombay Presidency for my signature. In reply, I beg to say that I cannot conscientiously put my signature to a petition which I, as a medical practitioner of 20 years' standing, think tends more to help a movement which is not on the side of truth and justice than otherwise, and the following are some of my reasons.—1. I have not observed many evil effects on the population from the moderate, though habitual, use of opium; on the contrary, living in a district—Mandvi—where opium is largely used both by Mahomedans and Hindus of both sexes, I have observed that those who habitually take opium take it as a stimulant and not as an intoxicant, and its use gives them strength, and enables them to carry on their work, and I have seen many a confirmed opium eater who has lived to a good old age. It is true that those who take it regularly do require it at stated hours, and here they take it at 6 a.m. and at 6 p.m., and if the quantity of opium he takes does give him stimulus enough for work, he seldom increases the dose, and if he increases it, it is simply to get that amount of nerve force which he requires for carrying on his avocations. 2. I have myself, many a time, prescribed the opium habit in many chronic cases of disease with marked benefit to patients, and have also reclaimed several confirmed drunkards by substituting the habit of opium eating for that of spirit drinking with complete success, and I have had the satisfaction to see them retrieve their fortunes under its use when they had brought ruin on themselves and on their families while addicted to drink. 3. It is a fact that a person habituated to take opium feels languid and unable to work if he does not get his usual dose at the proper time, but once he has had his required quantity he does not crave for more. 4. I cannot understand that if, out of 100 persons who once take opium in any form, 99, if not all, become confirmed opium slaves in a short time, as the petition says they do, how can any one be saved from being a confirmed opium slave if he takes it in any form under qualified medical advice. 5. There is a vast difference between an habitué of moderate use of opium, and that of its immoderate use, as there is difference between an habitué of moderate use of alcohol and that of its immoderate use. The symptoms described in the petition are those presented by an habitué of its immoderate use. If there is no prohibition to use alcohol moderately, why should law be asked to prohibit the moderate use of opium? 6. There are many things in this world, besides opium, the abuse of which is pernicious to mankind, and for all

The witness withdrew.

(Sir James Lyall took the Chair for the remainder of the sitting.)

Dr. TEMULJI BHIKAJI NARIMAN, L.M., called in and examined.

25,881. (Sir William Roberts.) You are a Licentiate of Medicine of Bombay College?—Yes.

25,882. In what district have you practised?—I am a medical practitioner of 21 years' standing. My practice is limited to Bombay alone. I am practising among all classes of the inhabitants, both European and Native, but largely among the Parsis.

25,883. Is opium used to any extent in Bombay?—I think opium is used to a very limited extent by the people in Bombay, excepting Hindus and Mahomedans; the other races seldom or never resort to it as a luxury. A very small per-centage uses it habitually for some physical ailment, but the number is infinitesimally small. Out of a population of 830,000 about 7,000 eat opium and 600 smoke it according to the Census report. I do not think more than a score among the Parsis eat opium. They never smoke it. The Marwaris, among the different races I treat, are the largest opium eaters. I believe 1 in 20 eat opium.

25,884. I suppose you mean among the adult males?—Yes.

25,885. What effects have you observed from the use of opium?—The effects of opium are either stimulant or narcotic in proportion to the dose taken. Age, sex, diet, individual peculiarity, and a variety of other causes influence its effects. In moderate dose to an habitual consumer the effects are not prejudicial to his health, and it does not affect him physically or morally in the least. In the very commencement, if a little larger dose is taken, there is dryness of the mouth, impairment of appetite, headache; but these effects are temporary, and when the habit is established the consumer's appetite is improved;

"that it would not be right to forbid their use. Fancy, for example, asking Government to prohibit the sale of meats and other foods, simply because there is a large amount of dyspepsia caused by their abuse. 7. I am aware that small pills are given to children both among the rich and the poor, but in the majority of cases they are bala golis, pills containing minute quantity of opium, but chiefly composed of aromatic and stimulant drugs. These are administered to the children traditionally, and because they are thought to be beneficial to them. Among the poorer classes the mother gives to the child a little opium to keep it quiet until her return from her work, and this she is obliged to do out of sheer necessity. She must go to her work to earn her livelihood, and where she cannot carry it along with her, and if she leaves the child without the opium, there is no body to take care of it; the mother under the circumstances chooses the lesser evil. The habit of giving bala goli and of opium is continued until the child becomes a couple of years or so old; then the child is weaned from it. I confess to having seen and treated many cases of accidental poisoning of children, but you must observe accidents are not the rule. What would be said if people in Bombay had petitioned Government to prohibit importation of kerosine oil, simply because through it some fires have occurred in the town. 8. It appears to me that the petition puts forward an exaggerated and vague view of the matter, and gives no facts and statistics to prove the assertions made therein; for these and other reasons I feel that I should not sign the petition."—Yes.

25,877. (Sir James Lyall.) You say that the opium eater does not wish for more when he has had his quantity of opium, whereas an alcohol drinker does take more than is good for him?—Yes.

25,878. How do you explain that?—The opium eater takes just sufficient to enable him to do his work, and the stimulus given by the opium lasts a certain time, but if an opium eater takes more than his usual quantity he will become drowsy, and not able to do his work; that is not what he wants, and so he will not take more. Alcohol being rapid is not so lasting, but in the end it accumulates and is more exciting, and the narcotic effects afterwards are too much.

25,879. A man drinks a glass of alcohol partly for the taste?—Yes.

25,880. He does not swallow a pill of opium for the taste?—No; he does not taste the pill of opium at all because he takes it with a little ghi or water.

he gets a regular evacuation of the bowels, his intellect is kept very clear, and he does not suffer the agony of the ailment for which he first commenced opium eating. A large number of consumers resort to this practice for some supposed or real bodily disease, especially asthma, bronchitis, diarrhoea, rheumatism. I can describe the symptoms of abuse as read in books, but I have never seen a single case of abuse of opium, except in accidental or suicidal poisoning. Some of my patients taking opium are very shrewd men of business trading on an extensive scale.

25,885a. How is opium taken?—All those who take opium eat it from 2 to 5 or 10 grains once or twice daily, generally twice. I have seen a large number of opium smokers who smoke chandul and madat in the different opium dens. If I observed anything prejudicial it was the place where they generally clubbed together. The rooms were small, with hardly any ventilation, and likely to suffocate one by the prevention of fresh air. But with all these drawbacks I never saw one living skeleton, as described by some observers. I saw men of all ages, from 20 to 80 years old. There were some who had haggard, wasted countenances and thin bodies, but they were sufferers from chronic dysentery, asthma, and such other chronic complaints of from two to 30 years' standing. They were generally people of the working classes, also tailors, barbers, weavers, carpenters, &c.

25,886. What is your opinion as to the use of opium as a prophylactic in malarial fever?—Opium is used to cut short an attack of ague. Given in the cold stage, I have seen it cut short an attack of fever. It very often shortens or aborts an attack of coryza or cold and its subsequent

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effects. It is used as a prophylactic against asthma by some with good effects. It is also used by patients suffering from diarrhoea and rheumatism.

25,887. All those examples you have given us are examples of the medicinal use of opium?—Yes.

25,888. Have you formed any opinion as to whether habitual users of opium derive any benefit from opium in regard to their liability to malarial troubles?—Opium is not used so much at Bombay as a preventive against malaria as it is up-country; in fact it is hardly used at all for that purpose here.

25,889. There is not much malaria in Bombay?—No.

25,890. Does the use of opium, as habitually indulged in, lead to such serious consequences as the use of alcohol?—The habitual consumers of opium and alcohol in moderation do not suffer any evil consequences. If any, the consumers of alcohol suffer more than those of opium. In excessive doses the consumers of opium harm themselves, while the consumers of alcohol not only harm themselves, but are a nuisance and a danger to society. I have not seen a single case of an excessive opium eater in the streets, but I have seen hundreds of alcohol consumers, and in some streets, where there are taverns and liquor shops, disturbing the peace of the neighbourhood by their quarrels and obscene language. Some of them while drunk are a regular terror to the peaceful neighbours.

25,891. Have you made any post-mortem examinations of opium users?—No.

25,892. Is the opium habit difficult to give up?—I think it is very difficult to give up the habit of taking opium, but I know of cases where, after years of habitual use, patients have given it up altogether without resorting to any other stimulants; but the majority of natives would take to other harmful stimulants if opium were prohibited.

25,893. What is the effect of opium on the mental faculties?—So far as I have seen, opium has no deleterious effect on the mental faculties of the moderate consumers. On the contrary, they carry on their business with marked ability and foresight, and are expert in calculation.

The witness withdrew.

Mr. MANEKJI D. CAMA, L.M., called in and examined.

25,898-9. (Sir William Roberts.) You are a Licentiate of Medicine of Bombay and Joint Honorary Secretary of Grant College Medical Society?—Yes.

25,900. You practise in Bombay?—Yes. My observations apply to the city of Bombay and its vicinity, and chiefly to Mahomedans and Hindus, and a few Chinamen and Parsis.

25,901. To what extent is opium used among these people?—Opium is used habitually by a very small percentage of the population of Bombay, at the most perhaps 20 per mille, but it is used casually to a large extent by natives of all nationalities and creeds, as it is the commonest of all household remedies.

25,902. What is your experience as regards the moderate use of opium habitually?—The use of opium taken in moderation, say not more than 10 grains a day, is not injurious in any way either as regards the moral or physical condition of the consumer. On the contrary, it is decidedly beneficial to people in the condition of life of those who habitually use it, such as poor Hindus and Mahomedans. They are generally very hard-worked, their food is poor in quality and quantity, they live in damp and ill-ventilated places, and as they mostly sleep in the open air, they are enabled to work so hard, digest their bad food, and cope with chill and damp only by the use of opium. The abuse of opium, as of everything else, is bad, both physically and morally, but not so bad as the abuse of spirits, bhang, and other intoxicants. Inasmuch as the opium not injures himself only, and there is no tendency to become aggressive and do harm to those around him, whereas the alcohol so easily becomes quarrelsome, aggressive, and violent, and thus becomes dangerous to society.

25,903. In what modes is opium consumed in Bombay?—Opium is consumed as—chandul and madat when it is smoked, crude when it is eaten, kasumbha when it is drunk, balagolis given to children. When smoked as chandul or madat its main action is on the respiratory system. Being absorbed as vapour, diluted with pure air or vapour of water, by the pulmonary alveoli, it acts as a direct sedative to the respiratory system, soothes cough and irritation of the larynx, restores the respiratory rhythm, promotes

25,894. What has been your experience of the use of opium among infants?—I have seen numberless cases in which bala goli pills are used by nursing mothers for their children. I always discourage the use of them. I have seen some children thriving on these pills, especially of the middle and upper classes; but ill-fed and badly nourished children suffer from them. They are used to quiet children when they cry much at night. Improper food is the principal cause of the pain from which children cry. Bala goli temporarily soothes them, but the cause is there, and the irritation and inflammation set up continue unabated, and until that is removed, children pine away, suffer from diarrhoea and constipation alternately, and die of exhaustion. This, of course, is seen in poorer classes. Instead of drugging them with bala goli, I always instruct my patients to pay more attention to the hygienic and dietetic treatment of their children. I know of cases where the nurses apply opium to their nipples and then give wet breasts to sucking children with the object of keeping them quiet at night. I have seen two or three cases of poisoning by it, but no death. Mahomedan nurses resort to this practice much more than Goanese.

25,895. Have you any other observations to make?—In conclusion, I must say that I am personally against the habit of using alcohol, opium, or other stimulants, excepting the use of opium in certain localities where it is said to be a great help in the mitigation and prevention of climatic diseases. One unfortunate result, however, of this Commission would be the increased use of opium, as its virtues have been so highly extolled by medical and other witnesses and so widely circulated all over India.

25,896. Have you formed any opinion as to whether there is a difference in the European constitution and the constitution of the native of India with regard to tolerance for opium?—I believe the natives of India have a greater tolerance than Europeans.

25,897. Do you think the difference is accounted by race, diet, climate, malarial conditions, or what?—That is rather a difficult question to answer, but I think it is a combination of those things you mentioned.

expectoration, and regulates respiration by relieving the spasm of the bronchi, and thus aiding impeded and harassed circulation, it restores the normal action of the heart. It also dilates the arterials of the skin, and thus relieves internal congestion of the lungs and other viscera, helps the elimination of deleterious products, and thus promotes the absorption of food, and helps the building up of tissues.

25,904. What is the effect of opium eaten in the crude state?—When eaten as crude opium, or sipped as kasumbha, its main action is confined to the digestive system, and enables it to tolerate and digest the hard food stuff which it receives, which it would otherwise peremptorily reject. It regulates and slackens the peristalsis of the intestines, promotes absorption and assimilation of the intestines, colicky pains, and the flow of the chyme being retarded time is given for the absorption of the liquid element, and the formation of stools of normal consistence, and diarrhoea is thus prevented.

25,905. How are the pills used?—As balagolis, being made up of an infinitesimal quantity of opium with various carminatives, they are decidedly beneficial and a real boon to infants.

25,906. Is opium used as a prophylactic against fever?—Opium is used as a prophylactic in cough, asthma, fever, diarrhoea, cramps, colic, toothache, diabetes, dysentery, and for the prevention of chills, the king of causes of all various resources of medical aid in Bombay the mass of the Hindu and Mahomedan population rely upon a few cheap indigenous drugs, of which opium is the chief.

20,907. Do you mean that they use opium not as a prescribed drug but as a household remedy?—Yes.

20,908. Does the use of opium, as it is indulged in by natives, lead to consequences as serious as those resulting from the use of alcohol?—Though opium is used habitually by the natives, it does not lead to consequences so serious as result from the use of alcohol, whether taken in excess or in moderation. Opium in moderation helps digestion, promotes the elimination of deleterious products of tissue change, braces up and gives tone to the system, enables

to work hard, and bear privation with fortitude. It is cheap, and this is a *sine qua non* with the poor. Cheap alcohol is of a deleterious quality, acts as an irritant, makes the consumer quarrelsome, and ends in making him a public danger. Even taken in excess opium is less injurious than alcohol. It takes a long time to work its ravages, which at the worst are less extensive, and are more functional than structural, whereas cheap spirits act more quickly and cause rapid degenerative structural changes of the nervous, circulatory, respiratory, and digestive systems, producing degeneration of the liver, paralysis agitans, and raging mania, thus making the consumer a danger to others, while at the worst opium makes him emaciated and apathetic to his surroundings.

25,909. Have you made any post-mortem examinations of opium eaters?—In my practice I have had no opportunity of making a post-mortem examination of an opium eater, but while a student, my attention was frequently called to the lesions of alcoholic excess in the various regions of the body, but never, to the best of my recollection, to any opium lesion.

25,910. Is there much difficulty in giving up the opium habit?—I do not think it is at all difficult to break the opium habit except for those who suffer from some chronic incurable disease, which is sure to return on stopping opium. But by those who take it only as a stimulant or for some acute malady, the habit is easily broken. Some lascars while on land are known to take opium, while at sea they stop it without inconvenience, and the same is the experience in the jails, where opium eaters have to do without it.

25,911. Has the use of opium any injurious effect on the mental faculties of the consumer?—Opium has no injurious effects on the mental faculties of the consumer. On the contrary, it clears his mind, sharpens his intellect, and enables him to drive better bargains than when without it.

25,912. Have you any other observations you wish to make?—I have had several opportunities, in company with other medical men, of visiting the opium dens of Bombay. I was a frequent visitor, and had ample opportunities for interviewing and examining hundreds of confirmed opium eaters. I went there at all hours of the day and night, without giving any previous notice. All our questions were readily and willingly answered by the smokers. I have many a time watched the farmers working in their rice fields at Thans and Saisette during the monsoon, when their fields are flooded, they have to wade knee deep in water and mud all day, and sleep at night in huts soaked through with water. They are protected from rheumatism, diarrhoea, and ague by opium alone. From what I have observed of the food and habits of life of opium consumers, I consider a little dose of opium is a real boon to them, and to deprive them of it would be to consign them, if not to immediate death, to life-long and terrible ailments and to a miserable existence.

25,913. You speak of farmers working in their rice fields during a monsoon—is the use of opium very common amongst them?—Very common.

25,914. Are you speaking from personal experience?—Yes. It is only taken during the monsoon, when the fields are flooded. They cannot do without opium then.

25,915. You say they do not use it after the monsoon?—Not to such an extent.

25,916. Do they take it to protect them against chills?—Yes.

25,917. Fever is often the result of chills?—Yes, and also pneumonia.

25,917a. (Mr. Mowbray.) When did you visit the opium dens you speak of?—In the months of October, November, and December last year.

25,918. That is since the licensed houses were closed?—These were regular visits; when I went there the last time I was informed that the opium dens would be shortly closed.

25,919. They were the old licensed dens which were open under license?—Yes.

25,920. You told us you had had ample opportunities of interviewing and examining hundreds of confirmed opium eaters. I suppose you meant opium smokers?—Yes.

25,921. What sort of questions did you ask and what sort of statements did they make to you?—I was always attended by a very capable shorthand reporter, who took notes in my presence, and those notes have been published in the form of a history of opium smokers of Bombay.

25,922. Are you the author of that work?—I am not

presence by a shorthand writer. I cross-questioned these men.

25,923. (Mr. Fanshawe.) The book you refer to is **"Lives of Bombay opium smokers"* by Mr. Rustomji?—Yes.

25,924. (Mr. Mowbray.) The accounts of opium dens in that book are compiled from shorthand notes taken by a reporter in your presence?—Yes.

25,925. You can vouch for the statements in that book?—Yes.

25,926. (Mr. Haridas Voharidas.) Are you in the Government service?—No, I am a private practitioner.

25,927. Were you specially employed to do this work?—No, but I had a great interest in the work. I was told of the mischief opium was doing in Bombay, and so I volunteered to go and find out all about it.

25,928. For the sake of truth and justice?—Yes.

25,929. You say the farmers working in the fields will take opium, do not those take it who do not work in the fields?—Yes, during the monsoon, because the outhouses are very damp and wet. They give up the habit afterwards.

25,930. Have you had charge of any jails?—No, but I have had opportunities of seeing jails.

25,931. Have you heard that a prisoner suffers when he is not allowed opium on admission into jail?—Yes, they suffer at first and they are unable to work and then a little opium is given to them.

25,932. They cannot easily be weaned from the habit?—No.

25,932a. (Mr. Fanshawe.) You spoke of farmers using opium during the wet season, do you mean that they eat opium or smoke it?—They are opium eaters.

25,933. We have been told by witnesses in Bengal that persons who eat opium are unable to work in water, your experience is directly contrary to that?—Yes.

25,934. (Mr. Haridas Voharidas.) You say you vouch for the accounts of opium smokers in Mr. Rustomji's book?—Yes, the questions were asked in my presence and I can vouch for them.

25,935. You consider the statements contained therein correct?—Yes.

25,936. (Chairman.) Did Mr. Rustomji go with you to these dens?—On a few occasions, not all.

25,937. You went with the shorthand writer?—Yes.

25,938. Did you go to translate?—The shorthand writer knew Hindustani very well, and he took it down in my presence.

25,939. (Mr. Mowbray.) The whole book is a series of statements made by the opium smokers to you, and taken down by the shorthand reporter, who was present?—Yes.

25,940. (Chairman.) Some witnesses who have been before us stated that when they visited the smoking dens the smokers called out to them that they were ruined by the habit, and entreated them to get Government to close the shops—did ever such an incident occur in your experience?—There was one solitary incident of that sort, but we were informed that the man was not a smoker himself, but that he was sent there by the missionaries on purpose to corrupt the other people.

25,941. You stated that your observations covered a few Chinamen?—Yes, there are a few in Bombay, they do bamboo work.

25,942. Are there a thousand Chinamen?—I should say more. One of the opium dens was kept by a Chinaman, and of course there were more Chinamen in his den than in the other dens.

25,943. Was both chandul and madak smoked in these dens?—No, there are separate dens for each. In madak smoking the opium used is taken from the scrapings of the pipe. It is a mixture of opium, and not pure opium.

25,944. Do you think it has a worse effect than chandul smoking?—Yes; it is not so good as chandul because it is a mixture, there are greater chances of contamination.

25,945. What bad effects do you think it has? Have you come to any conclusion as to the smoking of chandul and madak?—Madak is only resorted to as a cheaper practice. The smokers prefer chandul.

25,946. Have you come to the conclusion that madak is more deleterious to health than chandul?—Yes.

25,947. In what way?—It dries up the secretions of the lungs more than chandul does—that is the only difference I can find out. The smokers confess themselves that they

* For extracts from this book, see Appendix XXII. to this Volume.

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would rather have chandu than madak. Just as the waste end of cigars are made up into new cigars, so madak is made up of the dregs of pipes when they are cleared out.

The witness withdrew.

Mr. A. T.
Bocarro, L.M.

Mr. A. T. BOCARRO, L.M. called in and examined.

25,948-9. (Chairman.) You are a Licentiate of Medicine of Bombay?—Yes.

25,950. In what districts and among what races have you had experience of the opium habit?—Bombay, including Salsette and Bassein. The native Christian community of Bombay, Salsette and Bassein designated under the term "Bombay East Indians"; Europeans and Eurasians. The Mahomedans, the Hindus, including Banias, Bhatias, Marathas, and other low classes of Hindus. The Bombay East Indians number about 60,000 souls. Amongst these opium is not consumed as a rule, but rather as an exception. About 1 in 2,000 may be habituated to its use. The Europeans and Eurasians do not take opium. The Mahomedans take opium in the proportion of about 500 per mille male adults. The upper and lower classes of this community, excepting the more educated persons, take opium as a general rule. It is also universally used as a soporific for infants. The Banias, Bhatias, and other class of Hindus take opium in the proportion of about 250 per 1,000 male adults.

25,951-2. What are the effects of the habitual use of opium?—From those people with whom I have come into contact, whether as patients or socially, I have not observed any ill effects from the use of opium when taken in small or moderate doses, whether morally or physically. In fact, no very decided effects can be traced morally on the condition of the user. It is used as an aphrodisiac from a mistaken popular notion that it possesses such properties, chiefly by those in whom the virile powers are at an ebb or entirely lost. Its effect is to render the mind active and the imagination vivid; hence its aphrodisiac effects. Its general use besides the above is to relieve pain, to allay mental worry, and to stay the effects of hunger in the poorer classes, whence arises its habitual use.

25,953. Is opium used as a household remedy for any purpose?—Therapeutically it relieves pain of a rheumatic or neuralgic character, acts as an astringent in bowel complaints, and as a direct sedative on coughs or lung affections, and as a soporific in distressed conditions of the brain and general nervous system. It is employed as a soporific in wakefulness and mental worry, and is principally in use as a soporific for infants by both the upper and lower classes of Mahomedans and Hindus. Amongst the upper classes it is used to procure quiet and rest to infants and the parents themselves; in the lower working classes to ensure sleep during their absence from home.

25,954. What is the effect on the physical condition?—The effect on the physical condition of the user and general appearance as regards nutrition of the body is almost nil if taken in small doses and coupled with good living and a sufficiency of food. In fact, it produces a beneficial effect upon the general constitution of the user. When, however, it is taken in large or increased doses repeatedly its beneficial effects are lost; firstly, because the nervous system is repeatedly stimulated unnecessarily, and secondly, because less food is taken, the appetite being lost or impaired. Hence follows emaciation and loss of colour of complexion, &c. In excessive doses all the above conditions are augmented, the circulatory and urinary system being implicated. Hence follows extreme lassitude, inability for any mental or physical work, and exhaustion.

25,955. In what form or forms is opium indulged in?—In the form of crude opium taken as pills and smoking. It is also used as a soporific for infants. Smoking is carried on in two forms—chandu and madak. The former contains about six grains of opium, the latter five grains. When opium is taken in the solid form its effects are slower and more gradual, and are less deleterious to the system than smoking it.

25,956. What is the effect of smoking?—In smoking the effects are more rapid from the concentrated form in which it is taken, its sedative effects rapidly supervening. Hence it produces very decided evil effects constitutionally. Smoking is generally had recourse to by hardened habitual opium eaters.

I should like to hand in a *copy of the book by Mr. Rustomji.

(Chairman.) Certainly.

25,957. What have you to say as regards the effects of opium as a prophylactic against malarial fever?—Opium has been reputed as a prophylactic against malaria; but, as far as Bombay is concerned, opium is not used for any such purposes that I know of. Opium would undoubtedly act as a prophylactic against cholera from its stimulating and astringent properties.

25,958. Comparing opium with alcohol what is the result of your experience?—The habitual use of opium does not lead to the serious consequences which follow the use of alcohol. In moderate doses it acts as a tonic and stimulant, the individual having no tendency to the commission of any crime or acts of immorality. He is able to follow his daily avocation and to undergo a greater amount of physical and mental strain than non-consumers, or those that take alcohol. In larger doses it checks the secretions in the body, impairs appetite, and, if persisted in habitually, it brings about an enervating effect upon the general constitution, emaciation, and exhaustion. Alcohol taken in moderate doses assists digestion, and produces a general stimulant action upon the nervous system, which is more evanescent than that produced by opium. In large doses it generally leads to acts of immorality and crimes. In opium no organic lesions have been observed to take place, whereas alcohol, even in small doses, produces some organic changes in the tissues of the body. In large and continued doses alcohol gives rise to tremors, delirium tremens, and paralysis; and dementia has also been observed in habitual drunkards. None of these results occur even in the excessive use of opium.

25,959. Do you wish to say that even in small doses alcohol produces organic changes?—Even in small doses when it is long continued. Easy circumstances of life seem to retard the evil effects of opium, while on the contrary they enhance those of alcohol. Cases of opium poisoning are generally suicidal; those of alcohol almost always accidental. It has been proved beyond doubt that alcohol in excessive doses produces degenerative changes in the offspring, and hereditary moral degeneracy. No such results have been observed to occur in cases of habitual use of opium.

25,960. Have you observed whether there is a tendency to increase the dose among opium eaters?—In the case of opium, the doses are gradually increased, because the system gets rapidly habituated to its use. In the case of alcohol, the system becomes habituated to increased doses and muscular powers of the individual more so than alcohol, which decidedly lessens the capacity for active muscular exertion; the mental faculties, too, being only temporarily stimulated. I believe that a consumer of opium is able to bear a low temperature and other climatic influences to greater advantage than one taking alcohol under the same circumstances of life. In large doses opium checks the various secretions of the body, without producing degenerative changes. Alcohol checks them, circulatory system at large.

25,961. Have you made any post-mortem examinations of an habitual opium-eater?—No lesion whatsoever was discovered in the post-mortem examinations made during my college career, that I remember. Since then I have had no opportunity offered for a post-mortem examination.

25,962. Is the opium habit difficult to give up?—It seems difficult to give up the use of opium, even more so than that of alcohol. If compelled to give up, it will most probably be followed by the use of Indian hemp by the poorer classes of the people, which is a drug much more injurious than either opium or alcohol. The more educated and richer classes may substitute alcohol instead, but alcohol being strictly prohibited by both the Mahomedan and Hindu religions, the substitution will not be looked upon with favour by either of these communities. Alcohol could not be easily substituted for opium by the poorer classes, as alcohol is at least four times dearer than opium; hence its suppression will be most likely followed by the use of Cannabis Indica.

* For extracts from this book, see Appendix XXII. to this Volume.

25,963. What effects have you noticed opium has on the mental faculties?—Opium when taken in small or moderate doses acts as a stimulant to the general nervous system, thus stimulating the mental faculties and rendering the imagination more vivid. And this action does not, as in the case of alcohol, produce any degenerative changes in the brain. It does not destroy the discerning power of the individual or produce loss of memory, thereby interfering with his ability to conduct his own business, when taken even in increased doses. In excessive doses, although there is a disinclination or inability for any physical exertion, yet the mental capacity seems to remain intact—the patient not speaking incoherently as in the case of alcohol.

25,964. Have you any further observations you would like to make?—Since alcohol is a substance which is religiously prohibited by both the Mahomedan and Hindu religions, the suppression of opium and its substitution either by alcohol or Indian hemp will not be very acceptable to either of these races. Again, all classes of people over the world, so to say, from the most barbarous to the highly civilised, have recourse to some kind of nerve tonic and stimulant, whether for pleasure or to counteract the depressing effects of mental toil and bodily fatigue; the use of opium for the people of India cannot, therefore, be too strictly prohibited, without producing disastrous effects upon the country at large. If the use of opium was suppressed, some other form of nerve stimulant, probably alcohol, would replace it; but as I have already pointed out that alcohol produces degenerative changes in the tissues of the body, and offspring, and sows the seeds of moral degeneracy, the substitution of alcohol for opium cannot be considered good or wise, inasmuch as it could not morally be substituted for opium. Besides, the excessive use of alcohol it is always associated in the lower classes with crime and immorality—90 per cent. of prostitutes and their paramours are spirit drinkers, whereas hardly 10 per cent. of them take opium, and 20 per cent. take both opium and alcohol. Alcohol may consequently be said to be a direct means to immorality, which cannot be said to be the case with opium. The general use of alcohol would certainly be much more ruinous than that of opium amongst the lower classes of the people of India, on account of the heat and other climatic conditions here. Besides, it would appear probable that the adulteration of spirits, such as brandy and whisky, would be more easily done than that of opium. I consider it would be a boon to the people of India if alcohol were more restricted, or at all events lessened in strength. The masses of the people of India, with the exception of the educated classes, seem to be more or less dissatisfied with the Government on account of taxation and general poverty existing amongst the working classes and rayats. And any further interference with their privileges and liberties would in all probability give rise to very general dissatisfaction amongst all classes of people, which may result in disastrous consequences to the Government and the country at large. The policy would, therefore, appear unwise.

25,965. (Mr. Moubray.) Did your name appear among the signatures to the anti-opium petition?—Yes, I think it did.

The witness withdrew.

Mr. G. B. PRABHAKAR, L.R.C.P., called in and examined.

25,982. (Sir William Roberts.) You are an L.R.C.P. of London?—Yes.

25,983. You are practising at Bombay?—Yes.

25,984. What opportunities have you had of studying the effect of the opium habit?—My observations are applicable to Gohelvad Prant, one of the four districts of Kathiawar, and to the city of Bombay with respect to both Hindus and Mahomedans.

25,985. To what extent is opium used in these localities?—In Gohelvad its use is general. It largely enters into the social customs of Rajputs and Kathis, the two dominant castes of the prant; no gathering, either social or State, being complete without kasumbha or opium drink sipping. Kumbis, or cultivators, and other labouring classes who have to work hard in inclement weather, as well as artisan classes of whom patient and steady work is required, indulge more or less in this drug. Though they are not so much addicted to the use of this drug as Hindus, Musalmans, nevertheless, contribute a large percentage to the opium-consuming population of the prant; Banias or traders, though otherwise a very sober people, are not

25,966. I presume, after hearing your evidence, you do not agree with the terms of that petition. Will you tell me how you account for your name appearing among the signatories?—I may have signed the petition but I do not remember it. If I did sign a petition it was not like that one, and so I had to change my opinion after signing it. That was the reason I said I wished to withdraw if I had signed.

25,967. When did you take that step?—After I received a letter from Mr. Rustomji some two or three months ago. Mr. Rustomji is one of the opium inspectors.

25,968. Was that the first time your attention was drawn to the fact that your name was appended to this petition?—Yes.

25,969. When was that?—I think it was two months ago. I do not recollect the exact time.

25,970. Did you then say that if you signed the petition the first time you saw it you certainly did not agree with it when you saw it the second time?—I think, probably, the wording of the petition was changed.

25,971. Do you mean to say that the petition which we now have before us, and to which your name is appended as a signatory, is not worded in the same way as that to which you originally put your name?—I think so.

25,972. Do you say you never saw this petition which is before us, and to which your name is attached, until two or three months ago?—I cannot say the exact date, it may have been more than that.

25,973. At any rate, it was not until two or three months ago that you took any steps to withdraw your signature from the petition which you now say you disagree with?—That is so.

25,974. What steps did you take to dissociate yourself from the petition when it was brought to your notice that the petition to which your name was appended was not the one which you agreed with?—I wrote to say I had no recollection of signing it, and that if I did sign it my name was wrongly spelt.

25,975. Whom did you write to?—To the Parsi gentleman who brought me the papers. I did not care much; I was very indifferent about the matter. I also said that if I did sign the petition I saw reason to withdraw my name, because the wording was different from the one I saw.

25,976. Did you keep a copy when you signed the original petition?—No.

25,977. Can you say what your impression is about it? Do you recollect having signed the petition?—I recollect having signed some petition. I may have signed, or I may not have signed.

25,978. And if you did sign, the petition did not contain the terms which it now contains?—That is so.

25,979. (Mr. Pease.) Was a form handed to you for signature like this [exhibiting a form]?—I think it was in manuscript.

25,980. Who was the individual who handed it to you for signature?—A peon.

25,981. You do not know his name?—No.

The witness withdrew.

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quite free from this habit, and even Brahmans have solitary instances of opium eaters among them. But these two castes are comparatively small. I would put the proportion per mille of persons using opium at about 150, mostly males, though women in this part of the country are not quite free from the use of this drug; these cases are few and far between, and it is taken as a remedy for some chronic complaints rather than for intoxication. In Bombay the proportion is small, the habit being more or less confined to persons hailing from Kathiawar, North Gujarat, Central Provinces, and Upper India. Among the Dehkanis the use of this drug is limited to labouring classes, who administer it to their infants in the form of soothing pills called bala golis.

25,986. What effects have you observed from the opium habit?—I have not come across cases where moderate use of opium has led to physical deterioration or moral degradation. I have seen many respectable persons, 60 to 70 years old, who, though using the drug for the last 30 or 40 years, have been keeping very good health for their period of life. I do not believe that moderate use of opium leads to any untoward consequences. There is no

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change in appearance, and it is often very difficult to distinguish by appearance a consumer from a non-consumer. And even when a person abuses the drug he suffers rather in body than in morals. The abuse of the drug results in physical inactivity, dulness of intellect, and emaciation.

25,987. In what manner is opium consumed in these districts?—In Gohelwad, among Rajputs and Kathis, and among such persons as have the privilege of attending the gatherings of these classes, kasumbha is the favourite form of using opium. In preparing kasumbha, opium is first dissolved in water and then strained through a piece of cloth, and the solution is flavoured with sugar and cardamoms, and scented with rose petals. But pills are the more general form of opium taking. In Bombay it is also smoked, and there are some persons who are in the habit of getting morphia injected hypodermically. Opium drinking and opium eating are similar in effect; opium either drunk or eaten in moderation sharpens intellect, assists digestion, partially increases staying powers, and has a soothing influence. Opium smoking is said to be always attended by evil results, but I have had very few patients from among opium smokers. The number of persons injecting morphia is negligible.

25,988. Is opium, so far as you know, used as a prophylactic against malarial fever?—Opium is used as a prophylactic with considerable beneficial results in the following diseases: dyspepsia, diarrhoea, dysentery, malarial fever, cold, rheumatism, neuralgia, and diabetes. In some cases it acts as an antiperiodic, and when taken in cold stages it cuts short the cold stage.

25,989. Does the habitual use of opium affect the people more than the habitual use of alcohol would?—No. The consequences of the habitual use of opium are not as serious as those which follow the use of alcohol. I have already stated that habitual moderate use of opium does not lead to any serious consequences, nor is moderate use of alcohol attended by evil consequences. But in the case of alcohol there is one danger. An habitual drinker when drinking in company often drinks more than he has been accustomed to, while an habitual opium consumer rarely exceeds his usual dose, though he be in company. Opium when taken in excess impairs the digestive system in general, engenders lazy habits, causes dulness of intellect, and produces anaemia and emaciation. In this stage the person becomes careless about his affairs and regardless of public opinion. An opium eater is always quiet, while a drunkard is always boisterous, and is thus troublesome to his neighbours. Again, the effects on the human body of excessive use of alcohol are more serious than those of excessive use of opium. It impairs the digestive organs in general, causes enlargement of liver, and produces degeneration of brain and spinal cord, and often ends in delirium tremens.

25,990. Is the habit easy to break off?—In the majority of cases it is found difficult to break off the habit, but it is not so difficult as is generally supposed. I have seen several persons giving up the habit in their old age, and I

The witness withdrew.

KHAN BAHADUR DOSSABHAI PESTONJI, called in and examined.

25,997. (Sir William Roberts.) You are assistant surgeon at Surat?—Yes.

25,998. You are honorary assistant surgeon to H.E. the Viceroy and a Fellow of Bombay University?—Yes.

25,999. Where have you gained your knowledge of the opium habit?—My observations as regards the use of opium are applicable to the district of Mahi Kantha, to the men belonging to the Gujarat Irregular Horse at Ahmedabad, and to the city of Surat, and the races to which they extend comprise Mahomedans and Hindus. In the year 1860 I was appointed to the medical charge of the Mahi Kantha Political Agency at Sadra. In this station there were located at that time 1,000 horse belonging to the Gaekwar Contingent. Their duties consisted in patrolling the district, in furnishing escort party to the political officers during their tour in the province, and in bringing mails from Ahmedabad to Sadra, a distance of about 20 miles. The men of the Contingent consisted principally of two classes, viz., Marathas and Mahomedans. Amongst them there were a great many addicted to the use of opium, and they were considered most useful and active in the proper discharge of their duties. In the year 1862 I was appointed to the medical charge of the Gujarat Irregular Horse, under the command of Colonel Harpur. Most of these men consisted of Mahomedans, and some of them were opium eaters. Since the year 1865 I have been stationed at

have made prisoners break off the habit. While at Pali-tana (in Kathiawar) as State medical officer in 1880, I was ex-officio superintendent of the State jail, containing 70 prisoners, of whom 25 were opium eaters. I stopped altogether the issue of opium to prisoners, and they grew mutinous, and I had to give in; but I changed my plan and gradually reduced their doses, substituting extract of gentian for opium, and within three months the habit was broken off. If the habit is given up by consumers of their free will they will not take to alcohol or other narcotics, but if they are forced to break off the habit there is every chance of their taking to alcohol or some narcotic, and there is every probability of their preferring alcohol to narcotics, as the use of alcohol is coming in fashion and religious scruple against the use of alcohol is wearing away. Among younger generations of Rajputs the use of opium is on the wane, but alcohol is taking the place of opium and with frightful results.

25,991. What is the effect of opium on the mental faculty?—I have already stated that moderate use of opium sharpens intellect, while its excessive use causes its dulness. I do not believe that habitual moderate use interferes in any way with the consumer's ability to conduct his business successfully.

25,992. Have you any further observations to make?—Moderate use of opium does not shorten life, as is generally supposed. I have seen habitual opium eaters living to the old age of 80 years and in good health. I had a case of a riding fracture of the thigh bone. The patient, a Rajput of 80 years old, was an habitual opium eater. I did not allow me to administer to him chloroform, but took himself an opium pill and allowed me to handle his thigh for about 25 minutes without moving a muscle of his face. It is again urged that sale of opium should be prohibited, except for medical purposes. If such a measure were carried out, it would prove disastrous; instead of being a boon it will be abane to the rural population of the villages in these parts where either a qualified medical practitioner or a native vaidya or hakim is not found to treat poor villagers. And if the sale of opium is prohibited to any one but medical practitioners, the poor will be deprived of the only remedy they know for most of the prevailing diseases, and as a consequence the death-rate of the such districts will increase considerably.

25,993. (Mr. Haridas Voharidas.) You say "religious scruple against the use of alcohol is wearing away," what is the cause of that?—I think it is owing to the spread of education and western habits and manners.

25,994. (Mr. Fanshawe.) You are a Parbhu, are you not?—Yes.

25,995. Can you tell me whether the use of opium as a restorative is common among the old men of the Gohelwad district?—It is very rarely used in that way.

25,996. Your personal experience has been in Kathiawar and Bombay only?—Yes.

The witness withdrew.

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25,997. (Sir William Roberts.) You are assistant surgeon at Surat?—Yes.

25,998. You are honorary assistant surgeon to H.E. the Viceroy and a Fellow of Bombay University?—Yes.

25,999. Where have you gained your knowledge of the opium habit?—My observations as regards the use of opium are applicable to the district of Mahi Kantha, to the men belonging to the Gujarat Irregular Horse at Ahmedabad, and to the city of Surat, and the races to which they extend comprise Mahomedans and Hindus. In the year 1860 I was appointed to the medical charge of the Mahi Kantha Political Agency at Sadra. In this station there were located at that time 1,000 horse belonging to the Gaekwar Contingent. Their duties consisted in patrolling the district, in furnishing escort party to the political officers during their tour in the province, and in bringing mails from Ahmedabad to Sadra, a distance of about 20 miles. The men of the Contingent consisted principally of two classes, viz., Marathas and Mahomedans. Amongst them there were a great many addicted to the use of opium, and they were considered most useful and active in the proper discharge of their duties. In the year 1862 I was appointed to the medical charge of the Gujarat Irregular Horse, under the command of Colonel Harpur. Most of these men consisted of Mahomedans, and some of them were opium eaters. Since the year 1865 I have been stationed at

Surat in medical charge of the Parakh Dispensary, where nearly 10,000 patients are treated annually. I have also extensive practice amongst the population of the city, which number about 110,000 people, of whom the greater portion consists of Mahomedans and Hindus.

26,000. To what extent is opium used in this district?—In the province of Mahi Kantha there were, on an approximation, 20 per cent. of the total population addicted to the use of opium. Amongst the men of the Gujarat Irregular Horse the proportion was not so great as above, limited, being only 2 or 3 per cent. of the whole population. Amongst a class of people called the Dheds, who are the principal operatives in the mills, the use of opium is almost unknown.

26,001. What effects have you observed from the habitual use of opium?—In small doses it produces exhilarating and a tonic effect, it sharpens the appetite, and increases the power of endurance to physical work and mental application. It is a good anodyne in cases of rheumatism, gout, and lumbago. When taken in large doses it produces general emaciation of the system and a pale and sallow expression of countenance.

26,002. In what form is opium used?—It is used in two forms, solid and liquid. In the solid state it is taken in the form of a pill or smoked in a pipe. In the liquid form

it is mixed with pure water and filtered through cotton wool and then called kusumbha, which is generally used amongst the rich on occasions of marriage and general rejoicings amongst their families.

26,002. Is it used as a prophylactic?—Opium is used as a prophylactic in malarial districts against fevers, chills, and rheumatism. Also in cases of asthma and chronic bronchitis it is used with beneficial results. In diabetes and chronic dysentery its effects are sometimes marvellous.

26,003. How would you compare the effects of opium with the effects of alcohol?—I am of opinion that the habitual use of opium as indulged in by natives does not lead to consequences as serious as those which follow the use of alcohol. When opium is taken in small doses it renews the vital powers and renders its user more able to endure fatigue and mental exertion. The well-to-do habitués take it to excite and increase their sexual powers. This cannot be said about the use of alcohol, the after effects of which are languor and lassitude. In large doses, opium produces general emaciation of the system, but produces no organic lesion of any kind. When alcohol is taken in excess it produces delirium tremens, hepatic abscess, and softening of the brain.

26,004. Is it difficult for the habit to be given up?—It is difficult for a confirmed opium eater to give up the habit, and if he is compelled to do so, he would soon fall into the habit of taking alcohol or dhatura seeds, which would be a greater calamity to him both bodily and mentally.

26,005. What is the effect of the opium habit on the mental faculties?—When a man is in the habit of taking opium in moderate doses it produces no mental disability of any kind, even when he attains to an old age. I know the case of an opium eater, who is now 80 years old, but who is as strong and active and is considered a most useful servant by his employers and is still in their service.

26,006. Have you any other observations to make?—I am respectfully of opinion that any attempt to prohibit the growth and sale of opium would cause considerable discontent amongst the people and would lead to political

The witness withdrew.

Mr. B. H. NANAVATI called in and examined.

26,017. (Chairman.) I believe you are a graduate of Bombay University, an assistant surgeon in the Bombay Medical Service, and a teacher of surgery and midwifery in the Byranji Jijibhai Medical School, Ahmedabad?—Yes.

26,018. In what districts have you had experience of the opium habit?—I have held charge of dispensaries in parts of Gujarat, Dharwar, and Khandesh, and my observations regarding opium eating are based on experience gained in the discharge of my professional duties extending over a period of about 12 years.

26,019. To what extent is opium used among the population you have had experience of?—I do not think the consumption of opium is unusually great either in the Ahmedabad city or in its districts, for in the former, with a population of 144,451 souls, the amount of opium sold during the year 1892-93 was 4,781 lbs., and in the latter, with a population of 780,845 souls, it was 15,104 lbs. only.

26,020. Do you think these figures show the real consumption?—They have been taken from the farmers and are reliable statistics.

26,021. Is there much illicit opium used?—I cannot tell you.

26,022. What are the effects of opium on the physical condition of the consumer?—A moderate use of opium does not debase a man's morals, or degrade his sense of truth and honesty, and I do not believe that the habitual opium eater is the degraded and untrustworthy individual he is so often represented to be. As regards the physical effect of the opium habit, I may say that I do not share the belief of those who state that it produces a slow, but steady, degeneration of the muscular tissues, with various disorders ultimately leading to extreme emaciation of the body. On the contrary, I am of opinion that its moderate use enables a man to undergo a vast amount of toil and fatigue; that it happily makes him regardless of the minor evils of life, such as insufficient clothing, bad food, scanty meals, and renders him to a certain extent proof against exposure to cold, wet, &c. Such a person is generally hardy and well-conditioned, and fit for hard, active work. When the habit is first contracted, opium produces a slight

complications with the Native States. It would also cause much deficit in the revenues of India, which, in the present straitened condition of the finances, would render the administration of the country extremely difficult.

26,007. (Mr. Pease.) Have you met with numerous cases of this general emaciation of the system, and the pale and sallow expression of countenance to which you allude?—Not many cases of confirmed opium eaters.

26,008. What quantity did this person of 80 years of age, whom you mention, take?—Nearly 12 grains, six in the morning and six in the evening.

26,009. He was not a very excessive consumer then?—No.

26,010. (Mr. Fanshawe.) You state that the mill operatives at Surat are not consumers of opium—is it the case that they are large alcohol drinkers?—They drink a large quantity of toddy.

26,011. (Chairman.) Is there any particular custom of any class to take dhatura seeds?—No, there is no particular custom; the people smoke it along with ganja.

26,012. (Mr. Pease.) Is it not the fact that when toddy is first drawn from the tree there is no alcohol in it at all?—It does contain alcohol to a certain extent, but it is not strong until it undergoes fermentation.

26,013. Is not toddy consumed in the evening when it is drawn?—Sometimes in the morning, and sometimes in the evening. If it is allowed to remain 12 hours it becomes strong.

26,014. There is a certain amount of alcohol, but it can hardly be called intoxicating when it is only 12 hours old?—It depends on the kind of tree, some trees give strong toddy, some give mild.

26,015. I have understood that it was impossible for a person to become intoxicated with toddy which was drawn one day and consumed in the evening of that day, but if it was allowed to stand for another 20 hours it would become heady?—That is so.

26,016. It is usual to consume toddy the evening of the day it is drawn?—Yes.

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sense of drowsiness; but this wears off soon, and its effect upon the habitual consumer is one of exhilaration of spirits. Its moderate use, especially during the middle and old age, brightens the intellect, promotes digestion and general activity of the body, and sustains the system during periods of great hardship and exertion without any marked discomfort and pain. But opium, if taken in excess, is certainly deleterious in its effects, and produces those trains of symptoms such as derangement of digestion, diarrhoea, and general wasting of the body, and which are so often erroneously supposed to result from its ordinary moderate use. Its moral effects under similar circumstances are equally pernicious. It weakens memory and moral control, often rendering the man unfit for any active occupation. Such cases, however, are very rarely met with, and I do not remember having come across more than one solitary instance of this kind in the course of my experience.

26,023. How is the habit generally begun?—The poor, and perhaps the middle class persons, generally begin the use of the drug for relief of some bodily infirmity or pain, as rheumatism, diarrhoea, dysentery, diabetes, &c., whilst amongst some of the well-to-do and the better class of people it is perhaps used more as a luxury. The usual period at which the habit is contracted is between 35 and 40 years. People of this age use it more largely than those under it, with a view to prevent bodily waste, to add to their comfort, and to keep the various functions of life in order and regularity. It is at this period of life and after that it proves of the greatest benefit. I have already mentioned that in the habitual consumer opium exerts a stimulating effect, and that is the reason why the habit is kept up, even after the relief of pain for which it was probably originally used.

26,024. Do you think opium is ever used in this country as a prophylactic, and, if so, for what reasons?—I am of opinion that it is a prophylactic against malarial fevers, and under this belief it is often generally used by the labouring poor. I believe that it is a potent factor in conferring, to a great extent, immunity from these diseases in districts where they are widely prevalent. My personal testimony may be of some value in this respect. I was in medical charge of Kharaghoda (a small place about 80

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miles away from Ahmedabad, where extensive Government salt works exist) in the years 1886-87, and was struck with the fact that whilst the residents of that little place—almost to a man—suffered from malarious fever and its effects, the only class of people who almost entirely enjoyed immunity from them were the "Agrias," men who manufactured the salt, and a few others. This led to an inquiry on my part, which revealed the important fact that most of them were in the habit of eating opium habitually, and that they had a belief in its efficacy as a prophylactic. This belief is well grounded, for "narcotine," one of the constituents of opium, has been known to possess considerable anti-periodic powers. A similar inquiry was, at my request, made by the officer in charge of the works, and the results of these inquiries have also gone far to strengthen my belief in the prophylactic virtues of opium. It is also valuable in subduing neuralgic pains of all kinds, as well as in preventing their recurrence.

26,025. Are the consequences of the habitual use of opium very serious, and how do you contrast them with those that follow the excessive use of alcohol?—Opium in moderation, especially during the middle and old age, acts as a soothing stimulant, helps digestion, and promotes general bodily vigour and comfort. A moderate amount of alcohol, at a similar period in life, acts in an equally beneficial manner. But both, in excess, are injurious, and alcohol, certainly, much more so than opium. It is perhaps needless to add that an opium sot is an idle, lazy, inoffensive creature, but a drunkard is a great nuisance. The former is sure to remain in a state of repose or lethargy, but the latter is most likely to grow quarrelsome or dangerously violent at any unexpected moment. Alcohol is a good deal responsible for poverty, destitution, and crimes; and certainly this cannot be said of opium. Every medical man knows that alcohol in excess causes degeneration and diseases of the various organs in the body, but I am not aware of any organic disease being caused by opium whether taken moderately or in excess; of course, the abuse of opium leads to various disorders, e.g., diarrhoea, emaciation of the body, with a weak state of mind, perhaps bordering upon imbecility, but such cases are exceedingly rare. Briefly speaking, it may then be said that the evils attending the excessive use of this drug are very insignificant in comparison with those resulting from the abuse of alcohol. It is said that the use of opium (even in moderation) shortens life to a very great extent. I disagree from this view, for I know a large number of men who, at 45-50 years, and more, are in excellent health, with every prospect of a still further tenure of life before them.

26,026. What effect has the habitual use of opium on the mental faculties?—Opium does not impair the mental faculties of the habitual consumer. The Marwaris, though habitual opium eaters, are, nevertheless, a shrewd business-like class of people. I believe, therefore, that bearing in

mind the peculiarities of the climate, the habits of the people, and their avocations often requiring them to undergo excessive bodily fatigue and exertion under a tropical sun, with perhaps a diet not far removed from semi-starvation, the use of opium in moderation, far from being a vice, is a real boon to the poor. It is in the nature of mankind to seek solace in stimulants, in one form or another, and opium is the one that is most suited to the people of India. It appears to me that it would be as difficult, if not impossible, to compel the people of India to give up the habit of opium taking as to turn the whole of the inhabitants of Great Britain into total abstainers. If Government were to prevent the use of opium, the people would naturally be driven to seek solace in a free and immoderate use of alcoholic drinks of all kinds, or of the Indian hemp, which must, unfortunately, result in increase of misery, crimes, and mortality.

26,027. Have you any other remarks to make?—In conclusion, therefore, I venture to state that as stringent rules in connexion with the growth, sale, and consumption of opium already exist, additional prohibitive measures are unnecessary; and interfering, as they would be, with the cherished social habits and customs of the people are likely to be viewed as oppressive, and to give rise to great discontent.

26,028. (Mr. Pease.) Do you think the quantity in the Gujarat district is decreasing?—I cannot say.

26,029. We were told in Ahmedabad that there was a very great decrease?—I am not in a position to confirm that.

26,030. Do you think the custom of using opium on ceremonial, social, and other occasions is losing its hold on the people?—I do not know that it is losing its hold on the people of Gujarat.

26,031. (Mr. Haridas Veharidas.) Do not you think opium eaters require nourishing food?—I do not think so necessarily.

26,032. Opium would not do those who cannot afford to get nutritious food so much good as those who can afford it?—I have said that a moderate amount of opium enables a poor man to tide over many difficulties, and he can go without a meal and work all the same with the help of opium.

26,033. That would only be for a time. Of course if he took opium every day he would require some nourishing food?—I do not think so.

26,034. Would the effects of the excessive consumption of opium be the same on a poor man who could not afford nutritious food than on those who can afford it?—Yes, the same.

26,035. Would it not do the poor man injury?—It would do them both injury; but I think it would do more injury to the man who could not get nutritious food.

The witness withdrew.

Dr. VISHRAM RAMJI GHOLE called in and examined.

26,036. (Sir William Roberts.) You are a retired assistant surgeon and an honorary assistant surgeon to His Excellency the Viceroy and Governor-General of India at Poona?—Yes.

26,037. Where have you had opportunities of studying the opium habit?—My observations are applicable chiefly to the district of Poona, though I have served at Ahmedabad, Bassein in Thana Zilla, Bombay in the Sir Jamsetji Jijibhai Hospital, Karachi, Kumta in Kanara Zilla, Mhow, Sehore, Jhansi, Gwalior, &c. My observations are applicable to all classes of people, viz., Mussalmans, Hindus, Parsis, Jews, Christians—natives as well as Europeans.

26,038. To what extent is opium used in the districts of which you have had experience?—In the district of Poona grown up persons eat opium, and opium is given to children. About 60 per cent. of children amongst Hindus and Mussalmans are given opium. It is commenced when the children are about a month old or earlier, and continued until they are about two years old. The quantity given to each child averages from one-twentieth of a grain to one grain for a dose given morning and evening. The quantity taken by grown up persons averages from one to twenty grains daily taken morning and evening. In exceptional cases the quantity taken averages from one to two drachms or more daily. The proportion of persons taking opium amongst the urban population is about 20

per mille and about 2 per mille amongst the rural population.

26,039. Are you speaking of the entire population?—Yes.

26,040. What effects have you noticed from the opium habit?—In moderate doses, such as are commonly used by the working and other classes of people, the effect of opium is as follows:—It excites and exhilarates the person, his intellect is brightened, he feels invigorated (while he is under the influence of the drug) to do his daily work; he is able to digest his food better. Morally speaking the opium eater is quiet, non-quarrelsome, and is just as well behaved as one who does not take opium. His body is pretty well nourished if he gets sufficient food. His usage his features look haggard and careworn. By long use in no instance shortened, but, on the contrary, it seems to be prolonged and is rendered more enjoyable, especially in old age. Abuse or excessive use of the drug is baneful both mentally and bodily. The excessive opium eater looks haggard in the face, is emaciated, looks dull and inactive, suffers from constipation of the bowels, and is generally unfit for work. He loses his appetite, and mental weakness, but such cases are few, and are found only amongst the idlers and mendicants. Opium is eaten in the shape of pills. Opium is made into solution called kasumbha and drunk. This method is practised in Gujarat, Kathiawar and Marwar, and it is smoked

either as chandul or madat. Chandul is prepared thus:—A piece of opium is taken and mixed with the dregs of previously smoked opium. This mixture is macerated in water. The infusion thus prepared is boiled and strained through a piece of felt or thick cloth to purify it or remove the extraneous matter and the resultant fluid is kept in a phial. The smoker takes an iron spit, dips its further end in the fluid and holds it on a flame of a burning lamp to thicken and dry it. He goes on doing this several times until a mass about a grain or two in weight is formed on the end of the spit. He puts this dried mass into a hole made in the side of a small China inkstand, on the top opening of which a small pipe is attached for a mouth-piece. He applies a flame of a ghee or cocoanut lamp to the mass put in the side hole of the inkstand and smokes it in a whiff or two. He repeats the smoking till he is sufficiently under the influence of the drug. Madat is prepared thus:—About five grains of opium are taken and mixed with about a treble quantity of powdered charred babul leaves and made into a bolus of the size of a small betel-nut. The smoker provides himself with a small hubble-bubble or hooka which consists of a cocoanut shell for containing water and a pipe stuck on the top of the shell and another pipe stuck in the side of the shell for the mouth-piece, the top pipe is without the usual receptacle called chillum which is used for smoking tobacco. The smoker takes a small piece out of the bolus, puts it on the top of the top-pipe and applies the burning end of a small stick to it and takes in two or three puffs when the opium burns off with a slight noise and the refuse falls down. Opium takes about half an hour to act when taken in the shape of pills. When taken as solution it acts sooner than when taken as a pill. When smoked, it has effect in a minute. Smoking of opium acts more injuriously on the system than eating it. Dull and heavy looks, wrinkled face, debility, emaciation, some deterioration of the mental faculties, moral weakness, depraved appetite, &c., are more pronounced in opium smokers than in opium eaters.

26,041. What is your opinion about the use of opium as a prophylactic?—It does not seem to be used as a prophylactic for any disease in the district of Poona.

26,042. How would you compare the habitual use of opium with the habitual use of alcohol?—The use of opium as taken by the natives does not seem to lead to consequences so serious as those which follow the use of alcohol.

26,043. Does the use of opium appear to shorten life?—No, I have seen men 70 and 80 years old who take opium.

26,044. Have you known it to cause suicide?—No.

26,045. Have you made post-mortem examinations of opium eaters?—I may have performed post-mortem examinations on persons addicted to the use of opium, and who had died of other diseases, but my attention was not drawn to any organic lesion as caused by opium eating alone.

26,046. Is the opium habit difficult to give up?—In the case of adults it is very difficult and distressful to leave off the habit when once formed, and when it is given up it is very likely to lead to the use as well as abuse of other intoxicants, notably to alcohol primarily, and then

The witness withdrew.

Mr. GANESH KRISHNA GARDE, L.M., called in and examined.

26,054. (Sir William Roberts.) You are a Licentiate of Medicine of Grant College, Bombay, and a private medical practitioner of Poona?—Yes.

26,055. What opportunities have you had of studying the opium habit?—My observations are applicable to the Poona district, and to Hindus, Mahomedans, and native Christians. In this district opium is given to children as a soporific, calnative, or soothing agent. It is commenced after they are a few weeks old, and is continued in gradually increased doses until they are about three years old. The dose ranges, according to their age, from one-sixth of a grain to a grain and a half, morning and evening. About 90 per cent. of the children of Poona are habitually drugged with opium. The proportion of opium-drugged children in the district is a little less than this. I have estimated it at 75 per cent. The proportion of opium eaters among the adult population of the city is approximately 9 per mille, and in the district about 1 per mille. The majority of these are Mahomedans.

to bang or to datura, stramonium, hyosciamus, nux vomica, cocculus indicus, nutmeg, narium, oleander, &c. In the case of children, when they are once weaned off from the habit they cry for some days and feel uneasy, but no other drug is resorted to as a substitute in their case. The practice of giving opium to children, highly reprehensible as it is, does not seem, when once given up, to lead to the formation of the habit in after life.

26,047. You disapprove of giving opium to infants?—Yes.

26,048. What is the effect of the habitual use of opium on the mental faculties?—In moderate doses the habitual use of opium brightens the mental faculties and produces a state of exhilaration and invigorates the body and mind, and enables the consumer to perform his mental and bodily work better and without feeling fatigued. If he does not get his usual dose, then his mind becomes confused, his attention is diverted, his bodily powers become languid and he feels exhausted; there is running from his nose, his bowels become relaxed, and he cannot digest his food properly—in a word, he becomes uncomfortable and unhappy.

26,049. Have you any other observations to make?—No doubt the habitual use of opium is a vice, as is the use of alcohol, and, as such, both should be reprobated. The habit of using opium is acquired by some persons by imitation and association with opium eaters; by others, as in Marwar, Gujarat, Kathiawar, &c. by custom. Majority of persons get into the habit by taking it for the alleviation of suffering and prevention of disease; many persons take it to prop up their strength in old age; some persons become accustomed to take opium by using it for sexual weakness and to ward off fatigue after exertion; so it will be found impossible to suppress the evil, nor would it be justifiable to do so. The practice of giving opium to children, so universally followed in India by working and other classes to put their children to sleep so as to enable the mothers to do their daily work, is another insuperable obstacle to the prohibition to the use of opium. If it is stopped for "non-medical purposes" it will be obtained by opium eaters under the pretext of sickness or by smuggling, so it will be found very difficult and vexatious to limit its use to medicine alone. The people would certainly feel aggrieved and oppressed if the use of opium were prohibited for non-medical purposes. By taking all these circumstances into consideration it seems to me unnecessary to interfere with the production and sale of opium. The present restrictions about it are quite sufficient to control its use.

26,050. (Mr. Fanshawe.) We have been told that in some parts of India the practice of giving opium to infants is common amongst the better classes as well as among the lower classes. Is that your experience?—Yes, in some cases among the better classes.

26,051. You speak mainly of the working classes?—Yes, but the better classes also do it.

26,052. In their case do you think it is open to objection?—I think it is open to objection in both cases.

26,053. Have you known cases among the upper classes where the practice has led to loss of life?—I have seen some cases, but they were accidents.

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26,056. That is a very small proportion; you say not more than 1 per mille of the grown-up people are opium eaters?—Yes, in the district.

26,057. What effects have you observed from the habitual use of opium?—In moderate habitual consumers it does not seem to produce any appreciable effects on the moral and physical condition of the consumer. The only bad effect that may be attributed even to a moderate dose in many cases is constipation of the bowels, and disturbance of digestion consequent upon it. But the habitual opium eater tries to prevent this effect by the use of large quantities of fatty substances, especially milk, in his diet. The above statement is true only with regard to the internal use of opium by the adult. The effects of opium smoking, on the other hand, are pernicious even in small doses. It produces dyspepsia, anæmia, emaciation, nervous debility, dulness of intellect, and failure of memory.

26,058. Are you speaking of madak or chandu smoking?—Both. The same may be said with regard to the effects

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of administering opium to children for the purpose of keeping them quiet. Even small doses produce a very injurious effect on their delicate constitution. The principal disorders attributable to opium drugging in children in this province are constipation, dyspepsia, anæmia, enlargement of the liver, and convulsions. The excessive habitual use of opium produces very injurious consequences; the digestive organs are greatly impaired, the energy of the mind is lessened, memory is destroyed, the person is incapacitated from managing himself or his affairs, a state of fatuity and abject misery is induced. The excessive consumer's look is haggard, sallow, and stupid; he is extremely emaciated, his blood is impoverished, and he wears a cachectic appearance. But with all this it is very curious that none of the important organs of the body seem to be specially affected with any organic lesion, as is the case with alcohol. His moral nature may also be altered to some extent, but not in such a way as to make him offensive to his neighbours, or to excite him to crime.

26,059. Is the excessive consumer very exceptional?—Yes, in Poona.

26,060. In what modes is opium consumed in Poona?—Opium is consumed in Poona in two ways, viz., eating and smoking. It is eaten by the habitual consumer, in the form of a pill, generally twice a day—morning and evening. The average dose in the case of adults is 8 grains. The majority, however, eat much less than this (about half that quantity), and a few (and these are exceptions) consume as much as 48 grains at a time. There are two ways of smoking opium prevalent in the district—madak (vulgarly called madat) and chandu. Madak is thus prepared:—A little opium is boiled with water. The resulting decoction is strained and again boiled down to the consistence of an extract. One tola of this is mixed with a quantity of leaves of babul (*Acacia arabica*), the whole beaten together and made into 24 pills. One of these pills is put in a kind of hukka, kindled and smoked. An ordinary smoker will use on an average six pills (containing 48 grains of opium) each time. The preparation of chandu differs from madak in not containing a diluent like the leaves of babul. A liquid extract of opium is kept ready. It is condensed into a solid pill by the heat of a lamp just at the time of smoking. The dose for an average smoker is about the same as madak. The effects of a moderate dose of opium, whether taken internally or by inhalation in one of the above methods, are as follow:—The pulse is increased in force, fulness and frequency, the temperature of the skin is augmented, the muscular force is increased, the senses are quickened, the spirits animated, and new vigour given to the intellectual faculties. Its operation, while thus extending to all parts of the system, is directed with peculiar force to the brain, the functions of which are considerably exalted. In a short time this excitation is cooled down into a general calmness both of body and mind; and the individual becomes forgetful of all care and anxiety. If the person is not a habitual consumer, these effects are followed by sleep, which having continued for four or five hours is succeeded by some after-effects, such as nausea, headache, tremors, &c., which soon yield to the reaction of the system. These after-effects are not produced to any appreciable degree in the habitual consumer. Opium diminishes all the secretions of the body with the exception of perspiration, which is slightly increased. The peristaltic action of the bowels is also lessened. Both these effects are not so general or marked in the habitual consumer. When opium is taken internally, the effects commence to take place after about half an hour, but the effects of smoking are instantaneous and more energetic. The majority of opium smokers are Mahomedans. Since the closing of the shops where the preparations of opium for smoking (chandu and madak) could be obtained ready prepared, and were allowed to be smoked by Government license within the premises, the number of these smokers has lessened. There are said to be, however, about 500 opium smokers in Poona.

26,061. Is opium used as a prophylactic by old men in Poona?—It is used as such by some old men in this province for preventing cold, bronchial catarrh, and senile asthma, and, I think, with success.

26,062. How do you compare the effects of the use of opium with the effects of the use of alcohol?—The effects of the habitual use of opium are much less serious than

those of alcohol. The effects of moderate doses of opium and alcohol, both on body and mind, are well nigh similar, with this difference, that while both act as general stimulants and exhilarants, the intellectual and imaginative faculties are more exalted by opium than by alcohol. The secretions with the exception of perspiration are diminished by opium, while they are mostly increased by alcohol. The sleep following the exciting effect in the case of opium is more sound than that of alcohol, but the after-effects of the former are in many cases, especially in novices, more marked and disagreeable. Taken in excess, both lead to serious consequences, those produced by alcohol being by far the most dangerous. Although excessive indulgence in opium produces, in the long run, the most miserable condition of body and mind by inducing dyspepsia, languor, nervous prostration, poverty of blood, emaciation, and a cachectic condition of the body and weakness of memory and intellect, yet it is not known nor to induce any particular disorder of the body or mind beyond those mentioned above, nor to shorten life. Alcohol, on the other hand, when habitually indulged in, in excess, is known to produce gastric catarrh, congestion, cirrhosis and abscess of the liver, hæmorrhoids, diabetes, gout, acute and chronic Bright's disease, gravel, ascites, laryngitis, palpitation, angina pectoris, heart disease, delirium tremens, dipsomania and other forms of insanity, in many cases characterised by suicidal and homicidal tendencies, moral degradation, apoplexy, atrophy of the brain and paralysis. It acts preeminently as a cause of shortening life, and producing premature old age. The lished fact. No lesion of any kind in any part of the body, attributable to opium, has been ever discovered from post-mortem examinations.

26,063. Is the opium habit difficult to give up?—A habitual consumer of opium finds it impossible to give up the habit, and when given up, it is in many cases likely to be substituted by the use of alcohol or other intoxicating drugs, as ganja, bhang, charas, dhatura, &c.

26,064. What is the effect of opium on the mental faculties?—The habitual moderate use simply stimulates and exalts the mental faculties, and instead of interfering with the consumer's business, it enables him to do more work. The habitual excessive use of it, however, renders the mental faculties dull, and so interferes with the consumer's ability to conduct his business successfully. From the foregoing observations it is evident that no case has been made out for legislative interference with the growth of India, and that the system at present followed for regulating and restricting the opium traffic can control the consumption of opium as far as it is practicable. Any further restriction on the consumption of the drug is sure to be followed by the greater evil of intemperance, or, for, is, under existing circumstances, mischievous and calculated to do more evil than good, both from a medical and financial point of view. Before such a prohibition is country, and the number of which is increasing every year, should be closed each and all, and the growth, manufacture, and sale of the hemp narcotics should be prohibited all over the kingdom.

26,065. (Mr. Fanshawe.) You said that since the closing of the smoking shops in Poona the number of opium smokers has lessened—have you any trustworthy information to enable you to make that statement?—Yes, I have made careful inquiries.

26,066. You can speak with some certainty about it?—Yes.

26,067. You also say, "The liquor shops are spread all over the country, and the number is increasing every year"—are you referring to native liquor shops, or what?—All shops; toddy shops, &c.

26,068. Are you quite sure that the number of shops is increasing every year?—The consumption is increasing.

26,069. Are you sure about the shops?—The consumption is increasing, and therefore I presume the shops are also increasing. I am sure they have increased in Poona city.

The witness withdrew.

Mr. R. M. DANE called in.

26,070. (Chairman.) I believe you wish to make an application to us?—Yes. The evidence of the witnesses from the Madras Presidency who were selected by the Commission for examination was taken yesterday, and I now request that, if there be no objection, the abstract of evidence of Surgeon-Captain Williams, one of the witnesses selected, who was prevented from attending by illness, may be printed in the Appendix, and that the abstracts of evidence of the following witnesses, who were tendered for examination by the Government of the Madras Presidency, and who furnished abstracts, but were not called by the Commission, may also be printed in the Appendices, and that a note may be made of the fact that they were not required to attend:—

Mr. P. Nageswaram, Pantulu, Deputy Tahsildar.
R. B. Narainswami, Naidu.

Adjourned to to-morrow at 11 o'clock.

Mr. R. M.
Dane.

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Mr. Geda Krishnaram, Kannapuram.
Mr. Prendergast, Superintendent of Police, Kistna.
Mr. P. S. Ganapati Aiyer, B.A., Treasury Deputy Collector, Salem.
Surgeon-Major J. Lancaster, District Surgeon, North Arcot.
Surgeon-Major J. Maitland, M.B., General Hospital, Madras.
Surgeon-Major W. O'Hara, District Surgeon, Bellary.
Surgeon-Major W. H. Thornhill, M.D., Superintendent Lunatic Asylum, Madras.
Surgeon-Major J. L. Van Geyzel, M.B., Chemical Examiner, Madras.
Syed Mohildeen Sahib, 1st class Hospital Assistant, Triplicane Dispensary.

(Chairman.) The abstracts* of evidence will be printed in the Appendix as you request.

At the Town Hall, Bombay.

SEVENTY-SECOND DAY.

Thursday, 15th February 1894.

PRESENT:

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

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.

Mr. A. U. FANSHAWE.
Mr. ARTHUR PEASE.
Mr. HARIDAS VECHARIDAS DESAI.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

Dr. RUSTAM N. RANINA called in and examined.

26,071. (Chairman.) I daresay you have seen a statement which was made to us by Mr. Horne?—Yes, I have seen it in to-day's papers.

26,072. Will you briefly describe to us the part which you personally took in connexion with the preparation and signing of the Bombay Medical Anti-Opium Petition?—I was a member of the committee of the Anti-Opium Alliance, and a proposition was brought forward that a petition from the medical profession of Bombay should be presented to the House of Commons. I was asked by the secretary to supply him with some material for that purpose, and I sent him extracts from medical and other works. A rough draft of the petition was prepared, and it was then submitted to the committee of the Alliance. I had some objections to some statements contained in that rough draft, which I put before the committee, and a sub-committee was then appointed, of which, also, I was a member. The sub-committee revised the draft, and subsequently the revised draft was presented to the committee of the Anti-Opium Alliance. There were some statements also in that revised draft which I did not agree with; but the majority of the committee adopted it. I was not present at the last meeting of the committee of the Anti-Opium Alliance when the draft was officially adopted. Subsequently, when the draft was finally adopted, I was deputed with the secretary of the society to engage in further preparations of the matter, and take the necessary signatures from the medical men. I personally saw two of the signatories put down their signatures in my presence; the rest were waited on by a peon, who carried a letter, over the signature of the secretary of the Anti-Opium Alliance. Some of the medical men signed and others declined to sign.

26,073. Who were the two who signed in your presence?—Dr. Atmaram Pandurang and Dr. Gerson da Cunha.

26,074. They signed in your presence?—Yes.

26,075. Did they read the petition before they signed it?—Both of them did.

26,076. Do you know anything about Dr. Khory's signature?—I sent a peon with the letter of Mr. Horne, and I believe Dr. Khory put down his signature.

26,077. Did Dr. Khory give you his photograph?—Yes, he did. It was subsequent to the sending of the petition. Mr. Horne wrote to me that it would be much better if we had some photographs to append to the copies of the petition which were to be given to the public, and I asked Dr. Khory whether he would like to give me his photograph. He said yes, and sent two copies of his photograph to me, which I sent to Mr. Horne. One photograph was accepted, and the other was returned to me, and I subsequently returned it to Dr. Khory.

26,078. You selected the photograph which you thought gave the best portrait of Dr. Khory?—No, I did not select; I sent them both to Mr. Horne.

26,079. And he chose?—I do not know. One was returned to me, which I subsequently returned to Dr. Khory.

26,080. Did you assume when these photographs were given that it implied approval of the movement?—We had been talking for nearly half an hour on the matter, and I think that Dr. Khory was in favour of the movement about that time.

26,081. (Mr. Fanshawe.) I understand that you and Mr. Horne together drew up the original petition?—No, not I and Mr. Horne.

26,082. That is what Mr. Horne stated yesterday?—Then it is rather inaccurate. I believe all that I did was to supply Mr. Horne with some extracts from medical works, and he used them.

* See Appendix XIX. to this Volume.

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26,083. You state that in the revised draft, as finally adopted, there were certain statements of which you did not approve; will you kindly tell me which those statements were?—There is one statement in the petition saying that it "leads the victim from grains to drachms." I have not seen any case in which any individual had consumed drachms of opium by himself. When that petition was prepared I had not seen any case where any individual had consumed more than one drachm of opium in 24 hours. Subsequently I heard of cases, and I know there are some individuals, but at that time I was not aware of it, and I objected to that statement. There is another statement about "when the means of purchase are exhausted rather than endure the physical torture caused by its discontinuance a man will sell his wife and children to purchase the drug." As I was also not aware of any such case I objected to that statement going in. Mr. Horne assured me that he knew of a case, but as the case was not properly investigated by myself, and as I had not heard of it before, I thought it ought to have been deleted.

26,084. Was there any other statement of which you could not approve?—No, I do not find any other in the present draft.

26,085. Then may I take it that the fact that you were unable to approve of those statements was the reason why you did not sign the petition?—No, I was prepared to sign it. It was only because the petition was sent away in a hurry. They had no intention to send it by a certain mail, but on a Saturday morning they thought it advisable to send it by the mail of that day, and on that afternoon they accordingly sent it. For that reason I could not put my signature to the petition.

26,086. Was that the only reason that led you not to sign it?—That is the reason.

26,087. Can you tell me whether, in sending round this petition by a peon, or messenger, you sent individual letters addressed to a number of doctors?—Yes; there was a printed copy of a letter, over Mr. Horne's signature, asking the medical men to sign it, and saying that it was a petition in the anti-opium cause.

26,088. We have the form of that letter; my point rather is this, were those petitions enclosed in letters addressed to individual medical officers?—No, the petition was sent round like that (copy of petition handed in). There was a separate letter enclosed with it.

26,089. Was the letter addressed to individual medical practitioners or not?—There was the address on the envelope.

26,090. To each person to whom it was intended to be presented?—Yes, to each person. There is one point I may mention; on the form of the letter there are the words "My dear Dr. ——" and it was intended that I should fill up the name of the gentleman in that part of the letter. In some cases I did fill it up, but afterwards I found it was inconvenient, and so many had to be addressed. I addressed the names in some cases, but in the rest I did not write anything.

26,091. I should like to have it quite clear; you are speaking of filling in the names on the letter form?—On the form I filled in the names in some cases, and on the envelopes in all cases.

26,092. How many of these forms did you issue?—About 100.

26,093. So far as you know, was there any case in which a statement, or a sheet, was sent round on which there was no printed petition and only signatures?—A blank sheet.

26,094. I mean a sheet on which there were certain signatures, without the actual petition on the top?—No, there was not one.

26,095. Can you tell me how long the peon was occupied in this work of taking the letters round?—About a fortnight.

26,096. (Chairman.) Did you look over the signatures which the peon obtained?—Yes, I did.

26,097. Were you satisfied that they had a genuine appearance?—Perfectly satisfied.

26,098. Did you personally know the handwriting of many of these medical men?—Not many; some of them I knew, but very few of them.

26,099. But so far as you knew the handwriting appeared to be genuine?—Perfectly genuine. I was perfectly satisfied it was genuine.

26,100. (Mr. Fanshawe.) There is a large number of native practitioners in this city, between 300 and 400, probably?—Not so many; perhaps a couple of hundred.

26,101. In sending round these letters addressed to 100, how did you select the particular hundred?—I did not select; I wrote to those whom I could remember.

26,102. How many signatures were there?—Some 48 or 49.

26,103. Am I to understand that the others received their letters and did not sign?—Yes; there were some who received letters and did not sign. There were others who did not receive the letters at all, perhaps because they were not in Bombay at the time, and the letters were returned to me by the peon, who said the man was not there.

26,104. With regard to Dr. Khory, there is one matter which I think should be made quite clear; at the time he gave you the photograph, do I understand you to say that you had already seen his signature on the petition?—Yes; the photograph was given subsequently to the signature being put on the petition.

26,105. (Mr. Haridas Vekharidas.) Were the two photographs of a similar kind; was there any difference between the two?—Yes, they were different. My impression at this time is that one was a large one with a pugree on, and the other was without a pugree.

26,106. If they were similar, there was no reason to send you two?—Yes, there was a reason; as Mr. Horne wrote to me, when he returned one of the photographs, that it was a little too dark, and not convenient for the artist to take the photograph from. I believe that when I returned the photograph to Dr. Khory I told him what Mr. Horne had written. I believe that Dr. Khory at that time, being at leisure, also mentioned the artist who had taken the photographs, and the amount he had paid for them, &c.

26,107. (Mr. Mowbray.) I should like to be quite clear why you did not sign this petition yourself?—The fact was that the petition was presented to each of the medical men in this form, so that some signed on the second, some on the third, and some on the fifth line, leaving some gaps. I had reserved my signature to fill up a gap. One morning Mr. Horne wrote to me that he wanted to send the petition by that day's mail, and in the hurry of sending it off it was not sent over to me for my signature.

26,108. When Mr. Horne was here yesterday, he said that he had asked you to get a signature on the written form of the petition, and he quoted from a letter from you saying, "There is room for only one signature above that of Dr. Mody, so I have got the first man to resign." I wish to suggest to you why, if time was of importance, and you, yourself, were ready to sign the petition, you did not take that opportunity to sign it?—I quite well remember the occasion; but that was the very first gap on the petition, and I was anxious that it should be filled up by a senior gentleman of weight and influence, and therefore I took it to Dr. Atmaram Pandurang, and got it re-signed.

26,109. I suppose that even then there would have been time for you to have signed it yourself?—Yes, if the petition had been sent back to me by 12 o'clock, as I had requested Mr. Horne to do, because all that took place in the forenoon.

26,110. You are aware, of course, from the correspondence that has taken place in the public press that some doubts have been raised with regard to the signatures of several of these gentlemen?—I am.

26,111. Can you tell me whether any of these gentlemen whose names appear on this petition are coming to give evidence before this Commission?—I read in this morning's paper that some have already been before the Commission yesterday.

26,112. The gentlemen who have appeared before us have said either that they did not sign, or that at the time they did sign they were not aware of what they were signing; can you tell me whether any of the other gentlemen whose names appear on this petition are now coming before the Commission to say that they did sign, and that it represents their views?—I do not know who is coming, and who is not coming.

26,113. You are aware, of course, that considerable weight has been attached to this petition in England?—I cannot say that I am aware of it, but I think it must be attached.

26,114. Do you think so still?—I think so.

26,115. (Sir William Roberts.) Was this petition sent round to European medical men in Bombay?—Most of the European medical men are Government servants, and I avoided all Government servants, whether native or European, because I believed they were not at liberty to put their signature to any petition against Government measures.

26,116. Are you prepared yourself to endorse all the statements in this petition?—Not all. There were some to which I did not agree at the time, but agree with now, and there is one with which I do not agree even now.

26,117. Which is that?—About people selling their wives and children. I have not come across any instance of that sort.

26,118. I believe that the peon who was sent round with the letters is no longer in Bombay?—I understand from Mr. Horne's evidence that he is not in Bombay; but I know nothing about the man. He was engaged by Mr. Horne who sent him over to me, and after the work was finished I had no occasion to see him.

26,119. (Chairman.) I suppose you took the trouble you have taken in connexion with the preparation of this petition because you feel strongly with regard to the evils which result from the excessive use of opium?—Yes, and my individual opinion on that point is midway between the two parties.

26,120. What is your opinion on that point generally? That opium does do a great deal of harm, but that in those cases in which people can feed themselves on milk and nutritious foods, and afford to live in well-ventilated houses, the evil effects of opium do not pronounce themselves so soon, and in some cases, even, they do not show themselves at all, as in the case of that witness before the Commission who was 77 years old, and who was taking opium. In his case, I think he has been taking good nutritious food, and that has kept him up; but in the majority of cases those who take opium are poor people who do not get even one full meal in the course of 24 hours, and live in over-crowded localities, and on them opium has the worst possible effects.

26,121. And you think that equally whether they are young men in the prime of life or old men who are going down the hill?—I think so.

26,122. What you say in condemnation of opium for people living on insufficient food applies equally you think to all ages of life, to the old as much as to the young?—Yes, old as well as young. If they do not get sufficiently nutritious food they suffer.

26,123. What is your view with regard to stimulants generally; do you think there are dangers and evils arising from the use of alcohol?—There are.

26,124. If you think there are sufficient reasons for State restrictions upon the use of opium so that it will not be

The witness withdrew.

The Hon. T. D. MACKENZIE recalled and further examined.

26,133. (Chairman.) I believe you are Commissioner of customs, salt, opium, and akkari?—Yes.

26,134. Will you give us a brief description of the duties of your office in respect of opium?—The opium contracts of the year are finally sanctioned by the Commissioner of opium. The Collector of each district has the tenders submitted to him. He forwards them to the Commissioner of opium with his recommendation as to the various contractors concerned, and the Commissioner, from his knowledge, both of the contractors and of the general way in which the business has been worked, makes the selection of the contractor for the time being.

26,135. On Monday last you put in a note* on the system of excise management of opium in the Bombay Presidency which will appear in the Appendix?—Yes. I have worked that note out and I think it is as full as I possibly can make it.

26,136. It is a very recent document, which is dated the 4th December 1893?—Yes. I prepared it this last cold season.

* See Appendix XX. to this Volume.

obtainable except on a medical certificate, would you say that similar restrictions were desirable in the case of spirituous liquors?—Yes, they are desirable, inasmuch as both are injurious. The only difference I can see between alcohol and opium is, that while alcohol expends all its force on certain organs of the system, and therefore hurries on the destruction, opium destroys the whole system at the same time, and therefore the work of destruction is only delayed.

26,125. One works its evil more rapidly than the other?—Yes, alcohol works more rapidly than opium.

26,126. Do you know whether many medical men with whom communication was made on the subject declined to sign the petition?—Yes, there were many who declined.

26,127. So that so far as you had an opportunity of testing the opinion of the medical profession in connexion with this petition you would say that there was a wide division of opinion among them, would you not?—I cannot say that, because this is a petition which goes a great way, and perhaps there may be some who may not agree with some of the statements made in it, and perhaps on that account, though they may be against the use of opium, they did not subscribe to it.

26,128. You think among them there were many who thought that certain parts of the petition presented a rather exaggerated view?—Nobody told me that, because I personally saw only two, and those two read it over and signed it without demurring. I had no occasion to speak to others.

26,129. (Sir James Lyall.) Supposing a case or two could be found of opium sots selling a wife or a child to supply themselves with opium, do you think it would prove much against opium. Is it not the case that if you searched among the low and degraded races of India you would find many instances where men have sold their wives or some of their children for the love of gain only, or to meet other necessities due to poverty?—I have never heard of a case like that.

26,130. Have you ever heard of a system of buying women in the Punjab to sell in Sind and in the Punjab which has given rise to criminal prosecution of late years?—I have not heard of any case in which women or children were sold.

26,131. Have you ever heard of a set of people called Naiks who live in Kumaun and always sell their daughters to be mistresses, or women servants, or prostitutes?—I have not heard they are sold for that purpose. I have heard that women of certain families are allowed to follow these occupations, but I have never heard that they are sold for that purpose.

26,132. From my information they are actually sold?—Your information is much superior to mine.

26,137. In that note you describe the arrangements by which the Malwa opium is imported into British territory, and the arrangements adopted for enforcing the existing agreement in respect of opium with the Native States under the political control of the Bombay Government?—Yes.

26,138. What have you to say with regard to the export of Malwa opium through British territory?—I understand that to mean foreign export of Malwa opium from Bombay after it has been imported from Malwa as distinct from the imports of similar opium for consumption in the British districts of the Presidency and the Native States under the political control of the Bombay Government. It is exported from Malwa for consumption in British India, as well as for export to China and other foreign countries.

26,139. Have you any figures to which you wish to call our attention with regard to the foreign exports of Malwa opium?—Yes; the following table gives the exports for 10 years from 1883-84 to 1892-3:—

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Year.	Hong-kong.	Shanghai.	Zanzibar.	Port Natal.	Delagoa Bay.	Noor-bay.	Mauritius.	Coomer.	Muscat.	Singapore.	London.	Brindisi.	Trieste.	Total.
1883-84 -	Chests. 17,614	Chests. 22,689	Chests. 5	Chests. 3	Chests. —	Chests. —	Chests. —	Chests. —	Chests. —	Chests. —	Chests. —	Chests. —	Chests. —	Chests. 39,703
1884-85 -	20,721	19,325	6	1	—	—	—	—	—	—	—	—	—	40,053
1885-86 -	22,361	14,135	8	1	—	—	—	—	—	—	—	—	—	36,530
1886-87 -	21,966	14,784	16	—	—	—	—	—	—	—	—	—	—	36,769
1887-88 -	21,522	14,167	29	3	—	—	—	—	—	—	—	—	—	35,731
1888-89 -	16,452	13,348	9	9	—	—	—	—	—	—	—	—	—	29,820
1889-90 -	13,339	15,369	15	—	—	—	—	—	—	—	—	—	—	28,725
1890-91 -	12,457	15,962	12	1	—	—	—	—	—	—	—	—	—	28,493
1891-92 -	11,704	17,358	4	8	1	—	—	—	—	—	—	—	—	20,079
1892-93 -	9,640	15,803	8	1	—	—	—	—	—	—	—	—	—	25,455

I further tender a similar statement of the exports from Malwa for consumption in British districts and Native States under the political control of the Bombay Government for the same period:—

Year.	For British Districts.	For Native States.	Total.
1883-84 -	Chests. 1,012	Chests. 315	Chests. 1,327
1884-85 -	1,063	470	1,533
1885-86 -	1,278	318	1,596
1886-87 -	1,277	459	1,736
1887-88 -	1,204	522	1,726
1888-89 -	1,294	400	1,694
1889-90 -	1,427	447	1,874
1890-91 -	1,171	568	1,739
1891-92 -	1,250	601	1,851
1892-93 -	1,146	459	1,605

26,140. Speaking broadly, do these figures show an increase or decrease in proportion to the population?—I should say a decrease.

26,141. A decrease in the consumption of illicit opium?—Yes.

26,142. Would you say within the same period that the preventive measures have become more effective, and that the tendency was to diminish the consumption of illicit opium?—Distinctly so.

26,143. So that the general result will be distinctly on the side of a diminished consumption of opium in proportion to the population?—I think so, looking to the fact 1881-82.

26,144. Are you able to give us figures showing the number of shops licensed for the sale of opium in the crude form, and for consumption in the form of chandu or madak smoking?—Yes. I submit the following statement, showing the consumption of licit opium in each district of the Bombay Presidency, including Sind, for ten years from 1883-84:—

Districts.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	Remarks.
Bombay -	Lbs. 11,537	Lbs. 12,615	Lbs. 15,532	Lbs. 17,088	Lbs. 16,903	Lbs. 21,792	Lbs. 20,788	Lbs. 19,766	Lbs. 19,854	Lbs. 18,223	
Ahmedabad -	23,760	25,857	27,783	26,687	25,541	28,676	29,254	19,100	18,374	15,104	
Kaira -	11,638	10,994	13,136	16,310	12,374	13,730	17,898	11,398	12,818	10,104	
Panch Mahals -	2,718	2,766	2,596	2,251	2,471	2,849	2,895	2,848	3,197	3,341	
Broach -	11,739	12,353	13,507	11,790	12,054	9,895	11,772	7,704	8,693	8,762	
Surat -	3,820	3,692	4,693	3,975	4,335	3,659	4,090	3,140	3,250	3,102	
Thana -	1,636	1,337	1,689	1,764	1,406	1,312	1,258	1,385	1,332	1,002	
Nasik -	4,498	5,395	5,537	5,684	5,640	5,516	5,134	5,466	5,331	5,324	
Khandesh -	9,688	10,282	11,246	11,301	11,872	11,460	14,301	14,716	15,159	13,067	
Ahmednagar -	6,722	7,707	8,887	10,565	10,414	10,175	10,265	10,040	10,045	9,392	
Poona -	8,550	8,960	9,382	11,104	9,509	8,676	8,598	8,903	9,003	8,996	
Sholapur -	5,220	6,942	8,140	8,777	6,366	6,356	7,895	6,870	6,961	6,407	
Satara -	2,177	2,906	4,028	4,248	4,558	4,519	4,434	4,388	4,397	3,234	
Belgaum -	720	718	1,271	843	768	675	620	754	724	570	
Dharwar -	498	555	660	604	686	765	696	705	696	598	
Bijapur -	335	312	378	388	444	399	418	349	367	469	
Kanara -	137	136	179	192	161	121	133	137	138	134	
Ratnagiri -	190	190	216	218	207	238	259	271	271	272	
Kolaba -	337	679	657	607	676	696	621	651	637	729	
Karachi -	3,426	3,578	4,728	4,805	3,358	4,505	5,020	4,569	4,904	4,427	
Hyderabad -	6,051	7,185	8,273	9,137	10,032	9,824	10,698	10,040	10,926	10,070	
Shikarpur -	2,103	2,312	2,633	2,019	2,439	2,658	3,213	2,915	3,413	3,543	
Total -	117,440	127,871	145,170	150,434	142,324	148,295	160,637	136,115	140,490	127,010	Including figures for Thar and Parkar. Including figures for Upper Sind Frontier.
Aden -	228	195	225	222	203	216	192	144	148	139	

Note.—The figures given in the statement include opium used for the manufacture of chandul and madat.

I also append a statement showing the number of shops steadily lessened under head (a), while those under head (b) have ceased to exist, except in the town and island of Bombay, and it may be mentioned that even there all such shops were closed on 1st August 1893:—

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Districts.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.	Remarks.
Bombay -	Opium Shops. 10	Opium Shops. 20	Opium Shops. 11	Opium Shops. 20	Opium Shops. 11	Opium Shops. 20	Opium Shops. 11	Opium Shops. 20	Opium Shops. 11	Opium Shops. 19	
Ahmedabad -	Opium Shops. 165	Opium Shops. 4	Opium Shops. 178	Opium Shops. 4	Opium Shops. 179	Opium Shops. 4	Opium Shops. 175	Opium Shops. 4	Opium Shops. 195	Opium Shops. 4	
Kaira -	Opium Shops. 134	Opium Shops. —	Opium Shops. 127	Opium Shops. —	Opium Shops. 137	Opium Shops. —	Opium Shops. 141	Opium Shops. —	Opium Shops. 154	Opium Shops. —	
Panch Mahals -	Opium Shops. 45	Opium Shops. —	Opium Shops. 37	Opium Shops. —	Opium Shops. 37	Opium Shops. —	Opium Shops. 34	Opium Shops. —	Opium Shops. 32	Opium Shops. —	
Broach -	Opium Shops. 59	Opium Shops. 1	Opium Shops. 49	Opium Shops. —	Opium Shops. 50	Opium Shops. —	Opium Shops. 34	Opium Shops. —	Opium Shops. 51	Opium Shops. 1	
Surat -	Opium Shops. 21	Opium Shops. 5	Opium Shops. 21	Opium Shops. 5	Opium Shops. 21	Opium Shops. 4	Opium Shops. 19	Opium Shops. 4	Opium Shops. 20	Opium Shops. 4	
Thana -	Opium Shops. 15	Opium Shops. 5	Opium Shops. 15	Opium Shops. 7	Opium Shops. 15	Opium Shops. 7	Opium Shops. 17	Opium Shops. 6	Opium Shops. 18	Opium Shops. 6	
Nasik -	Opium Shops. 40	Opium Shops. 4	Opium Shops. 40	Opium Shops. 7	Opium Shops. 41	Opium Shops. 7	Opium Shops. 41	Opium Shops. 8	Opium Shops. 40	Opium Shops. 8	
Khandesh -	Opium Shops. 65	Opium Shops. 25	Opium Shops. 67	Opium Shops. 29	Opium Shops. 69	Opium Shops. 31	Opium Shops. 68	Opium Shops. 34	Opium Shops. 67	Opium Shops. 38	
Ahmednagar -	Opium Shops. 30	Opium Shops. 4	Opium Shops. 33	Opium Shops. 4	Opium Shops. 41	Opium Shops. 4	Opium Shops. 44	Opium Shops. 4	Opium Shops. 46	Opium Shops. 3	
Poona -	Opium Shops. 44	Opium Shops. 8	Opium Shops. 44	Opium Shops. 8	Opium Shops. 46	Opium Shops. 8	Opium Shops. 47	Opium Shops. 19	Opium Shops. 50	Opium Shops. 15	
Sholapur -	Opium Shops. 36	Opium Shops. * 38	Opium Shops. 2	Opium Shops. 42	Opium Shops. 3	Opium Shops. 43	Opium Shops. 4	Opium Shops. 42	Opium Shops. 4	Opium Shops. 42	
Satara -	Opium Shops. 28	Opium Shops. 2	Opium Shops. 30	Opium Shops. 2	Opium Shops. 30	Opium Shops. 2	Opium Shops. 36	Opium Shops. 3	Opium Shops. 30	Opium Shops. 4	
Belgaum -	Opium Shops. 7	Opium Shops. 3	Opium Shops. 7	Opium Shops. 3	Opium Shops. 13	Opium Shops. 3	Opium Shops. 12	Opium Shops. 4	Opium Shops. 13	Opium Shops. 4	
Dharwar -	Opium Shops. 18	Opium Shops. * 20	Opium Shops. * 23	Opium Shops. * 22	Opium Shops. 2	Opium Shops. 23	Opium Shops. 2	Opium Shops. 25	Opium Shops. 2	Opium Shops. 24	
Bijapur -	Opium Shops. 9	Opium Shops. 3	Opium Shops. 12	Opium Shops. 4	Opium Shops. 14	Opium Shops. 3	Opium Shops. 14	Opium Shops. 3	Opium Shops. 18	Opium Shops. 3	
Kanara -	Opium Shops. 9	Opium Shops. 1	Opium Shops. 9	Opium Shops. —	Opium Shops. 10	Opium Shops. —	Opium Shops. 10	Opium Shops. —	Opium Shops. 10	Opium Shops. —	
Ratnagiri -	Opium Shops. 7	Opium Shops. —	Opium Shops. 9	Opium Shops. —	Opium Shops. 8	Opium Shops. —	Opium Shops. 8	Opium Shops. —	Opium Shops. 8	Opium Shops. —	
Kolaba -	Opium Shops. 9	Opium Shops. 1	Opium Shops. 9	Opium Shops. 1	Opium Shops. 9	Opium Shops. 1	Opium Shops. 9	Opium Shops. 1	Opium Shops. 9	Opium Shops. —	
Karachi -	Opium Shops. 90	Opium Shops. 4	Opium Shops. 90	Opium Shops. 4	Opium Shops. 90	Opium Shops. 4	Opium Shops. 90	Opium Shops. 4	Opium Shops. 90	Opium Shops. 4	
Hyderabad -	Opium Shops. 98	Opium Shops. 3	Opium Shops. 98	Opium Shops. 3	Opium Shops. 95	Opium Shops. 3	Opium Shops. 96	Opium Shops. 3	Opium Shops. 105	Opium Shops. 3	
Shikarpur -	Opium Shops. 64	Opium Shops. 6	Opium Shops. 65	Opium Shops. 6	Opium Shops. 66	Opium Shops. 6	Opium Shops. 62	Opium Shops. 6	Opium Shops. 62	Opium Shops. 6	
Thar and Parkar -	Opium Shops. 46	Opium Shops. —	Opium Shops. 46	Opium Shops. —	Opium Shops. 46	Opium Shops. —	Opium Shops. 46	Opium Shops. —	Opium Shops. 46	Opium Shops. —	
Upper Sind Frontier -	Opium Shops. 19	Opium Shops. 1	Opium Shops. 16	Opium Shops. 1	Opium Shops. 22	Opium Shops. 1	Opium Shops. 15	Opium Shops. 1	Opium Shops. 14	Opium Shops. 1	
Total -	Opium Shops. 1,068	Opium Shops. 100	Opium Shops. 1,069	Opium Shops. 110	Opium Shops. 1,112	Opium Shops. 111	Opium Shops. 1,121	Opium Shops. 129	Opium Shops. 1,139	Opium Shops. 132	

26,145. Is the number of shops increasing or decreasing?—The number varies slightly; but generally the tendency is towards decreasing.

26,146. Can you supply us with figures showing the annual consumption per head of population of each district of the Presidency?—Yes. The following statement shows the annual consumption per head of population in each district of the Presidency, including Sind, for the same period:—

Districts.	1883-84.	1884-85.	1885-86.	1886-87.	1887-88.	1888-89.	1889-90.	1890-91.	1891-92.	1892-93.
Bombay -	Tolas. .6	Tolas. .7	Tolas. .8	Tolas. .9	Tolas. .9	Tolas. .1	Tolas. .1	Tolas. .1	Tolas. .1	Tolas. .9
Ahmedabad -	1.11	1.20	1.30	1.24	1.19	1.34	1.36	1.33	1.30	.66
Kaira -	.58	.54	.65	.81	.62	.68	.88	.52	.59	.46
Panch Mahals -	.43	.43	.41	.35	.39	.37	.45	.36	.41	.43
Broach -	1.43	1.51	1.75	1.44	1.47	1.21	1.44	.90	1.02	.03
Surat -	.20	.19	.25	.20	.23	.19	.21	.19	.20	.19
Thana -	.08	.07	.08	.09	.07	.06	.06	.06	.06	.05
Nasik -	.2	.3	.3	.3	.3	.3	.3	.3	.3	.3
Khandesh -	.3	.3	.4	.4	.4	.4	.5	.4	.4	.4
Ahmednagar -	.4	.4	.5	.6	.6	.5	.5	.5	.5	.4
Poona -	.4	.4	.4	.5	.4	.4	.4	.3	.3	.3
Sholapur -	.4	.5	.6	.6	.4	.5	.5	.4	.4	.3
Satara -	.08	.1	.2	.2	.2	.2	.2	.1	.1	.1
Belgaum -	.03	.03	.05	.04	.04	.03	.03	.03	.03	.03
Dharwar -	.02	.03	.03	.03	.03	.03	.03	.03	.03	.02
Bijapur -	.02	.02	.02	.02	.03	.02	.03	.02	.02	.02
Kanara -	.01	.01	.02	.02	.02	.01	.01	.01	.01	.01
Ratnagiri -	.008	.008	.009	.009	.008	.01	.01	.01	.01	.01
Kolaba -	.03	.06	.05	.05	.06	.06	.05	.05	.05	.05
Karachi -	.3	.3	.4	.4	.4	.4	.4	.3	.3	.3
Hyderabad -	.8	.3	.3	.4	.4	.4	.4	.3	.4	.3
Shikarpur -	.09	.1	.1	.09	.1	.1	.1	.1	.1	.1
	.8	.2	.3	.3	.2	.2	.2	.1	.1	.1

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26,147. What deductions do you draw from the table?—The deductions to be drawn from these statements are that while consumption is, as it always has been, largest in Gujarat, there has even been since 1888-89 a general decrease all round, and it cannot fairly be said that the consumption per head is excessive in any district.

26,148. Have you anything to say on the subject from your personal experience?—I have completed 28½ years' service as Assistant Collector, Under Secretary to Government, Collector, Secretary and Chief Secretary to Government, in the Revenue, General and Financial Departments, and Commissioner of Customs, Salt, Opium and Abkari. I am personally acquainted with all Gujarat (except the Panch Mahals), the Konkan districts of Ratnagiri and Thana, the Deccan districts of Nasik, Poona and Khandesh, and the Belgaum district of the Southern Maratha Country. My experience is that in all the districts of opium is general, but that it is largest in the districts of Gujarat. It is most common among Rajputs, Musalmans, Girasias, Kunbis, and Kolis. I cannot call to mind more than one or two instances where the consumption by individuals was excessive. I am of opinion that the moderate consumption of opium, in Gujarat especially, where the climate is very feverish and during the hot weather and the monsoon trying and depressing, is beneficial to the consumer, particularly as regards the physical condition. With reference to the moral condition I do not remember any instance in which crimes of violence, fraud, or the like have come before me as a magistrate which could be attributed directly to the use of opium. Alcohol is responsible for very much violent crime. Violent crime of course occurs in connexion with the smuggling of opium.

26,149. What is your view of the disposition of the people of the districts with which you are acquainted with regard to a prohibitory policy on the part of the Government in relation to opium?—I am confident that the people of Gujarat generally consider the use of opium for non-medical purposes in every way beneficial and useful, that they in fact look on opium as a necessary of their life, as a stimulant, a sedative, and as a preventive of diseases of the bowels, and I am sure that not only would they not consent to bear in whole or in part the cost of prohibitive measures, but that any such measures would lead to such discontent as to be a very serious political danger. Even with our present restrictions, which allow opium to be obtained in moderate quantities at a moderate price, it is impossible to repress extensive smuggling. With total prohibition the hand of every man in Gujarat would be against Government, organized opposition to such prohibition would everywhere successfully be set on foot, and a general feeling of bitterness against Government would be aroused. In my opinion to prohibit the sale of opium in British India, except for medical purposes, would be to invite a general rising all over the country against what would be regarded, and in my mind justly regarded, as cruel and causeless oppression. The prohibition would be as useless in preventing consumption of opium as the closing of chandul and madat shops has been. It would be impossible to extend it to Native States, from which the opium must find its way into British territory. As showing how far help might be expected from the Native States in this Presidency, their non-acceptance of the rule recently introduced into British districts whereby two tolas of opium were made the legal quantity which might be possessed by an individual may be noted. If they were averse from helping us in a comparatively small matter like that, what expectation could there be of help from them in such a business as total prohibition? Money would not compensate them for the unpopularity they would incur with their own subjects.

26,150. A great deal has been said with reference to clauses and conditions, and the form in which licenses were granted, and under which the license-holder undertook or made himself responsible for selling not less than the specified quantity of opium?—That is what is commonly known as the guaranteed minimum vend.

26,151. Have you any observation to make upon that?—I am respectfully of opinion that a mistake was made in abolishing the system which prevailed up to last year, whereby the Commissioner of Opium fixed a minimum guaranteed revenue and selected the farmer. We thereby abolished one of the chief securities for obtaining the farmer's help in repressing illicit practices. I think a further mistake was made in abolishing houses licensed

for the consumption of preparations of opium on the premises, inasmuch as Government are no longer able to exercise control and supervision over such houses, which as a matter of fact not only continue to exist as so-called "clubs," but have considerably increased in number. The moral certainty is, not that the consumption of licit opium has been diminished by that step, but that a strong stimulus has been given to the illicit consumption of larger quantities of opium, and that Government have lost and must continue to lose revenue unnecessarily. I think a third mistake was made in reducing the quantity of opium which might legally be possessed from ten tolas to two. It is distinctly oppressive in its action, inasmuch as while a man may legally possess 10 tolas in Kathiawar, the Mahi, or Rewa Kanta States, the moment he crosses the border line into British territory he becomes a criminal, most frequently in ignorance of his offence till he is arrested and two tolas is a very small quantity for a man going on long journeys to have if he is a consumer of the drug. Believing as I do that a moderate use of opium by the native consumer in India is beneficial, I think Government ought to have control over what have been called "opium dens," and that in the interests of their revenues they ought to avail themselves of all means to check illicit practices. I would therefore have what I regard as three false steps retraced, and the system restored to what it was before the changes above mentioned were made.

26,152. Turning to another aspect of the question which is referred to this Commission, I should like to have your view as to practicability and the right to enforce any changes in the existing arrangement with the Native States for the transit of opium through British territory?—I have gone into the subject at some length in my Note. I may say, without going into detail, that, having regard to the policy which has hitherto been pursued with reference to the Native States and the engagements which have been entered into with them, it would be in the highest degree impolitic and even dangerous to attempt to terminate those engagements. I can conceive no ground on which such termination could be justified, equitably, morally, or legally. The Honourable Mr. Lee-Warner* will, from his intimate acquaintance with the treaties and engagements, be better able to say than I am whether such a measure could be defended, but I cannot conceive how such defence can be made.

26,153. Have you any observations to make with reference to the effect on the finances of India with reference to 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, and (c) the loss of revenue?—It is impossible to estimate even approximately the various items coming under heads (a), (b), and (c), but I have very little doubt that the effect on the finances of India, taking those three heads into consideration, would be bankruptcy. There is a fourth head which the resolution of the House of Commons does not specify, but which in my opinion would force itself to notice if the sale and export of opium were prohibited, and that is the general uprising against the Government which would take place in the course of a very few years. England would never dream of taxing herself to pay compensation to India. If India therefore had to pay the compensation she would have to do it out of her own resources. How those are strained by the depreciation in silver it is needless to find the cost of preventive measures, to recoup her loss of revenue, she would have to raise enormous taxation by other means. She cannot do it on the land, she cannot do it on salt, she cannot do it on liquor, she would not be allowed, even if she could thereby raise enough funds, to do it by reimposing the import duties. To endeavour to gain some faint idea of the compensation which would be heads under which they would claim, viz., (a) the revenue which they derive from the drawback allowed on the imports of opium into their States; (b) the revenue they derive from their internal opium arrangements; (c) the loss of prestige and popularity; (d) the cost of the very large preventive establishments they would have to maintain if they kept honestly their engagements with the British Government to suppress the traffic in opium. As regards head (a) the following statement shows the quantities of opium issued for consumption in the several Native States under the political control of the Bombay Govern-

* For Mr. Lee-Warner's evidence, see Appendix XXIII. to this Volume.

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ment for the 10 years ending 1892-93 and the share of duty retainable by each:—

Years.	Share of Opium Duty retained by the States.			
	Whole.	One-third.	One-fifth.	One-tenth.
	Palanpur, Mahi, Kanta and Rewa Kanta Agency States and Cambay.	Kutch and Kathiawar States.	Surat, Thana, Sholapur, Dharwar and Kolaba Agency States, Suvarnvari, Kolhapur and S. M. Country States, except Jath and Daulapur.	Poona and Satara Agency State and Jath and Daulapur.
1883-84	Lbs. 22,523	Lbs. 40,854	Lbs. 1,407	Lbs. 429
1884-85	24,387	56,302	1,400	479
1885-86	25,137	51,778	1,808	415
1886-87	28,207	56,310	1,796	517
1887-88	30,065	60,501	1,838	876
1888-89	26,094	52,450	1,707	848
1889-90	30,610	60,402	1,998	878
1890-91	32,072	57,476	1,946	1,030
1891-92	30,366	54,857	2,572	1,176
1892-93	31,631	57,233	3,240	1,260
Total	281,152	548,163	19,052	7,899
Average	28,115	54,816	1,905	790
Duty	Rs. 144,591	Rs. 93,970	Rs. 2,052	Rs. 406

26,154. I notice that there has been an increase in the number of opium smuggling cases detected in 1892-93 as compared with the previous year; what have you to say about this?—I put that down in great measure to the 10-tola rule which prevails in this Presidency, and does not prevail in most of the Native States. I have recently been on a tour on the northern frontier. I have made inquiries from the inspectors there, and I have found that it is quite a common practice for a man coming from Kathiawar to get drawn into conversation, and made to state how much opium he has. Knowing that 10 tolas is the limit within his own territory, he has no hesitation in saying what he has got, for he knows if he has 10 tolas he cannot be touched at the frontier station and he goes on. But with him goes an officer of the Excise Department until he comes to the first British station, Virangam, where there is a magistrate, and he is there run in, because at Virangam the limit allowed is only two tolas. The man, therefore, becomes a criminal perfectly innocently. I mention this as an instance of what I consider to be the oppressive working of the two-tola rule.

26,155. What is the average annual revenue of the Bombay Presidency from opium under various heads?—An examination of the tables I have given shows that the average annual revenue is Rs. 2,23,00,000.

26,156. Supposing a prohibitory policy with regard to opium were to be adopted, do you think that there would follow an increased exportation of opium from Persia and other countries to China?—I think, certainly, that would be the case. I think, also, that unless it were put down in the Native States we should recur to the condition of affairs which prevailed for many years in this Presidency, namely, that Native States would grow opium largely, and would smuggle it across our frontiers, export it to Persia, and it would then be exported to China as Persian opium, whereas it would really be Indian-grown opium. We should lose the revenue we ought to get from it.

26,157. May we take it to be your clear and distinct opinion that a prohibitory policy would be perfectly nugatory unless it was extended to the Native States?—Entirely so.

26,158. Do you consider that a prohibitory policy with regard to opium would have the effect of increasing the resort to alcohol and ganja?—I think so.

26,159. May we take it, from what you have said, that you are impressed with the belief that a prohibitory policy would be the cause of discontent among the people?—I think it would be the cause of more than discontent. I think it would be dangerous to the last degree to adopt a

26,160. Have you anything to say to us with reference to any petitions which have been presented on this subject? We have heard something of the petition which has been signed by medical men in Bombay. Have there been petitions from other places on the subject?—There was a petition in 1892 purporting to come from certain inhabitants of Poona, who said they were opium consumers. It was sent to the Secretary of State, who sent it to this Government for inquiry and report. An inquiry was duly made, and a report was submitted to the Secretary of State. I have been desired by Government to present the proceedings in the particular case to the Commission for such consideration as they may think it deserves, and I now put it in. (*Handed in.*) The depositions are in the Marathi language. Three or four taken at hap-hazard have been translated as giving the general idea of the statements made by every one of the alleged signatories to the petition. I was at that time Commissioner of Opium, and I made a report to my Government upon the subject.

26,161. I see the general result is set out in the second paragraph of your report to Government,* which runs to this effect: That "the petition is not genuine, that all the alleged signatories deny that they signed any such petition or authorised their signatures being affixed; and that three of the signatories admit having signed the petition for the continuance of chandul shops. If the petition were genuine there is no reason why the signatories should deny their having signed it."—That is so.

26,162. You wish to say, generally, that the petition is not a genuine document?—I believe it was not a genuine document.

26,163. (*Sir James Lyall.*) I wish to ask you a question or two about the minimum guaranteed vend system. In practice do you think the minimum was fixed well below the expected vend?—I, as Commissioner, fixed it myself.

26,164. On what statistics did you fix it?—I had the statistics for some 10 or 12 years before me, from the time when the system was introduced in 1879-80, of the actual sales. It was upon that and upon the general knowledge of the department as to what ought to be the consumption of the district in the ordinary way that I fixed the amount. Having the knowledge that the sums bid had been somewhat in excess of the right and legitimate demand, I, in accordance with instructions of Government, was very careful to fix the probable demand considerably below what the statistics showed me it ought to be.

26,165. If the system were properly worked it is unobjectionable, but there seems to be a certain danger of collectors using the system to run up the vend?—I do not think where it is a question of disposing of the contract, not by auction, but by selection, that the Collectors have any power in the matter. It is the Commissioner himself who settles this from the figures in his office and from his own experience. When the Commissioner had fixed what he considered the legitimate vend, tenders were called for. The notice stated that so much was considered to be the amount which the farmers should guarantee to sell during the year. I, as Commissioner, therefore called upon intending farmers by advertisement to come forward and state whether they were willing to tender for this farm. Their applications had to be made to the Collector by such and such a date, and the Collector would then submit his recommendations to the Commissioner. He submitted all the tenders to the Commissioner with his recommendations in each particular case. The Commissioner was in no way bound by the Collector's recommendation. He was allowed to use his discretion in selecting the actual farmer for the particular district.

26,166. Then it was not done by auction but by tenders?—Up to 1889 the system was by auction.

26,167. That is the farmer was selected by auction?—The farm went to the highest bidder; but in that year Government having carefully reviewed all the circumstances found there was a tendency for men, seeing that previous farmers had made large sums of money out of the contract, to bid higher than they ought to, and they directed that the commissioner should call for tenders and dispose of the farm in the manner which I have above briefly indicated, but which in my Note is given in detail.

26,168. What was the result supposing a farmer found he could not sell the minimum amount, did he take less than the minimum amount of opium from the Government depot, or did he pay the difference?—He paid the difference; but that was sometimes considerable under the auction system. As a rule by the selection system the selections were very carefully made, and there was seldom any deficiency to be paid.

* No. 1009 dated 24th April 1892 to the Government of Bombay.

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26,169. You say you object to abolishing houses licensed for the consumption of madat and chaulul on the premises. One reason you give is that you think the clubs which have taken their place use illicit opium and not opium derived from the shops?—That is so.

26,170. I do not see why they should do that. Would not the licensed vendors look after the men who use the clubs and inform against them?—It is a somewhat difficult matter. The proprietor of the club is not entitled to have more than two tolas of opium. The way in which it is worked is this. Each person attending the club is supposed to bring his two tolas which he has bought from the shop-keeper. If they want more than that, they must get it illicitly. We have also this fact that whereas the "opium dens" were about 20 in number, they have now increased, I believe, to 130 places in the shape of clubs in Bombay itself. In the last six months of the year the consumption of licit opium has fallen from 1,500 lbs. to 300 lbs. The inference is that there being more clubs than there were "dens," the consumption of licit opium ought to be greater now, but it is really very much less. More opium is undoubtedly consumed but it is illicit.

26,171. The owners or managers of these clubs could send as many men as they liked to the shops and get opium and so get it by degrees, could they not?—They could get it by degrees, but if they were in possession of more than two tolas they would be run in on account of being in possession of more than the limit.

26,172. Were not these public licensed saloons haunts of bad characters, and was not the habit of smoking generally reprobated by the respectable public; is it not well that Government should not recognise and license such places even if private places were substituted?—It is a question of choice of evils. It seems to me to be better that the Government should be able to lay its hands upon these places and have some supervision over places where disreputable characters assemble. I think the "dens" were places of such squalor and abomination that there was no temptation for young men to enter them. I think there is much more temptation now in the so-called private clubs. There is a certain secrecy and mystery about them. It is like the desire of the school-boy to smoke tobacco in spite of his master. Men will go and smoke in these "clubs," with the idea that they are doing something which the Government will not approve of; and possibly it may be illegal. It has a savour of crime about it though it is not actually criminal. Therefore I should say that these "clubs" have an attraction to a certain class of mind.

26,173. That may be true. I suppose it is not impossible to legislate against these clubs?—I think it would be an excellent thing to legislate against them.

26,174. That could be done without licensing the opium saloons again?—I should prefer to have legislation to put down these clubs, and have the so-called opium saloons or "dens" licensed.

26,175. If two tolas is too small, do you not think that 10 tolas is unnecessarily high?—I think 10 tolas is unnecessarily high. I should fix the limit at about five tolas. It would also depend upon the districts. It has been found in part of the territory of Sind, bordering upon the desert, impossible to enforce the two-tola rule. Men had to go long distances for their opium supplies, and the two-tola rule was a positive hardship. The rule has been rescinded, and the 10-tola rule is now in force there, and it might be with advantage restored in various parts of Gujarat. I think the rule should scarcely be made a hard-and-fast one.

26,176. I believe you are prepared to give some supplementary evidence which will appear in the Appendix?—Yes. I thought possibly the question of smuggling had not been sufficiently clearly brought out, and I therefore prepared a note on the subject.

26,177. I understand that by the present system of selection you get a more respectable set of opium farmers than you got formerly?—Certainly. The Commissioner uses his discretion under the auction system; he simply took the highest bidder.

26,178. With a more respectable set of men, do you not think that if the smuggling of opium from Malwa begins again you will hear of it?—We shall hear of it, of course. Harm will be done, and when the mischief is once done it is much more difficult to repair it than to check it in advance.

26,179. The men will be under the same temptation that they were in the old days to use smuggled opium?—Precisely.

26,180. Do you think their virtue will be equal to the strain?—I should doubt it.

26,181. (Mr. Pease.) You state that in Gujarat the quantity consumed cannot fairly be said to be excessive. I observe that in one district—the district of Broach—the consumption is more than double that of any other district, except where there is a large population, as in Bombay and Ahmedabad. Do you know any special reason why the consumption in Broach should be so large compared with other districts?—Yes, I think I may say I do. Broach is a black soil district, that is, it is liable with very little rain indeed to become water-logged. A quarter of an inch of rain will make any road in the district impassable. I have been Collector and Magistrate of that district for four years, and I may say that it is, perhaps, also one of the highest death returns from bowel complaints. The natives of that district who, I may mention, are amongst the most stalwart men and finest cultivators in the Presidency, protect themselves, or believe that they protect themselves, from some of those diseases by taking of the actual cultivating race in that district who are opium consumers than in any other district with which I am acquainted.

26,182. It is a question of medical or semi-medical use, and not a question of indulgence?—I think so.

26,183. You say you do not remember any instance in which crimes could be directly attributed to the use of opium. We have often heard that there were petty thefts and cases of that kind which have arisen from poverty and persons having the opium craving?—I cannot remember a case of that sort.

26,184. I thought you probably used the word "directly" to convey that idea?—I mean as compared with alcoholism. Of course there are many cases of violence and crime of a serious nature due directly to due to opium.

26,185. With regard to the point referred to by Sir James Lyall, do you prefer the system of selection to the system of taking the highest bidder?—Yes.

26,186. I think the selection is now made by the Excise Department?—It is made by the Commissioner. The collector never did select the contractor.

26,187. (Sir James Lyall.) Did the Collector never select the contractor in Bombay?—No, I do not think so.

26,188. (Mr. Pease.) You say the system was abolished whereby the Commissioner of opium selected the farmer?—Yes. Previous to that the farmer was, so to speak, selected by auction. Then in 1889 the Government introduced the system by which the Commissioner of opium selected the farmer who agreed to accept the minimum guaranteed vend fixed by the Commissioner. Now the Commissioner still selects the farmer, but the farmer only pays the duty on the opium he purchases.

26,189. The minimum guarantee was settled with the view that the sales of the period would be sure to be equal to that minimum guarantee, was it not; the amount guaranteed was an estimate that the sales were sure to be equal to that amount, were not they?—Approximately.

26,190. Were there not many cases in which the sale apparently did not come up to that amount?—I do not think so.

26,191. And the licensee had to pay a fine?—There were a few cases in which he had to pay the deficiency, but they were infrequent and small in amount.

26,192. In those cases where he saw the deficiency was likely or inevitable, had not he a strong inducement to push his sales of opium so as not to have to pay for opium for which he had received no payment from his customers?—That is possible. He had some inducement possibly.

It was owing to the unsettled state of opium affairs, the transition state, that contracts were only given for one year from 1889. The previous system was to give contracts for three years. If a farmer had a contract for three years there would be no temptation to push the sale. The first year of the contract is always a bad one. The farmer has to make his arrangements. He has to see where shops have to be placed and has to make himself acquainted with the district and the actual wants of the people. The first year is therefore always worked more or less unprofitably. If he has a contract for three years, the first year it would be made up in the second and third years. There would be no such inducements as you now mentioned. If the farmer finds himself falling short these

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is to a certain extent a desire to push the sales towards the end of the contract, if he considers he is doing badly and thinks he is not likely to have his contract renewed. If, on the other hand, he knows he has been doing well and the deficiency is small, he knows the probability is that his contract will be renewed for another term, and the temptation is lessened.

26,193. You say the first year's returns are unsatisfactory. Do you mean on account of the expense of carrying on the business or on account of opium sold?—In both ways. If the farmer is new to the district he has to come in and learn the trade, so to speak. He does not know how to manage his sales or what the demand may be. He has to learn his business, and as it were to pay his footing in the trade.

26,194. Everybody desirous of buying opium can purchase it during the first year?—Yes.

26,195. And during the next two or three years the increase of the sales will be the result of the man pushing his business?—Pushing it legitimately. I do not know that there is any harm in his doing so.

26,196. You have given us an instance of a man being drawn into conversation and acknowledging that he had 10 tolas in his possession, and then when he came over the frontier being at once laid hold of by the police; is the person who draws him into conversation a representative of the British Government?—I think it is probable that the opium officials are all on the look out for those cases. They know what the rule is; they know that if they detect a smuggling case they get a reward.

26,197. Would it not be his duty if he found a man possessed of 10 tolas to warn him of what the law was?—That is expecting a high standard of duty from a low-paid subordinate.

26,198. Has the subordinate an interest?—He has an interest, because if he has displayed any detective ability or any special merit and obtains a conviction he gets a reward.

26,199. Therefore for a breach of the customs law of this kind a man is liable to be put in jail?—He is liable to be fined, and the opium is destroyed. If he could not pay the fine he would have to go to jail to expiate his offence. As a rule the men are fairly well-to-do, and are able to pay the fine.

26,200. Do you think there is any necessity to give persons in Native States notice as to the quantity of opium they will be permitted to bring into British territory?—If the Native States accept our two-tola limit they will give the notice themselves, and it will become illegal in their territory to have more than that quantity.

26,201. You are alluding here to cases of ignorance?—Yes.

26,202. Is it not important on the border land that every man should know what the law is?—It is distinctly important. The rule ought certainly to be abolished in our territory, or made the same for all. Until that is done full information ought to be given on the border land.

26,203. It is not given at the present time?—There may be notices posted up at the stations of cases of men being punished, but I do not know that there is any special notice given on the frontier.

26,204. You feel that it is the duty of the Government to make men ignorant of the law know that they are amenable to it?—Yes.

26,205. (Mr. Mowbray.) With regard to the closing of smoking shops, you say that all such shops were closed on the 1st August 1893. Were you the person responsible for seeing that order carried out, or who was the responsible person?—The person directly responsible would be the Collector of Bombay.

26,206. I suppose he acts under your supervision?—Yes; he acts under my general supervision.

26,207. In some of the abstracts of evidence to be given before us there are allegations made that the shops are continued open with the knowledge and connivance of the Government?—It is an absolute falsehood.

26,208. Has every means to the best of your ability been taken to make the closing of these shops as effective as the law at present allows you to take?—Most certainly. Every possible endeavour has been made.

26,209. You have told us that you think the closing of the houses was a mistake because it has led to more attractive places being opened not under Government supervision. Supposing for the sake of argument that the licensed shops were reopened to-morrow, what is there to

prevent these more attractive places still being continued to be opened without Government supervision as they are at their present moment?—There is nothing at the present time to prevent them being continued. I think if the licensed shops were reopened they would attract from the "clubs" a considerable number of their present customers. Many of their customers go there under a sort of fear that they may be doing something illegal. I think it is very probable that some of these private club people in the course of time will be emboldened by impunity, and be run in for doing something illegal, whereas if the licensed shops were reopened the old habitués could go to them and have their smoke without any fear of a police raid. They would go there at once, and thereby custom would be attracted from the clubs. The difficulty is that the mischief has been done by closing these shops. It is so much more easy to do mischief than to repair it.

26,210. With regard to the limitation to two tolas, you say you think that is a mistake?—I think that is a mistake; I think it is hardly sufficient.

26,211. We had evidence given before us—I think it was by Mr. James—with regard to Sind, that the reduction of the amount which may be possessed from 10 tolas to two tolas was a considerable assistance in dealing with these unlicensed smoking houses. Do you find it is so?—I ought to explain that I have not had any personal experience of these unlicensed smoking houses, and my opinion on the point, perhaps, is not so valuable as Mr. James's, if he had personal experience. Mr. Campbell's opinion upon that point would be more valuable than mine.

26,212. The difficulty I apprehend in dealing with these clubs is to prove a sale upon the premises where the smoking is going on?—That is one of the very greatest difficulties.

26,213. On the other hand, if persons are found on any premises licensed or unlicensed, in possession of more than the legal amount of the preparation of opium, that in itself is an offence?—Yes; but it is very difficult to prove. Supposing there are five people in one of these places. If one person possesses 10 tolas of opium he would be run in; but supposing each of these five say, "It is true, there are 10 tolas here, but my share of this 10 tolas is two tolas"—you cannot do anything. The total amount which one man may possess is exceeded, but each man claims his share.

26,214. I do not say it enables you to act with certainty, but I should have thought myself that it would facilitate the detection, at any rate, of one form of a breach of the law?—I do not quite see where the help would come in.

26,215. I should have thought it would have necessitated, at any rate, to take your example, that the five men should distribute the 10 tolas among themselves, and that in itself would be a certain amount of trouble, and unless that trouble is taken there is a breach of the law that could be proved?—There are five people there jointly in possession of 10 tolas.

26,216. But if one person has all that he is obviously breaking the law. The five would have to go through the form, before any officer came in, of distributing the 10 tolas among themselves in order to keep themselves technically within the law; that I understood to be Mr. James's view—that the reduction to the two-tola limit had been of assistance in dealing with these unlicensed places?—I think that is a point which would probably have to be settled by a legal decision of the courts.

26,217. You have told us that you would be very glad to see legislation to deal with these clubs. I should like to know whether you have ever been able, in your own mind, to form any practicable scheme?—I have not attempted to do so yet. The question was put to me as to whether they ought not to legislate, if it is possible, against them. I should say, "Yes;" but it is a matter which would require very careful consideration.

26,218. In England we have had very much the same difficulties with regard to public-houses and so-called unlicensed clubs which evade the licensing law, and a Committee of the House of Commons sat upon the subject last session?—I was not aware of the fact, but I know the question bristles with difficulties.

26,219. With regard to the Native States, does your estimate of the compensation refer only to the Native States which are under the Bombay Government?—Yes; and it excludes Baroda. Baroda is territorially in this Presidency, but it is technically under the Government of India.

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26,220. I should like to know a little more about what you say as to the non-acceptance by the Native States in this Presidency of the rule whereby two tolas of opium were made a legal maximum. What efforts have been made to induce the Native States within the Bombay Presidency to adopt that rule, and how far have they been successful?—That is a matter which has been worked in the Political Department of the Government. I am unable to say what specific efforts have been made; but I know such efforts have been made, because one or two of the Native States have accepted the rule, but others have declined. I know that they have declined, because I have information of these cases coming from their territory into our territory.

26,221. Do you consider that the difficulty which has been experienced with regard to the Native States in the Bombay Presidency of inducing them to adopt this rule with regard to the two-tola limit throws any light on the question referred to this Commission as to the possibility of extending any general system of prohibition of the growth or manufacture of opium to Native States as well as to British India generally?—I think it does. I think it shows they are entirely unwilling to do such a thing. If they would not help us in a little thing, would they help us in a big thing?

26,222. I see that there has been a considerable increase during the last 10 years in trans-shipment fees on Persian and other foreign opium; are these purely trans-shipment fees?—Yes.

26,223. There is no illicit importation of Persian opium into India?—I do not think so; I am not aware of it.

26,224. It is not permitted to be imported, is it?—No.

26,225. Is it altogether prohibited, or is it admitted under duty?—Rule 11, section 5 of the Opium Act of 1878 under "Import" says, "No opium shall be imported into the Presidency of Bombay by sea except in whole or half chests for re-exportation as provided by Rule 29. Provided, however, that at the port of Bombay only, opium may be imported otherwise than in whole or half chests for exportation, subject in all cases to payments of the full duty imposed by the sea-customs tariff for the time being in force, and to any special orders passed by the commissioner, as to subsequent possession and disposal of the opium imported."

26,226. I suppose the Persian and other foreign opium which is transhipped at Bombay is mainly intended to be transhipped for the eastern market?—Yes.

26,227. And that shows, therefore, a considerable increase of Persian opium being sent to the east?—Yes.

26,228. Bearing upon that you have said that the total number of Malwa chests shipped for Singapore from Bombay was only two?—Yes.

26,229. The Malwa opium shipped from Bombay goes almost entirely to China and not to the Straits Settlement, does it not?—It goes almost entirely to China.

26,230. Do I understand you to say in your note that in future there will be no license fees?—I ought to explain that in Bijapur, Dharwar, Belgaum, Kanara, and Ratnagiri the consumption is very small, and there is little or no temptation to smuggle. The old system of license fees in addition to paying opium duty has been continued in those five districts. That is where the revenue comes from under that head, and will continue to come under the head of "license fees for the privilege of retailing opium and preparations of opium."

26,231. I see last year the license fees had fallen to Rs. 16,000 as against a lakh of rupees in 1883-84?—Yes.

26,232. That is in consequence of the change of system?—In 1883-84 this guaranteed system was not in force in certain districts and the revenue was obtained by means of this license fee system. This minimum guaranteed system was gradually extended further and further; and as that was done the license fee system was enforced in fewer districts; consequently the revenue under that head gradually fell.

26,233. But a small amount of revenue will continue to be raised?—Yes.

26,234. With regard to the bulk of the Bombay Presidency, I understand that there will be no license fees in future, but the farmers are required to maintain additional establishments for the supervision of their retailers and the prevention of smuggling and other illicit practices. Have you had enough experience of that system to say whether it is a satisfactory system?—We have not. We have only had one year of it, and it is impossible to say with certainty. If you look at the return of smuggling cases you will find that there has been an increase in the number of cases detected from 359 in 1891-92 to 530 in 1892-93. I think

that is a possible indication to show that the farmers are not paying that attention to the repression of smuggling which they would have done had they been required to guarantee a certain minimum vend. I do not put it forward as a certainty because I have not sufficient data to go upon, there is only one year.

26,235. Who is responsible for seeing that these opium farmers keep up an efficient staff in lieu of the license fees?—The Collector of each district primarily. It is of course under the Commissioner of opium too. He has a general supervision over them.

26,236. In your judgment then is it better to allow farmers themselves under supervision to keep up this detective force rather than to take the money from them and to keep up the force yourselves?—I think in some ways it is a good thing. They have means of getting information which our people have not, and they are more personally and directly interested in the matter.

26,237. I see in the list of revenue that there has always been in the last 10 years a contribution paid by the licensees for the cost of the Government establishments?—Yes, they pay a certain amount towards them.

26,238. That has gone on increasing whilst the fees have gone on diminishing. I suppose the growth of the one and the diminution of the other are connected?—They are. As the minimum guaranteed vend system was introduced, each farmer increased his contribution towards the establishment charges.

26,239. He pays less in fees and more towards the establishment?—Yes.

26,240. You were asked a question with reference to the vendors having to make up the minimum guaranteed revenue in the last 10 years, that has amounted to an average of Rs. 90,000 a year, has it not?—Yes.

26,241. And that item of revenue, I suppose, will now disappear altogether?—That will disappear altogether.

26,242. Out of this average annual revenue of Rs. 2,23,00,000 how much is local revenue and how much is Imperial revenue?—Out of that Rs. 2,11,70,815 is Imperial. Of the remaining Rs. 11,25,619, one-fourth is provincial, three-fourths are Imperial.

26,243. (Mr. Haridas Voharidas.) Do you believe that the effects of the use of alcohol are more injurious than those of opium?—I believe so.

26,244. In that case do you consider that restrictive measures are more necessary for the consumption of alcohol than for the consumption of opium?—Very strong efforts are now made to repress the excessive consumption of alcohol. But I would not repress the consumption of alcohol altogether. What I should aim it would be to repress the excessive consumption of alcohol.

26,245. The minimum amount allowed in the case of opium is two tolas. What is the minimum quantity of alcohol which one person is allowed to sell or possess?—I really forget the exact amount, I think it is about a gallon, but it varies in different districts.

26,246. If my information is correct I believe that there is no limit whatever to the amount of European liquor which can be sold—any quantity may be kept or sold?—Yes, wholesale, of course.

26,247. But only about a gallon of native liquor may be had at a time?—That is so.

26,248. If alcohol is more injurious than opium, do you not think that restrictive measures are more necessary in connexion with alcohol than in connexion with opium?—I am not prepared to say that more severely restrictive measures with regard to opium are required; and I think the existing restrictive measures with regard to alcohol are sufficient at present.

26,249. In neither case do you think any restrictive measures are required?—I do not think restrictive, i.e., prohibitive, measures are required with regard to opium. I should be very loath to say that stricter measures would be required with regard to alcohol except in the case of particular districts, but the question could only be decided after an examination of the circumstances in any particular case.

26,250. (Mr. Fanshawe.) Mr. James Munro, who was Inspector-General of Police in Bengal, and afterwards Chief Commissioner of Police in London, gave evidence in Calcutta with regard to preventing the smoking of opium on unlicensed premises. I put this question to him: "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 in them would be subject to police control," and he replied, "certainly." Do

I understand that that is the view you take also?—Certainly.

26,251. With regard to the semi-medical use of opium to which you refer in the Broach district, do you think it will be practicable to make any arrangement by which opium could be provided for that class of use, while at the same time it would not be available for use as a luxury or stimulant?—It would be perfectly impracticable. Who would be the authority to grant the permission? If it were granted by a medical man where is the medical man to be found? The district is a large one. Access throughout is

The witness withdrew.

Mr. W. PORTEOUS called in and examined.

26,253. (Chairman.) You are Collector of Poona?—Yes.

26,254. Will you give us the summary of your services in India?—My service extends over 26 years. During that time I have served as Assistant Collector or Collector in all the districts of the northern division of the Presidency, viz., Ahmedabad, Kaira, Panch Mahals, Broach, Surat, and Thana, in the districts of Nasik, Ahmednagar, and Poona of the central division, and in the districts of Ratnagiri and Bijapur of the southern division. As Collector of salt revenue and Customs I have at different times travelled over the whole of the northern frontier line, and visited every port of any importance from Broach to the extreme southern limit of the district of Kanara. From 1874 to 1878 I served under the Government of India in the province of Mysore. I served as Assistant Commissioner or Deputy Commissioner (Assistant Collector or Collector) in three of the eight districts which make up the province, and in other capacities I visited on duty the headquarters of four of the remaining five districts. Throughout my service I have spent on an average four to five months of each year in the interior of the districts to which I belonged, living in tents among the people. I may also add that I have acted as commissioner of the northern division.

26,255. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are acquainted?—The consumption of opium by the different races of people among whom I have thus served has never forced itself upon my notice. I knew, as it was my duty to know, that opium was consumed, but I looked upon and look upon the use of it as I look upon the use of alcoholic liquors by the European community. I have always looked upon opium when taken in moderation as a temporary and harmless exhilarant, just as I look upon wine and malt liquors and spirits when taken in moderation as temporary and harmless exhilarants. I have never known tracts of country or classes of people where or among whom it was notorious that opium was consumed to excess, and this I say because I have known tracts of country and classes of people where and among whom it was notorious that country liquor, distilled or fermented, was consumed to excess. I have often heard it said of a man that he was an opium eater, the phrase being meant as a stigma upon the man, but I have always looked upon the phrase as more or less equivalent to the phrase "he drinks" when used of a European. This phrase invariably conveys the meaning that the person of whom it is said drinks more or less to excess, and by an "opium eater," the phrase being used disparagingly, I understand a man who consumes opium more or less to excess. I know that opium in some districts is very frequently given to young children; in my present district of Poona I know it is thus given.

26,256. What is your experience as regards the effect of such consumption on the moral and physical condition of the people. As regards the effects of the consumption of opium on the moral condition of the people, I consider that, speaking generally, it has none. If the question be meant to involve the more particular question whether the consumption of opium deadens the moral sense and leads the consumer to commit petty offences, which otherwise he would not commit, then I answer in the negative. I have never in my service had to deal directly or indirectly with any criminal offence which but for the fact that the offender was a consumer of opium would not have been committed. I have tried many hundred criminal cases, and had to deal, on appeal or revision, with many hundred more, and I have never known, say, a theft or an assault committed because the offender was under the influence of opium at the time, or because he wanted to get opium illegally which he could not get legally. I have, of course,

extremely difficult. The time when the drug is most required is during the monsoon, when the country tracts are practically impassable.

26,252. One of our difficulties in the administration of this country always is to find trustworthy agency, and if the power of giving medical certificates were placed in the hands of native vaid or hakims you would not consider that any certainty had been secured that opium would not be obtainable by any person for any purpose for which he required it?—I think it is certain that any person could obtain any amount of opium he wanted by paying for it.

had to deal with many cases of breaches of the Opium Act. As regards the effect of the consumption of opium on the physical condition of the people, my experience is that taken in moderation it has no deleterious effects. Taken to excess it renders a man idle, listless, and unfit for work, but it does not render him troublesome to the police or a nuisance to his neighbours or the public. I have known, however, a few instances of excessive consumption. I have never had to discharge a clerk or a servant because he was "an opium eater," that is to say, a consumer of opium to excess, and I cannot recollect that I have ever had to discharge a peon for this reason.

26,257. Would the people of India, so far as you know, be in favour of regulations limiting the use of the sale of opium to medical purposes, and would they be willing to bear in whole or in part the cost of prohibitive measures?—My opinion as to the disposition of those of the people of India whom I know in regard to the use of opium for non-medical purposes is this: The bulk of them do not use opium, and their attitude is one of indifference to those who do. Those who use it to excess are looked down upon. The people would not bear willingly either in whole or in part the cost of prohibitive measures. If the cost of such measures was by any possibility to be adjusted without the imposition of taxation, the bulk of the people of the Poona district, if left to themselves, would probably not care very much whether prohibitive measures were introduced or not, but there would be a large and discontented minority.

26,258. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—In my opinion the sale of opium in British India, except for medical purposes, should certainly not be prohibited. So to prohibit it would be an error fraught with the gravest political consequences. As I have said, the people of the district of Poona—and I take Poona as a type of a district where the consumption is small—would probably, if left to themselves, accept the position and say nothing. I do not believe that as yet 5 per cent. of the 1,040,999 Hindu and Mahomedan inhabitants of the district, the city of Poona included, have even heard of the Royal Commission which is now sitting, far less of the circumstances which led to its being appointed. But the people would not be left to themselves. If prohibition were to be enforced the motives of Government would be misrepresented to them, and put before them in every light but the true one. The connection between the missionary bodies, or some of them, and the anti-opium movement would be made much of, and that their religion was threatened would be instilled into the minds of Hindus and Mahomedans alike. The results would be such as no thinking man who knew the country could venture safely to forecast.

26,259. Do you think the motives of Government would be misrepresented?—Most certainly.

26,260. Do you think prohibition could be extended to the Native States?—I think not to the Native States with which I am familiar.

26,261. Supposing total prohibition to be impracticable, can you suggest any change in the system at present followed for regulating and restricting the opium traffic, and for raising a revenue therefrom?—I consider total prohibition to be impracticable, and I have no change to suggest in the system at present followed for regulating and restricting the opium traffic and for raising revenue therefrom. The present system works well, although I am not yet convinced that the abolition of the minimum guaranteed vend system will turn out in all districts to have been prudent. Circumstances might arise to render it necessary for fiscal purposes to raise the price of opium, but I should be opposed to any raising of the price with the sole object of making the luxury more difficult of

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attainment, of making opium dearer to consumers, so that for what is called their own good they were able to buy less of it or none at all.

26,262. (Mr. Fanshawe.) A witness from the Poona district stated yesterday that the number of liquor shops is increasing every year in your district; I should like to have your opinion on that?—I do not think that is the case.

26,263. What he said was this: that he felt sure the number of shops was increasing in the city, and he thought they were increasing in the district—consumption was certainly increasing in the district?—The consumption is not increasing in the district of Poona. The contractor pays for his contract the same now that he paid four years ago. Up to the present he has not consumed the proportionate amount of liquor that would pay him for his contract. As regards shops, I do not recollect that I have opened three shops in the last three years. I do not know on what basis that gentleman founded his statement at all.

26,264. Speaking generally, as regards this statement, you would say that it could not be founded on authority?—Certainly it could not.

26,265. (Mr. Haridas Vehiradas.) Would you like to see stronger measures taken to restrict the excessive consumption of alcohol?—It is restricted at present.

26,266. I believe country liquor is consumed to excess?—You cannot help people consuming it to excess if they get the chance.

26,267. But do you not think stricter measures necessary?—I do not quite know what you would like—the number of shops diminished or the hours which the shops are open restricted. I am not prepared to say that anything more restrictive should be put upon the alcohol trade.

26,268. They should be allowed to use alcohol in excess with impunity?—We do not allow anyone to use alcohol or anything else in excess.

26,269. Is it not necessary, seeing how injurious alcohol is, for Government to see what stricter measures could be taken to check the use of alcohol?—I did not come prepared to answer questions on the alcohol trade; but I am prepared to say that at present the restrictive measures are as good as we can make them.

26,270. (Mr. Mowbray.) I think most of your evidence relates to the eating of opium?—Entirely so, almost.

26,271. Have you any views to express with regard to opium smoking?—Opium smoking is not considered respectable. I have served in Gujarat, where it is occasionally smoked; but it holds a very different position in the eyes of the general public from opium eating.

26,272. Do you consider that that arises from the fact that it is considered a disreputable thing in itself, or because it is a practice that is indulged in by disreputable people?—The people who smoke are generally the idlers who get money to spend occasionally, and spend it all at once.

The witness withdrew.

The Rev. D. O. Fox, M.A., called in and examined.

26,284. (Chairman.) How long have you been in India?—Twenty-one years.

26,285. In what capacity?—Pastor of the Native Mission of the Methodist Church in Poona.

26,286. You have come before the Commission, I understand, with the view of making a statement of your experience with reference to the consumption of opium?—Yes; I have been in India over 21 years. I have been pastor of the Native Mission of the Methodist Episcopal Church in Poona for several years. My attention has been called to the use of opium among the people for some time past. For a year and a half I have looked up the matter carefully in Poona. A part of my work is in a locality called Bhangihatte, among a community of sweepers. There are many cases among the men and some among the women and many among the children who use it. I have also visited the opium shops and smoking dens in the city of Poona many times. I find the men with very few exceptions began the use of opium for the purposes of lust. I talked with a large number at different times and in different places and they give this as the reason for beginning its use. The common cause among women is that of disease, especially diarrhoea and

26,273. I believe there are smoking dens at Poona? Are you responsible now for carrying out the order of the Government of India for the closing of shops in which opium is consumed on the premises where it is sold?—Yes; as head of the executive police, I am responsible.

26,274. Have you done everything in your power since that order was made to see that it has been effectively carried out?—Everything has been done to carry it out loyally.

26,275. Have you found any difficulty owing to these licensed shops being turned into unlicensed clubs?—I personally have not found any difficulty; but I have no doubt that a number of clubs have been formed since the shops have been shut up.

26,276. Have you ever tried to bring any of these clubs to a test case, as to whether they were illegal or not?—I have not.

26,277. Mr. Mackenzie just now put in some petition from Poona; had you anything to do with that?—It came to me from Government. I saw the petition about 12 or 18 months ago.

26,278. Were you responsible for making investigations with regard to the genuineness of the signatures?—I sent it to the city magistrate, and he investigated it.

26,279. (Mr. Pease.) You recognise, I suppose, that the purpose of licensing is not to raise revenue from the taxation of a luxury but for the purpose of repressing an indulgence which is injurious?—I am prepared to admit that.

26,280. And, therefore, if the present system of licensing alcoholic liquors is not effective in preventing a consumption which is injurious it so far falls short of the intention of the system?—I should like to know how it is assumed that consumption is injurious if consumption is increasing. It does not follow that the same number of people drink more liquor; it may mean that a larger number of people drink a moderate amount of liquor.

26,281. I only assume it from your own words; you say, "I have known tracts of country and classes of people where and among whom it was notorious that country liquor, distilled or fermented, was consumed to excess"?—Yes, I can mention those districts.

26,282. Therefore it is possible that the restrictive laws with regard to alcohol are insufficient, and might be improved?—I am referring in what I said, principally, to the district of Surat, in which I served many years ago. At that time there were several tracts of country in that district where the original settlers used to drink to excess every night. Our rules, then, for obtaining liquor were such that it was very easy to get it, and everybody used to be drunk every night. Now things are changed in a very marked degree. I also know, from my own personal experience, having been in Surat since the days of which I speak here.

26,283. Do you think that result has arisen from restrictive legislation?—Most certainly.

The witness withdrew.

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broken off the habit though with few exceptions they all express the desire to be saved from it. The smoking dens in Poona city which were closed by Act of Government on the 31st of July 1893 are still in operation. They claim now to be conducted on the principle of clubs. In January 1894 in one room, 8 feet wide by 10 long, I found 16 men smoking opium. I visited the dens before the Act went into operation, and I have visited them since. The same places are used for the same purpose. In one room at 8 o'clock at night I found a native policeman. He said he had stepped in to have a chat. That the known relation of Government to the opium traffic is an encouragement to the people to use it there can be no doubt. The feeling among the people is that Government not only approves its use but desire them to use it. But the more intelligent know the Government is only seeking a revenue, and they speak in strong terms of contempt of its relation to the business. From careful inquiry I do not think there is the least reason to apprehend a rebellion by the opium users. The disaffected and evil-minded class of the people could be incited to rebel on this question as they can be on any other similar question. But that the opium eaters and smokers will rebel there is not the least fear.

26,287. (Sir James Lyall.) Is it not curious that the opium smokers and eaters you speak to tell you frankly that, they began the habit for lust, and that they are immoral men. People do not generally run themselves down in that way?—I do not say they do that.

26,288. You say that "in conversation with the men" they admit they are immoral; and you say in another place, "I spoke to the men, and they gave as a reason for" beginning its use that they took it for lust"; I say is it not curious that people you speak to all seem to tell you with such extraordinary frankness that they are immoral people?—They admitted it on being questioned.

26,289. But is it not very curious? It is not easy to get anything out of a native?—I would not think it curious, if it was a matter of fact in their experience, if they told the truth.

26,290. You think in this country—or in any country—people always tell the truth when it is very much to their discredit?—Regarding this question, I think they told the truth. I may say I have not only their own testimony, but that of those I am acquainted with who live in the locality. The neighbours confirm their statements that they use it for that purpose.

26,291. I say it is curious that they should make such a statement about themselves; you say, "I found the men, with very few exceptions, began the use of opium for" purposes of lust. I talked with a large number at "different times and different places, and they give this" as the reason for beginning its use"; that is a direct statement that they told you so. Then you say, "so far" as I know the men are without exception immoral. In "conversation with the men they admit this." You have distinctly stated twice that the people you spoke to all made these admissions. I say it is a very curious fact?—Yes; my explanation is that I asked them about it. I do not claim that they came to me and told me without being questioned on the subject. I questioned them and they admitted that was the reason that led them to begin the use of it.

26,292. You say that you are confident these men told you the truth, and yet you say, they are habitual liars?—I judge they have told me the truth, because their statements were confirmed by their neighbours, who knew them.

26,293. In this particular thing you think they told you the truth; in other things they are habitual liars?—I believe they told me the truth in this. I have evidence to prove what they said was correct by their general life.

26,294. Take a class of men who are habitual liars; what interest have they in telling the truth in a matter which is to their discredit?—They are more likely to be telling the truth if it is to their discredit.

26,295. Why?—If they tell me that which is to their discredit frankly, and that statement is confirmed by the neighbours, it goes to show that what they say is correct.

26,296. That is not an answer to my question. My question is, if you have a class of men who are habitual liars, why should these habitual liars tell the truth in a matter which is greatly to their discredit?—I do not think it is necessary for me to explain that. My answer is, that I believe they told me the truth regarding the question of their beginning the use of it, because they admitted it themselves, and the neighbours confirmed their statement.

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26,297. You cannot explain why they should tell the truth on this occasion when they are habitual liars on other occasions?—Is it necessary for me to go into a dissertation on human nature just now?

26,298. We will take it that you cannot explain it.

26,299. (Sir William Roberts.) You say that the men with very few exceptions began the use of opium for the purposes of lust; I presume you would regard the using of a remedy for the sake of lust an immoral thing?—Yes.

26,300. Do not you think that even amongst the people of India that would be also regarded as an immoral act?—Yes, largely.

26,301. I would infer, therefore, that those who take opium for the sake of lust they must have been immoral before they commenced the habit of using opium?—The purposes of lust have a special significance here in the use of opium. It enables them better to enjoy the lust as a doctor would tell you.

26,302. According to your statement they must have been degraded and immoral characters before they would resort to the habit of using opium for such a purpose?—They began the use of opium for the purpose of enhancing their ability to enjoy their lust.

26,303. They were immoral characters. It was not opium that made them immoral; they were debased before. Had you any experience among respectable classes?—Not much. I know of some Brahmins who use opium.

26,304. Did you find that they were debased or demoralised or injured physically?—I know of one or two exceptions; but most of them admitted that they used it for the purpose of lust, of increasing their power to enjoy lust.

26,305. I may take it that your experience of what we call moderate opium consumers amongst the decent respectable classes is very limited amongst the non-criminal classes?—The class I speak of are non-criminal. They belong to a decent caste of their own.

26,306. I mean people who are called respectable citizens by their fellow citizens; have you had much experience amongst opium eaters of that class?—I do not mean to convey the impression that because they are sweepers they are disreputable persons. They are of low caste, but they are respectable people. They are not what we would term a degraded caste.

26,307. Have you studied the use of opium in moderate quantities?—Yes. For a year and a half I have given careful attention to it.

26,308. That is not a very long time; you have been in India 21 years?—My former experience in India was amongst Europeans entirely, and of late years I have been among the natives.

26,309. So that your experience has been very short with regard to the opium habit?—A year and a half.

26,310. Your attitude with regard to alcohol, like that of other members of the Methodist Episcopal Church, is antagonistic, is it not?—Yes.

26,311. So that you would wish to have both opium and alcohol prohibited by law?—Yes.

26,312. (Mr. Mowbray.) How long have you actually been in Poona?—Except for three years I have been in and out for 21 years. I was there four consecutive years. Then I went away for three years, and returned again, and was there as general supervisor for five years. I then went home for two years; but since 1887 I have been stationed there; so that except about three years in Karachi and two years at home I have been there all the time.

26,313. What has been the change in your position there that led you for the bulk of the time to mix with Europeans and only for the last year and a half to mix with natives?—Our church began here in Western India among Europeans. I came out in 1872 and was made pastor of the English church at Poona, and my time was taken up with that. Subsequently I went to Karachi, and three years afterwards I was made presiding elder of the English work of our church in the Bombay and Madras Presidencies. In 1887 I was made pastor of the English church in Poona. Our native work was just beginning in 1887. In 1890 I was made pastor of the native work entirely.

26,314. The thing is divided; do you mean that somebody else takes the English side and you take the native side?—We have now an English pastor in Poona who has charge of the English church, and I have charge of the native church.

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26,315. That is since 1890?—Yes.

26,316. In your evidence you almost invariably speak of the use of opium; do you wish to draw any distinction between smoking and eating?—No; I use the word as including both smoking and eating.

26,317. And the remarks which you make on the one are applicable to the other?—I think that, so far as my observations go, smoking is more deleterious than eating.

26,318. But when you use the word “use” here, you have deliberately intended to include eating as well as smoking?—Yes.

26,319. (Mr. Haridas Veharidas.) These Bhangis are the lowest class, are they not?—Yes.

26,320. A low caste people would not possess such morals as you expect to find in the higher castes; you say the Bhangis are habitual liars; opium would not make them worse, would it?—I compare opium users with those who do not use opium, and the latter are more reliable.

26,321. You find the non-opium users are not such liars as the opium users?—Yes, and they are more accessible religiously too.

26,322. Do they use alcohol freely?—These sweepers use alcohol.

26,323. Are they violent when they drink alcohol?—Yes.

26,324. They are not violent when they eat opium?—No, they are not.

26,325. Then so far opium is better than alcohol?—No, I do not think so, because if opium had the same effect on them that alcohol has it would make them violent. It has a contrary effect, it quiets them.

26,326. It makes them liars, but not violent or senseless?—It makes them senseless when they eat much.

26,327. Alcohol drinkers are mischievous to others, while opium eaters only injure themselves; do you make that distinction?—Yes.

26,328. (Mr. Fanshawe.) I understand that you have not had any experience of the people in the district, and that your experience of native life is mainly confined to the Bhangis, people low down in the social scale?—Among some of the Brahmins too, but my work is confined to the lower caste.

26,329. You have nowhere apparently distinguished between the use in moderation and the use in excess; do you wish it to be understood that all people who take opium, whether in moderation or not, are, without exception, habitual liars and immoral?—You notice I say that the evil effects are much more apparent in those who have used it for a long time and have used it in large quantities.

26,330. You would not extend that general condemnation to persons who take opium in moderation?—Not so much; it would be measured by the time they had been using it and the quantities they used.

26,331. In describing the effects on the user, are you speaking of persons who take opium in excess or moderation?—Of those habituated to it.

26,332. In excess or in moderation?—If he is a moderate user the effects will not be so great as in the case of a person who is an immoderate user; but the moderate user must have his daily quantity or else he is useless.

26,333. But the physical effects that you describe would not be the physical effects that would follow the moderate use of opium?—Not so marked, but there are evil physical effects even in the case of the moderate user if he does not get his quantity of opium.

26,334. You are aware, of course, that the consumption of opium, on the whole, is small in the city of Poona?—Yes.

26,335. What do you mean us to understand when you say that “the same places are used for smoking opium”? do you mean to say that they are used with the sanction and by the arrangement of the licensed vendors, or that smoking is now carried on in the present licensed shops?—No, I refer here to the smoking of opium in unlicensed shops.

26,336. You say, “I visited the dens before the Act went into operation and I have visited them since. The same places are used for the same purpose.” Do you mean to say that the smoking is going on in the licensed shops?—I do not think they are licensed shops.

26,337. The shops are no longer in the same place?—They are in the same room, but I am sure they are not licensed by Government.

26,338. The place where smoking is carried on is not the licensed shop of Government?—It is in the same room that was used when the place was licensed; but now though the license is revoked the place is used for the same purpose still.

26,339. Have you seen any sales taking place yourself there?—Not personally; but it has been brought to my notice. One of my preachers went, under my directions, to see if they would sell opium in the place. I may say I went myself to investigate this matter. I tried the men, but they knew the law and were so shy that they would not tell me. I was satisfied that the fellow who owned the room sold the opium to these men, and that they used it there. I therefore sent my preacher. I said to him, “You go; they will not suspect you. Find a man you know who smokes, give him the money, and go with him and see that he buys the opium and smokes it there.” In two different shops the man my preacher took went in and bought opium and smoked it there. In the second shop the owner of the shop, suspecting what he was there for, gave the money back and drove the man out of the shop.

26,340. You obtained certain evidence of an illegal sale; did you bring that to the notice of the City Magistrate or the Magistrate of the district?—I only secured it last week.

26,341. You have not thought it necessary to take any steps to bring it to the notice of the authorities?—No. I would if the officers wished to investigate it.

26,342. (Sir James Lyall.) Does your church place its converts under discipline in the matter of the use of opium?—Yes.

26,343. Is it found difficult to keep up that discipline?—No, not in our church.

26,344. (Mr. Mowbray.) When you found the opium sold and smoked on the premises you say you did not inform the authorities?—It did not occur to me that I had better at once inform the Government.

26,345. How are the Government to interfere with illegal sales if well-disposed citizens who have evidence on the subject do not come forward to tell them?—I would be willing to do that to help suppress it. I am prepared to help suppress it in every way.

26,346. In your evidence you say that you found in one room at 8 o'clock at night a native policeman. I do not exactly know what you mean by stating that?—I think he ought not to have been there.

26,347. Then if you thought that the policeman ought not to be there, and if well-disposed citizens like yourself and your preacher when they are there do not report breaches of the law, how are the Government ever to discover a breach of the law?—I will report it to Government if they wish it.

26,348. (Chairman.) Do you place the members of your church under discipline in regard to alcohol?—Yes.

26,349. They are under discipline both with regard to opium and alcohol?—Yes, and ganja.

26,350. Which of the two restrictions do you find it most difficult to enforce?—We have never had any case among the Christians either of opium or of alcohol, but we have of ganja.

26,351. You have had experience of over 21 years of spiritual work in India, and you have told us that during the last year and a half your attention has been given during the earlier years of opium, but not before that. Now not your attention called to the evils arising from the abuse of alcohol?—Yes.

26,352. You had become sensible of the evils which arise from the excessive use of alcohol in the earlier stage of your experience; may we draw the conclusion from that circumstance that of the two alcohol is the greater evil?—I have to tell you that my attention was called to the evils of alcohol before I left America, and it was no new subject to me when I came to India. I had to deal with Europeans here, and I never found any case of habitual opium consumption amongst them. I had heard of habitual Ayahs giving it to children, and all mothers being on their guard in regard thereto. So far as alcohol is concerned, I have had frequent occasion to deal with persons who have been ruined by it.

26,353. Does it not appear to you evident that you have been asking us to take up two positions which are inconsistent and contradictory; you have asked us to believe that the consumers of opium are habitual liars, and at the same time you have asked us to attach value to their confession to you in answer to your questions to the effect that they took opium for the purposes of lust. Now, if we

are to attach value to the confession must not we give up the assumption which you ask us to make that those who made that confession are habitual liars. If, on the other hand, we are to believe that those who made this confession are habitual liars, is it not evident that we cannot attach value to the confession?—You can attach value to the confession if it is confirmed.

26,354. But confining ourselves to the testimony of the men; if we are to believe, with you, that the consumers of opium are habitual liars, can you seriously ask us to attach much value to the confession made by these men?—I mean, apart from the testimony of the neighbours?—I say that their admission is reliable, because their admission is confirmed by the testimony of those who know them. That goes to show that what they said to me regarding their use of it is correct.

The witness withdrew.

Dr. THOMAS BLANEY called in and examined.

26,360. (Chairman.) You are, I believe, a private practitioner in Bombay?—Yes.

26,361. And President of the Municipal Corporation?—Yes.

26,362. (Sir William Roberts.) Where have you acquired your knowledge in reference to the opium habit?—In the city of Bombay only. I have practised medicine here for 46 years, with the exception of a month at the Hills and a summer trip to England.

26,363. What is your opinion as to the extent in which opium is used in Bombay?—I do not think it is very extensively used. My practice has been as extensive as that of any medical man in Bombay, and it continues to be so. I practise among all classes of the community.

26,364. You cannot give us any estimate of the extent of the practice of opium eating?—No, I cannot do that.

26,365. Have you had an opportunity of seeing the effect of the habitual use of opium amongst the natives of Bombay?—Yes.

26,366. Will you tell us the result of your experience?—The result of my experience is that it is always used in what medical men call moderation, that is to say, appropriate doses. These doses may sometimes be increased from usage; but my own experience is that there has been no large increase. All the hundreds and hundreds of natives I have seen taking their doses in Bombay have taken doses of about 2, 3, or 4 grains.

26,367. You recognise that some individuals seem to be able to tolerate much larger doses than others?—Yes, that is a fact.

26,368. For what purposes have you observed opium to be used?—Generally, I think, they begin to take it for aches and pains. The natives of Bombay are so liable to run to something to relieve their aches and pains, especially stomach and bowel troubles, that they even consume Eau de Cologne very largely—they say for alleviating wind. In the same way, if any little ache or pain begins they resort at once to this household drug, opium; and I believe that is how the habit commences.

26,369. Have you observed the practice of giving opium to infants?—Yes. I may say I have been Coroner of Bombay for 17 years. I only gave it up last year because I found the work took up too much of my time. In that 17 years, of course, I have had great experience of the effects of opium on infant life. In the last 22 years there have been 463 inquests of suicide by opium.

26,370. That is among adults?—Yes, of course. The children's deaths were accidental. There have been 44 inquests held when the verdict returned was “accidental death.” Many of them were infants. As regards infants' deaths, it happens in this way: the infant has been used to its dose of opium, which is generally kept in a small tin box, on the floor or within reach of the infant. The infant, perhaps 2 years old or so, gets hold of it and takes a quantity. The friends come in and find it in a state of narcotism, and the child is taken to the hospital.

26,371. How many accidental deaths?—44 in 22 years, two a year.

26,372. Are those amongst infants?—Not always. The minority are infants. I have distinct recollection of five or six infants that have been accidentally poisoned.

26,373. Have you known injurious results from the practice of giving balagoli pills to infants?—I have very great experience of their use amongst infants in Bombay. I

26,355. Is it really worth while to rely upon any statement made by a man that you describe to us as an habitual liar?—It is worth while if it is confirmed by good evidence. If I had not been told, except by themselves, that they used it for such purposes, I admit it would be unreliable; but their testimony has been confirmed by their neighbours.

26,356. On such a matter as that do you think the testimony of the neighbours goes for very much?—Yes.

26,357. You think that on such a matter as we are discussing the testimony of the neighbours or anybody is really of much account?—Yes.

26,358. You do?—Yes, as confirmatory.

26,359. I am very much surprised that you should think so.

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think I am medical man to all the balagoli manufacturers of Bombay. I know that opium is used very largely indeed with infants of the lower classes. I estimate the labouring classes to amount here to 200,000 persons, including men and women. They use balagoli for their children, but not always so, as crude opium is cheaper. In one form or another the poor labouring classes give their infants opium for the first two years or so of their life.

26,374. With what effect?—I have never seen any bad effects.

26,375. Do you think that the infants of the natives are more tolerant of opium than the children of Europeans?—I am quite certain of it, and adults also. Native adults and children can certainly tolerate larger doses of opium than Europeans.

26,376. I presume you have also had brought to your notice cases of the use of opium habitually by adults and elderly people?—Yes, I may say thousands.

26,377. What has been your conclusion as to the consequences upon their physical health and upon their moral health?—Absolutely none whatever; and I think I can quite understand the stimulant action of an ordinary dose of opium. I myself start work early in the morning, visiting my patients. I get home to breakfast between one and three o'clock. I am 71 years of age; and I have found that for the last one or two years muscular and nervous energy shows decided failure about this time. After my breakfast I take what would be called a strong cup of tea, because, finding a great desire to have a little nap I have had to resist it, as I want my afternoon to myself to do my work in connexion with the school board, technical institute, and various committees. The cup of tea revives me, and I do some of the hardest work in the afternoon after that cup of tea. I believe the opium eater feels in the same way after taking his doses in moderation.

26,378. But occasionally you have observed opium eaters go to excess?—Yes, very few. So few that I think I could count them on my fingers.

26,379. Sometimes occasional excess, and sometimes habitual excess?—I have no knowledge of a single pure abuser of opium habitually. I have seen a man taking a large dose of opium, and he has explained the reason why, and stopped it again, and gone back to his usual dose; but of the opium debauchee I have no experience whatever.

26,380. Have you had personal experience of the lower classes?—Very largely.

26,381. And even amongst them have you not met or seen cases of habitual excessive use of opium?—I have not.

26,382. Have you ever been connected with any jails?—Having been sheriff for two years I had the charge of the civil jail, and was responsible for this jail. When the Government conducted inspections of the jails through certain justices I was always selected by my brother justices to draw up the reports. I have had experience of jails in that way.

26,383. You have heard of such things as excessive opium eaters becoming thin and emaciated?—I have read of it in newspapers; but I have not seen it.

26,384. Is it difficult for the habitual consumer of opium to give up the habit?—I know of many cases where it has been given up on my recommendation.

26,385. And so far as you know, has the habitual use of opium had any effect on the moral status of the individual?—None whatever.

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26,386. Have you any further observations to make?—I wish to say that as coroner of Bombay I have never held an inquest on a destitute opium-eater whose body was found lying in the open, or on the maidan. I have held a great many inquests on poor people who have died on the roadside, and these cases have always involved a very full coroner's inquiry; but in no instances have I known an opium eater becoming emaciated or dying on the streets. If it was a common thing one case would have surely come under my official notice in 17 years; but there has been no such inquest held. I should like to say that I am very strongly of opinion that the abolition of opium in India would be a very great deprivation, and be very greatly destructive to life. That is my honest and firm opinion. There is nothing in the world that can accurately replace opium.

26,387. As a household remedy?—For the purposes which it serves in the nervous system.

26,388. Have you formed any opinion as to the usefulness of opium in the morbid conditions produced by malaria?—Yes. When Warburgh was alive he prepared a tincture which went by the name of "Warburgh's Drops." He kept its nature secret. The East India Company was then the Government of India, and they bought the remedy from Warburgh. It was brought to India largely, and I was one who used a lot of it. We used it with the best effects. The worst Gujarat and Sind fever cases that came to Bombay were treated with it; and one or two bottles of Warburgh's Drops brought them round. We all wanted to know for many years the secret of its preparation. It was said there was only five grains of quinine in each bottle, and that it contained opium. I do not think anything was proved on analysis. So far as I know it contained no opium.

26,389. I did not know Warburgh's Drops contained opium; do you state that, as dispensed here, it contained opium?—No; we thought so. There was no chemical analyst in Bombay in those days.

26,390. It only contained quinine. I do not see what bearing that had on the opium question?—I and others have added a little opium to a preparatory dose of quinine when the cold attack was expected, and it had a very good effect.

26,391. (Mr. Pease.) Is it a common practice for healthy, native young men here to take opium?—No; it is not a common practice, certainly.

26,392. Is it the practice of some of them who are in health to take opium?—Yes, I think so.

The witness withdrew.

KHAN BAHADUR KAZI SHAHABUDIN, C.I.E., called in and examined.

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Shahabudin,
C.I.E.

26,405. (Chairman.) I think you are late Dewan of Cutch and Baroda, Fellow of the University of Bombay, formerly a mamladar and district deputy collector in Gujarat, and now residing in Poona?—Yes.

26,406. What is your experience with regard to the consumption of opium by the different races of people in the districts with which you are acquainted?—I am personally acquainted with the Native State of Cutch, the province of Gujarat, including the Baroda State, and with that portion of Kathiawar which forms the Amreli division of the Baroda State. Much opium is consumed in these provinces, particularly in Cutch, Kathiawar, and the northern districts of Gujarat. The use of opium is not confined to any one class of the people. All classes use it, the Rajputs and Charans being larger consumers than others. Opium is taken in its crude state or dissolved in water. I have not heard of opium smoking in these provinces. The bulk of opium eaters take it moderately.

26,407. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The effect of opium on the moral and physical condition of those who take it in moderation is beneficial. Opium checks propensities to violence and crime. One does not witness exhibitions of brutality and self-degradation or domestic misery resulting from the use of the drug. Opium does not cause nerve or brain affections. Opium eaters are steady and devoted to their pursuits. The above is true of a moderate use of the drug. Excessive indulgence leads to the enfeeblement of the body and mind. It makes a man dull, lazy, and impotent. A man who takes opium habitually cannot easily leave off the habit, or do his daily work well without taking his dose at the appointed hour.

26,393. Do you think that that is a good or bad habit?—Just as good as taking tea, or just as bad as taking tea, whichever way you like to express it.

26,394. (Mr. Mowbray.) As President of the Municipal Corporation you are elected by the Corporation itself?—Yes.

26,395. I should like to know from you whether you have any regulations in the city of Bombay dealing with the sale of poisons?—Yes.

26,396. Is that under the General Municipal Act?—No. It is under the Poison's Act, an Act by itself. It is regulated by the police, and not by the municipality. There is nothing in that Act about the sale of poisons.

26,397. It is an Act applying to the whole of Bombay Presidency or to the city itself?—I believe to the Presidency, but I will not be sure.

26,398. Could you tell me the provisions of it?—Not right off. Opium and arsenic are omitted. According to the returns I appear to have held 128 inquests on deaths from arsenical poisoning in 17 years. Arsenic may be purchased in large quantities; but there is a limit to opium.

26,399. Opium is under special restrictions of its own we know; but I wanted to know what restrictions there were as to the sale of other poisons?—I think there are restrictions on prussic acid, strychnia, and one or two others; but on very few.

26,400. (Mr. Haridas Vekaridas.) There is this difference, is there not, between a young man taking opium and tea, that while he would be able to give up tea he would find a difficulty in giving up opium?—I think he would feel just as uneasy in giving up tea. If you stopped my tea I should feel extremely uneasy.

26,401. That is your own case, I am speaking of other people?—I should feel it a great deprivation. Never having taken opium or alcohol I can say nothing about them, but about tea I can speak decidedly.

26,402. You cannot compare the giving up of the habit of tea and opium because you have no experience of the latter?—No.

26,403. (Mr. Fanshawe.) I rather gather that you have had no experience of opium smoking?—None whatever. I never saw a pipe of opium smoked.

26,404. The use of opium which your practice has brought you into contact with has been a very moderate use of opium. I think you said about four grains was the largest dose you knew of?—Yes.

26,408. What is your opinion as to the disposition of the people of India with regard to the use of opium for non-medical purposes?—The people of the districts I am acquainted with would certainly feel sorely aggrieved, and regard it as an act of oppression if deprived of opium, and except for medical purposes. Many who are not addicted to it use the drug in their own ways as medicine. It is common to administer it, mixed with other drugs, to infants. Rajputs, cultivators, Charans, and certain other guests and friends with opium. On these occasions opium is as indispensable as the marriage feast at weddings.

26,409. Would the people of India be willing to bear, in whole or in part, the cost of prohibitive measures?—Assuming that this part of the question relates to the British districts, I have no doubt but that an impost for so as it would be imposed for a purpose which the people would regard as despotic. And, too, there is at present no room for further taxation. If funds must be raised, they would not feel so much an indirect tax, say a duty on Manchester cloth, as a direct one. The vexation to the prohibitive measures, are also matters worthy of consideration.

26,410. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to the Native States with which you are acquainted?—I am of opinion that the sale of opium, except for medical purposes, should not be prohibited either in British or native territory. As regards the Native States, the Chiefs would, I feel convinced, never consent to such a measure; and if the

British Government insisted on their adopting it, they would regard the act as arbitrary and as a breach of faith. For instance, the British Government have entered into a fresh agreement with the Baroda Government, under which the latter cultivates opium in its own territory, and issues it to its own subjects. It also, when necessary, imports opium from Central India or Bombay free of British duty. The Native States derive revenue from opium under arrangements entered into with the British Government, and I think they would sorely feel the injustice, and regard it as bad faith on the part of that Government if they were deprived of an established right, and the revenue derived from its exercise. This is not all. They would feel their status lowered by such an interference in a matter which pertains entirely to their internal administration. All this would create a great discontent in their minds, and distrust as to their future status. We have to add to this the grievance of their people in order to comprehend the full effect of prohibition.

26,411. Can you suggest any change in the system at present followed for regulating and restricting the opium traffic?—The present system is well calculated to serve its purpose, viz., to raise a revenue and prevent illicit traffic in opium. I am unable to suggest any change.

26,412. (Mr. Pease.) Have you known many instances of cases of excessive indulgence leading to the results you speak of?—I have known a few—not many.

26,413. (Mr. Haridas Vekaridas.) Do you take opium yourself?—No, I do not take it. I have used it rarely on certain occasions; for instance, after a hard day's shooting or a long ride, with great benefit. I have given it to my horses when they were over-worked; it is the best thing to do according to my experience.

26,414. You think it is beneficial to take it occasionally for the purposes you mention?—There are certain occasions when it is beneficial. It is beneficial for colds, coughs, pains in the body, and so on.

26,415. You would not, I hope, consider it a good habit for young men in good health to take it habitually?—No; it is not necessary for men in good health to take opium. Opium satisfies in a very harmless way a kind of hunger and longing. I think it is in our nature to take something different from mere food. We all drink tea or smoke tobacco, or take tobacco in various ways. I have seen people clean their teeth with tobacco, and they could not do otherwise. Then there is alcohol and all sorts of wines, bhang, madak, and chandu, and all these things. There seems to be a universal craving felt for something. Opium satisfies these cravings in a most harmless way.

26,416. If a man is at all inclined to have something exhilarating, you would prefer opium to all the other things?—Yes. I think taken moderately, opium acts as a benefactor to the people, inasmuch as it keeps tens of thousands from the liquor shops.

26,417. I suppose you look upon the liquor shops in the worst possible light?—Yes; I think liquor is a great curse of modern times, to India more especially, as it is invading classes which never touched it before—the higher classes of Mahomedans and Brahmans; and its use is increasing. I would rather have these people take a little opium.

26,418. What do you consider the cause of the increasing tendency to take alcohol?—I attribute it to the religious restrictions which formerly existed having been removed, and to our education having become too secular. I fear that is one cause. People who formerly thought it a degrading habit to take alcohol do not think so now, because the highest men in India take alcohol. I do not think there is the stigma attached to taking alcohol that there was formerly.

26,419. Do you attribute it to English education?—I do not attribute it to English education altogether, but to the sort of education given in our schools and colleges. There is, as it were, too home education such as children receive in Europe. All the education we receive is in schools and colleges, and that education is entirely without moral teaching or religion; it is entirely secular and utilitarian, as it were.

26,420. If any prohibitive measures were adopted, you would like to see alcohol stopped first?—I should like measures adopted to minimise the consumption of alcohol as much as possible. I do not think these evils can be eradicated entirely, but they can be minimised to a great extent.

26,421. (Mr. Fanshawe.) We have had some evidence to the effect that Rajputs and kindred castes are giving up the ceremonial use of opium. What is your experience in Gujarat and Cutch upon that point?—I do not think they

are giving up the use of opium. They use opium on all possible occasions, at funerals, marriages, births; and when friends visit one another they are treated to kasumbha. If an opium eater did not treat his friends to a little kasumbha I suppose it would be thought a slight.

26,422. As far as your experience goes there is not any marked tendency to give up the ceremonial use of opium?—No.

26,423. We have been told in many parts of India that opium is generally taken by elderly men as a restorative; is that within your knowledge in Cutch and Gujarat?—I think so.

26,424. Is opium taken among the better class of Mahomedans?—There is no distinction as to the classes who take and who do not take opium. It is taken in Kathiawar particularly by the Rajputs, who are the rulers of the country, and by the Kathis.

26,425. Do young men take opium at all as a stimulant—in moderation—as we may take tobacco? Is that within your knowledge?—Yes. In Kathiawar and Cutch and North Gujarat I should think fully 20 per cent. of the population take opium. There are a great many young men also who take it. The habit is very common, and they take it in company. When once they begin to take it, as is the case with tobacco and even with tea, they do not give it up afterwards.

26,426. Is the use on the whole a moderate use with young men, or does it tend to become immoderate?—Whether used by young or by the old, the use of opium is, as a rule, moderate. The instances of immoderate use are very few and far between.

26,427. We have been also told that opium is to some extent taken for the purposes of lust; what have you to say about that?—I think it does excite lust when taken moderately, like any other stimulant. When taken immoderately, as I have said, it leads to impotency.

26,428. What I wished to know was more directly whether this was a general or common object with which opium is taken?—No; the habit is contracted in company. A great many people take kasumbha and shake hands and laugh over it. The habit is caught by the young generation and they imitate their elders. It has the effect, as I have said, of exciting lust, but it is not taken in the beginning for that purpose.

26,429. (Mr. Pease.) You have stated that you do not think there has been any giving up of the practice in connexion with social and ceremonial observances; is it not a fact that there has been a very considerable reduction of late years in the quantity consumed on these occasions?—I do not know the statistics; but I must modify my answer to this extent, that owing to the great spread of education among the better classes, those who are educated do not take as much opium now as they used to do formerly. There is a movement in Gujarat to give up the old custom of taking opium at marriages, dowries, and other ceremonies. It costs a great deal to treat opium to some five or ten thousand people.

26,430. When we were at Ahmedabad I got the impression that partly in consequence of an increase of price, and also on account of a change of custom, there was an enormous decrease in the quantity of opium that was provided and consumed on such occasions?—Amongst the educated classes that may be the case, but I do not think that there has been any increase in the price of opium lately. I should like to make one or two other remarks. I have heard a statement about the selling of wives and daughters. It is said that opium eaters, when they have no money to procure the opium, sell their wives and daughters. I may say that I have never heard anything of the kind. I was Magistrate and I was Dewan in two of the most important Native States, and such a thing I have not heard. I know when children are sold, particularly girls, they are sold to prostitutes. The profession of prostitutes is supplemented from time to time by sales of children, but not by opium eaters. The other day I heard a statement made by a witness about a certain class of people selling their children. It is very common among the jungle tribes. Among the people living in Songadh, in the Gaikwar's territory, and the Dang forests I have heard of cases in which a debtor when he is unable to pay off his debt goes and pledges his wife or daughter or son to the creditor. He says, "Keep them, they will serve you for some time." The people do not repudiate their debts. They are very truthful. With the exception of these two cases, children bought by prostitutes and children assigned as pledges for debt by some jungle people, I have never heard of a traffic in children in any other way. I have heard of compensation being paid to Native States. I was

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for a long time connected with the Native States, and I am still connected with Baroda. It is my firm conviction that these Native States would not, first of all, consent to the prohibition of the opium traffic in their States, and if compensation were offered to them they would not think it an adequate return for two things they are now enjoying, the right and long-established privilege of selling opium, and the revenue they derived from it, which, it must be remembered, is progressive. Then there is prestige. They would not like to give up this source of revenue on any account. When they are compelled to do it they would regard it as oppression and a breach of faith. Now that I am on the subject I may mention that I have heard from good people that the opium agitation is in order to increase European liquor in India. Of course I do not say so. When I heard it formerly I thought it came from very ignorant sources, in fact, from the very low classes. A fortnight ago, however, I was dining with some Bombay and Poona merchants, and one of them said the same thing. I poohpooed the suggestion, and I told him that it was not the case. They put me down with a high hand, and they said, "You do not know." I wish to bring these things to the knowledge of the Commission, because these opinions really exist even among the better classes, classes which ought to know better. There is not the least doubt in my mind that the suppression of the opium traffic would increase the consumption of liquor; and whether that result would be very desirable, it is for the Commission to consider. At the same dinner table there was this talk: "Why do not they suppress the liquor traffic, which is doing so much injury?" One gentleman instituted a very striking analogy as it appeared to me, and I put it before the Commission. He said, "The British Government derives a very large revenue from liquor, and so does the Government of India derive a very large revenue from opium. There is no prohibition against the taking of liquor in England. There are not the strict rules and regulations which hamper the sale and consumption of opium in India; liquor which is manufactured in England pays duty to Government, is exported to Africa and to all the countries in Asia; but opium, which is

The witness withdrew.

The Rev. A. W. PRAUTCH called in and examined.

26,434. (Chairman.) I believe you have lived in India for 9½ years?—Yes, during four of which I was actively engaged as a *colporteur* of Scriptures and tracts among the natives, thus coming into close contact with all classes.

26,435. What knowledge have you of the vernacular languages?—I speak the Marathi and Hindustani languages, and I understand colloquial Gujarati.

26,436. Will you tell us your experience with regard to the opium question?—Eight years ago I first visited an opium shop, since then I have visited opium smoking shops and also shops where crude opium is sold by weight in Bombay, Poona, Surat, Sholapur, Akola, Thana, Kurla, Bhiwandi, Igatpuri, and Lucknow. I made it a point always to converse with the opium users (smokers and eaters) and find out all I could regarding the physical and moral effects and their views and opinions on the habit. Since 1890 I have visited and taken strangers to the opium smoking shops more than 100 times, acting as translator in nearly every case. I base my evidence on the above experience. The opium smokers all admit that the habit is bad and that it ought to be stopped, and that it would be very good if it was stopped. Every smoker considers it disgraceful. One year ago I was invited to visit the opium smoking shops in Bombay by Mr. Madden, who had made an appointment with Mr. Rustonji Pestonji Jehangir, Chief Opium Inspector. We visited four or five shops, found them crowded. Mr. Rustonji undertook to show that the anti-opiumists had over-stated the facts, and I undertook to show that they had understated the evil. Our plan was to enter into conversation with a group of from ten to thirty smokers, then Mr. Rustonji would ask, "How would you like to have the smoking closed, and what would happen?" Usually a chorus of voices would say, "We would die," "Our blood is dried up," "We must have opium," &c. Then I would put the question in another way, stating that as nearly all present have been in jail what did they do then? Did you die? And if there would be a lock on the door to-morrow morning, what would you do? They said, "This is true, in jail we get no opium and live, and if the door was locked we would learn to do without it, and it would be good for us," and then we would hear of their former prosperity and present ruin through opium. In Mr. Rustonji's

"manufactured in India, is exported to only one country, namely, China." He said, "Look at the difference between the results of the consumption of opium and the consumption of liquor." I could not answer him. Those who know what a curse liquor is becoming in India could answer.

26,431. (Chairman.) You have referred to liquor. Looking at this question from the moral standpoint, if there were to be prohibitory legislation with reference to the use of stimulants, you would say that of the two there was more urgency to deal with the alcohol question than with the opium question?—In the first place I do not believe that it is possible to prohibit entirely either the traffic in liquor or the traffic in opium; but if there must be prohibition I would prefer it to be applied to the liquor traffic, much as possible; and it is in the power of the State to do it.

26,432. I take it from what has fallen from you that you do not believe in the practicability of dealing with any evils which arise from the excessive use of stimulants in certain cases by a sweeping measure of prohibition?—No, I do not.

26,433. Would you say that we must look to the moral and social influences and education to bring about the reform that is desired so far as it is necessary?—The consumption of liquor, and even its excessive use, can be minimised by certain measures by the Government. I can give an instance. I can mention cities in which there were only two shops; now there are 30 or 40 or 50. If there were only two shops people would not have the temptation when they had three or four pice in their pockets to have a glass. A man would not care to walk two or three miles home to his wife. Now the shops are staring him in the face and inviting him with all sorts of coloured bottles to come in and drink, and he sees a lot of his companions who make themselves merry. I should like to see the consumption of liquor minimised in preference to the prohibition of opium.

presence I asked regarding the statement I had always heard that many began the use of opium to stimulate sexual vice. This was generally admitted with the qualification that after a year or two the user becomes "useless" or "dried up." The conversations varied, but in every instance the smokers condemned the habit, pronounced it bad, and expressed sorrow that they were smokers. Mr. Rustonji admitted that the smokers held that position toward smoking, and stated so clearly before Mr. Madden, Mr. King, and myself. He stated that he was publishing what he heard that night (but he did not); he said he was personally paying for the printing of the book and doing it in the interests of philanthropy, that he had only returned from England a few weeks before, and he that night told me he was going home to England again shortly. He went and published the book. It would be easy to put over against these 80 robust opium smokers, twice 80 book simply shows the human material that is destroyed by the opium habit. Many opium smokers told me that they learned to smoke opium in the houses of prostitutes; a large number stated in a shameless way that they began to use opium "to increase their sexual endurance." And all but a small proportion when questioned admitted that their reason for beginning the use of opium was to stimulate their vile passions. The exceptions stated that companions and friends first taught them, and not more than fifty of the thousands spoken to said they began in order to deaden the pain of some ailment, usually chest complaints. I have met well-dressed smokers and those who had scarcely a rag on to cover their nakedness. I met those who were bright and intelligent in conversation, and those so dull that they would only mumble a few disconnected words. I have met those who were robust and connected wrecks, and those of all grades between these extremes. In speaking with a well-dressed smoker who was physically in a good condition, I found that he was a beginner, or that he was well-to-do and had nourishing food, and that the "human skeleton" smoker seldom left the opium pipe, or was a beggar whose food was scanty and uncertain. The statements of the well-dressed and the beggar were alike emphatic against the use of opium. Nearly every opium smoker declared his desire to stop the

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habit, and with his next breath declared it was impossible as long as opium was obtainable, that the habit had a hold upon his life. The period when the use of opium was a pleasure was variously stated to me at from six months to two years; after that the dose in eating or the frequency of smoking had to be increased to get the same effect, and then their physical craving drove them to get their relentless appetite quieted. My attention has also been called to another condition into which the opium slave sinks, when all pleasurable sensations cease and the effort of the opium slave is to get rid of a pain caused by not having opium. I know of one woman who threw herself from her bed in the Cama Hospital in the last agony I described. I also know of a little girl nine years old who has reached this last stage where she becomes uncontrollable, and shrieks like mad when she does not get her supply of opium. My firm conviction is that there is not another such a seductive delusion of the devil to debase humanity as the opium habit. Several times as I sat down in opium dens old smokers have laid their hands gently on my shoulder or arm and begged me not to begin to smoke opium, but to look at their condition, and perhaps he would call on several to confirm his statement that opium was ruinous, and they would give me their history or point to some dirty wretch and tell how wealthy he once was. But on assuring them I had no intention to smoke, but that my desire was to stop the opium right from the growth, and that I came for information, I was blessed by these poor degraded opium smokers. One man said, "The stopping of opium may kill me, but look at the benefit to those who will not learn. This is a good work." During these several hundred visits to opium shops never once was I insulted, or rudely spoken to, or treated with contempt, or treated with indifference, but always as a friend. Every smoker approved of stopping opium. Their usual statement was, "It will be well for us if opium is stopped, but as long as we can get it we must have it," and often, "How will Government give up the revenue?" When the order was issued to close the opium smoking shops July 31st, 1893, I was thanked by over 40 opium smokers. Several times when I drove in hired carriages in Bombay the drivers turned to me and said, "That was a good work to stop the chandul shops." But after a few weeks, as I went about my mission work, persons would stop me and tell me new smoking shops are again opened, and volunteered to show them to me, and in every case the opium department was mentioned as knowing about it. I have had more than 20 persons inform me of this. At intervals I visited these illicit opium smoking shops, open contrary to Government order, but with the knowledge of the opium department. In order to disguise the crime the natives were taught to call them "ke-lubs" (clubs), but in every case I found that there was no membership fee, no charge toward the room rent, or smoking lamps, or matting, &c., that the pipes were all owned by the "manager of the club," i.e., owner, of the shop; that any opium smoker could go into any one of these "clubs," pay for as much opium as he wanted and smoke it there; that the owner of the shop (or manager of the club) made two annas profit on every tola of prepared opium he sold, and this was his reason for selling. The number of these new kind of smoking shops was variously stated at from 30 to 60 in Bombay. The most open and defiant illustration of the conducting of these unlicensed, illegal smoking shops occurred between December 23rd, 1893, and January 2nd, 1894, at the Mahomedan fair at Mahim, within the municipal limits of Bombay, when three opium smoking shops and one kasumbha (opium drinking) shop were kept open for the public with opium department police stationed near them keeping the ordinary police from interfering and stopping these illegal shops. I submit the statement which I am about to read, and I quote from an article of my own in the *Bombay Guardian* of January 9th:—"Continued investigations into the systematic deception practised by certain officials in the Bombay Government Opium Department compel us to state the following facts so as to make apparent the hollowness of any so-called reform which comes short of absolute prohibition of the growth and manufacture of opium except for medicinal purposes. On the 31st July 1893, as before stated, an order was issued to close all existing opium smoking dens in Bombay, but in the preceding article we have shown that a number of illegal smoking shops were thereafter conducted with the connivance of the opium department (in place of the smaller number of licensed places which the authorities professed to have closed). The general public will be surprised to hear that the way in which the Bombay Opium Department carries out the Government order to close licensed opium dens is by actually conniving at a larger number of unlicensed

ones. We learn on the evidence of several witnesses that Damaji Laxmanchand, a vendor licensed to sell opium for consumption off the premises, illegally sent opium to Mahim (an out-lying portion of Bombay) for the manufacture of chandul, and sold it through his own servants in smoking dens opened for that purpose during the Mahomedan fair held there between December 23rd, 1893, and January 2nd, 1894. We charge Rustonji Pestonji Jehangir, chief opium inspector of Bombay, with personally taking a staff of opium department police to Mahim on the above stated occasion to supervise the illegal smoking shops either under the direction of the collector of customs or contrary to his order. We further affirm that the opium department police were stationed at the three opium smoking shops and one opium drinking (kasumbha) shop conducted at Mahim on the occasion of the above-named fair, and kept the ordinary police from interfering with these illegal departmental opium smoking shops. We affirm that the following illegal shops were conducted with the full knowledge and consent of Rustonji Pestonji Jehangir, chief opium inspector: (a) one madak shop in Kasilharri, Mahim, was kept open for eight days by one Aga Mahomed and a woman named Saddi; (b) a chandul shop was kept open for five days on Mahim Bazar Road by one Karim Jetli and Khuda Bux; (c) another chandul shop was kept open for ten days by one Rahimtulla in Mahim also; (d) a kasumbha (opium drinking place) was kept open for seven days by Haji Ahmed, near Kasilharri, Mahim. We, therefore, as a matter of common justice, demand that Rustonji Pestonji Jehangir be called to account for the above-named fraudulent and illegal proceedings, and, with his official accomplices, in whatever position, receive adequate punishment. We also call for the adequate punishment of Damaji Laxmanchand, the opium license holder for Bombay. We respectfully invite Lord Harris, Governor of Bombay, to institute a thorough and impartial investigation, conducted by others than officials, into the above stated charges, in order to further bring to light the existing fraud and want of integrity on the part of the opium department and to punish the criminals. This investigation should embrace Rustonji Pestonji Jehangir's two recent visits to England; the origin, publication, and statements of his recent book purporting to give the history of Bombay opium smokers; and also his visits to Bombay medical men who signed the Medical Anti-Opium Petition to Parliament, and which visits were followed by the alleged repudiation of a number of the signatures."

26,437. Have you anything to say with regard to giving opium to children?—It is my experience that the giving of small quantities of opium to quiet children—regularly dosing them—is all but universal in India. It has the sanction of Government in that balagolis (children's pills) are advertised to be sold only by licensed opium vendors, by order of Government. This unnatural stupor in which a child is kept can only be hurtful to its physical or mental development, and there is no doubt in my mind but that many vicious traits in older persons are directly due to opium dosing in childhood. A case of blindness in a child came to my notice in February 1893. I wrote about it at the time in the *Banner of Asia* for March, as follows: "My attention has been called in a very painful manner to the subject of blindness caused by opium. My native preacher at Thana has a child (a boy) 18 months of age. Six weeks ago the boy was attacked by diarrhoea and was taken to Dr. Lazarus, of the Scotch Free Church Dispensary, Thana. Dr. Lazarus wrote a note to me saying that the child had been dosed with opium and could not be cured while this drugging continued. I had an earnest talk with the father and mother who promised to stop giving opium to the child. Shortly after the child's eyes became ulcerated. He was by my directions taken to the eye ward of Sir Jamsitji Jijibhai Hospital, Bombay. The European doctor treated the eyes for a week. Then my native preacher asked me to come personally to see the doctor, to learn if any hope existed for the child's eyesight, for if not he and his wife and boy would return to Thana. I went to the hospital on Friday, February 10th. Dr. Maconachie was in attendance. We took our turn. I asked Dr. Maconachie what hope there was for recovery of the child's sight. He said, 'none whatever. The sight has entirely gone. Suppuration has set in and the eyes will slough off, and only large white spots will remain. The child, if it lives, will never see again. Its eyes have been ruined by opium. It is very common for natives to dose their children with opium, and it often causes just this condition of the eyes. I

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"have hundreds of native children brought to me whose sight is utterly destroyed by opium. Some are even in a stupor when brought here. They are ill-fed and then to quiet them opium is given to them. All I am doing for this child is to reduce the inflammation and to tone up its general health. The sight is entirely gone and the child might as well be taken to Dr. Kirtikar, civil surgeon of Thana, as that will be more convenient." A few days afterwards I went with the child to see Surgeon-Major Kirtikar at the Civil Hospital, Thana. At the first glance he said, "Another case of opium poisoning. Nothing can be done for sight." I then told the foregoing experience at Bombay and that Dr. Maconachie had sent us to get the general health of the child toned up. In answer to a question Dr. Kirtikar said, "I have many cases of children dosed with opium. I register them in my books as chronic cases of opium. They usually begin with chronic diarrhoea, and often they lose their eye-sight by supuration of the cornea. This is very common among the natives," &c., &c. It would be well if the connexion between giving opium to children and blindness were examined more closely and made more widely known, as I gather from the medical authorities above quoted that the practice and the result are very common, adding another to the many and great recognised evils arising from the wicked traffic in opium."

26,433. Have any steps been taken to bring these cases of infractions of the law before the courts?—There was a case reported to be a genuine case, but I have my doubts as to whether the case was real or whether it was "fixed up."

26,439. What association do you work with?—I work with the Methodist Episcopal Mission.

26,440. Did your Mission take any steps to bring these infractions of the law before the courts?—No.

26,441. With reference to your general attitude of mind and experience generally on the subject, I should like to ask you whether in recommending a prohibitory policy by regulations of the Government, that the use should be limited to medical purposes only, you would say that what you desire in the case of opium would be equally desirable in the case of alcohol?—Certainly.

26,442. (Mr. Fanshawe.) I understand that the headquarters of your work are at Thana?—Yes.

26,443. Do you do actual mission work in Bombay itself?—Not now. I was transferred to Thana a few years ago. Up to that time I was stationed in Bombay.

26,444. In your description of your visits to opium-smoking shops, you seem to assume that nearly all the smokers present had been in jail; is it the case that any such large proportion of them can be said to be criminals?—Yes. I made that statement to the smokers in Mr. Rustonji's presence. There was a general admission when I made that charge broadly to them. There was no dissent from it.

26,445. You are aware, I presume, that a careful statistical inquiry was made by Government officials in 1891, and it was reported that two-thirds of the smokers in the smoking shops were regular artisans following their ordinary daily avocation?—I never knew of those statistics.

26,446. In the Blue Book on the Consumption of Opium, 1892, there is this statement by Mr. Campbell, Collector of Customs in Bombay: "It is true the houses are watched by the police, for thieves meet in them and scheme crimes. Still, are all or nearly all the smokers ne'er-do-wells? Not nearly all. So far as I have seen a Bombay opium-smoking house is much like Dr. Morison's description of a Bengal smoking house:—'Almost all the smokers are of the labouring classes, tailors, day labourers, and one or two shopkeepers.' So far as I could judge by questioning the smokers in Bombay smoking houses about two-thirds are regular working craftsmen and labourers. I asked the assistant collector to frame a separate estimate. His estimate was:—'At the fewest 70 per cent. regular craftsmen and labourers; at the most 20 per cent. beggars and 10 per cent. bad characters.' I made a further personal test in three houses taken at random. The result was, in one house of 11 smokers all were craftsmen in regular work; in a second house of 25 smokers all were craftsmen in work; in a third house of 47 smokers one was a woman, nine were beggars, the rest were craftsmen and labourers." The results of that careful statistical inquiry do not seem to agree with your assumption that nearly all the smokers in Bombay were criminals?—I had a conversation with

Mr. Campbell two weeks ago, and he made about the same statement to me, and I differed with him then.

26,447. You still wish us to believe that nearly all the persons who smoked opium in these licensed shops were criminals?—I told them "when you are in prison your opium is cut off and you do not die." My argument was to convince these people that they did not die if they got into jail, and therefore they would not die if the shops were closed.

26,448. Do you wish us to understand that nearly all the people are criminals who smoked opium in those shops?—I do not say that of all opium smokers; I am not going to make sweeping statements.

26,449. You do not wish us to understand that all of them were criminals?—I made inquiries at the Bombay police headquarters, and I looked at the photographs of the people who had been imprisoned more than once; I saw a hard look upon most of the faces. I put the question to three of the police officials of Bombay, "Is it true that large numbers of these people are petty thieves?" They said, "You can safely say that all the Mahomedans are."

26,450. How do you apply that to smoking dens?—They must get their smoking in the dens. If their photographs are in the rack at the police station they are, perhaps, most likely frequenting the dens.

26,451. You say, "most likely"?—The chances are that if they are opium smokers they are opium smokers in the dens. The men were photographed as criminals. The fact of their being opium smokers leads them to petty thefts, because they lose their occupation.

26,452. What was your proof that they were opium smokers; I do not quite follow that?—I did not get any evidence that would pass in a court of law as evidence; but in conversation with the police they made this admission.

26,453. Do you mean that the police admitted that these criminals were largely opium smokers?—Yes.

26,454. That is that the men whose photographs you saw were largely opium smokers?—Yes.

26,455. With reference to this visit to the opium shops with Mr. Rustonji Pestonji Jehangir, apparently from what you state, the opium smokers first agreed with Mr. Pestonji Jehangir, and then they agreed with you; ought not that to suggest that you should have received their statements with a great deal of caution?—I always receive an opium smoker's statement cautiously.

26,456. I understand you to agree with Mr. Rustonji Pestonji, to whose book you have referred, that there are a large number of opium smokers in robust health?—They are apparently in robust health; that is the way to put it.

26,457. You have stated, that in order to disguise the crime, the natives were taught to call the places where they smoked opium "clubs"; what do you wish us to understand by the meaning of the words "were taught"?—Not once but a dozen times in visiting the opium smoking shops the people said, "We are allowed to keep these places going, but we must tell the people that they are clubs when they call here. We are tutored to say that."

26,458. Tutored by whom?—They were tutored by Damaji Laxmanchand.

26,459. Who is he?—He is the licensed vendor of opium, to whom I referred in the *Bombay Guardian*.

26,460. With regard to the occasion of the Mahomedan fair at Mahim, you state that three opium smoking shops and one kasumbha shop were kept open for the public with opium department police stationed near them, keeping the illegal shops; kindly tell us on what knowledge you state that?—I personally went to Mahim; I asked the police there, and got a statement of the fact in the presence of a witness that they all saw these places where I describe them.

26,461. You did not see them yourself?—No.

26,462. Did you personally see any sales in these places?—I did not visit Mahim during the fair.

26,463. Had you any information that absolute sales were going on in these places?—Yes.

26,464. What information?—The manager of the smoking shop, under Rahimatulla, informed me of this, and gave me the facts.

26,465. What did he inform you—that he had personally seen the sale of opium in one of these places?—He told me he was the manager of the shop.

26,466. Did he tell you that he had been making sales in the shop?—Yes.

26,467. Sales on that day?—On the 10 or 12 days of the fair.

26,468. He informed you that he had himself made sales during the days on which the fair was open?—Yes; and he told me he would give me 12 witnesses of those who bought and smoked. I took his testimony very cautiously, and went and checked him up at the police. I did not believe him at first because he was an opium smoker.

26,469. What authority have you to say that the opium department police were stationed near the shops for the purpose of keeping the ordinary police from interfering and stopping these illegal shops?—Mr. Rustonji came to Mahim and told the civil police not to interfere.

26,470. Would it not be more reasonable to say that the opium department police were stationed there to see that sales were not carried on in defiance of the law?—I was not there; and I am not in a position to answer that.

26,471. Have you ever been asked by officers of the opium department to assist them in detecting illegal sales of opium?—I was; two weeks ago.

26,472. Is that the first occasion?—Yes; to my recollection.

26,473. Have you ever had any personal discussion with the collector yourself as regards these sales?—I only saw him for two hours two weeks ago.

26,474. Did he make any statement to you then with regard to the legal difficulty in stopping colourable sales?—Yes; he told me that at present they are more difficult to stop than before the law was enacted on the 31st of July. When I asked him what new law went into effect, he told me that practically no new law went into effect. I asked him, "How did you suppress shops before July, and yet you are unable to do it now?" He did not answer that, except that this agitation was all wrong and all a mistake, and that we had weakened their hands.

26,475. Surely the previous shops were held by licensed vendors who would be required by Government to alter the terms of their licenses in such a way that might be thought proper?—What objection was there to clubs before; nothing new was enacted. The same law that applies to clubs now applied to clubs then; you could not have stopped them then, any more than you could now.

26,476. Was it your opinion that there were no private clubs in existence before the smoking on licensed premises was prohibited?—I never inquired into that.

26,477. With regard to Thana, is it the case that native liquor is drunk to a large extent among the people of Thana?—It is drunk to a fearful extent. Its ravages are perceptible.

26,478. (Mr. Mowbray.) These statements of facts which you have given us from the *Bombay Guardian*, which I have not had the pleasure of seeing before, and also these statements of fact in your evidence are, I suppose, you would agree with me, facts which can only be tested in a court of law?—They are about to be tested in a court of law on the 21st of this month.

26,479. (Sir William Roberts.) Have you had any experience of the moderate eating of opium?—I have heard men state, whose words I did not disbelieve, that they had taken a small quantity, and kept to that small quantity for a number of years.

26,480. I understand your statements apply practically and exclusively to opium smokers?—Mostly to opium smokers.

26,481. Except what you have stated about children?—Yes. The opium eaters, in my statement, buy their opium in quantity and go home and eat it. It is not so easy to get into conversation or address them with regard to it.

26,482. (Chairman.) Your observation seems to me, so far as you have described it, to have been amongst a very low class of the population, persons you have spoken to as frequenting the opium dens which you have visited in your missionary work; they seem to have belonged very largely to the criminal class?—Opium has a tendency to make people criminal. They neglect their legitimate business, and they have practically to get their living by any plan they can invent.

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26,483. It seems when challenged by you that they did not attempt to dispute that they were all more or less acquainted with the interior of prisons?—That is so.

26,484. You have also been referring frequently to the police, and to a class of persons whose photographs are in the possession of the police, in fact, they are the class we speak of at home as "well-known to the police." Does it not occur to you that the phenomena you might observe when looking at this unfortunate class of the population might perhaps not be the true indication of what you would see among the large majority who, happily, do not belong to the criminal class?—I have met what would be called respectable people—because they are wealthy—I met one man who has two brothers who are householder. He is supported by his two brothers—he has practically out-casted himself because of his vice of opium. I have met a pleader with his briefs smoking. He still had on his pugree with gold lacing on it. He had evidently not got down to the strata where the opium habit leaves them. As I have said in my evidence I have met people of all classes in smoking dens. It is more perceptible in poor men, as I have said, because their food is scanty and not so nourishing.

26,485. It seems to me that I am not drawing an unfair inference when I assume that your view of the evil and degrading facts of the use of opium have been drawn from your observation of its effects among a class which may almost be described as a criminal class?—A class who congregate in opium-smoking shops, and who are practically degraded through their habit, whatever their previous standing might have been. They are drawn from all classes—Brahmins and Mahomedans—all congregate in one place. It levels them all.

26,486. These persons of whom you speak have, as it were, segregated themselves from the mass, and become, by resorting to very low places, a specially degraded class?—I made that statement in my evidence. I said it is a peculiarly "seductive delusion of the devil."

26,487. Have you anything you would like to say to us with reference to a certain petition of which we have heard which was got up at Poona?—I got that petition up myself. I confess I am little surprised at the diligence with which the opium department have sought to suppress anti-opium evidence. I thought their business was to look after opium illegally and illicitly consumed, instead of looking after a petition. That petition is *bona fide*; I sent to-day to get a fac-simile of it. It was printed two years ago. This happened in 1892. I have before me a copy of the *Banner of Asia* for 1892, and I will present to you a fac-simile of the petition which was written by a man named Shankar. I, personally, went and got signatures. I think there were 72 signatures to the petition. I got them nearly all myself. I sent that petition on to England and it was *bona fide*. It was signed in my presence. The only man who refused to sign it, stated as his reason that he was a Government servant, and that he could not sign any petition against Government. I, personally, went and got the petition ready myself.

26,488. You wish to say that you are really personally responsible for the preparation of that petition, and that to the best of your knowledge and belief the signatures appended to it, with few exceptions, were made in your presence?—With very few exceptions, I think, they were all signed in my presence.

26,489. (Mr. Pease.) When did you first know that this petition had been made the subject of Government inquiry?—Two hours ago.

26,490. (Mr. Fanshawe.) Could you give me the date when you went up with this petition?—Two years ago.

26,491. Your actual work is in Thana, but you went to Poona and got up the petition?—I went up there to protest against the traffic, because it was an evil to the cause of God.

26,492. You are well known in Poona?—Yes.

26,493. You would be well known by the people who signed it?—Yes, I think so. I told them I was a missionary. There is one other matter I should like to mention. I think I understood Mr. Slater the other day to say that not one case of opium eaters had died in his insurance company.

26,494. (Chairman.) I think he said that there had been no case in which his office had been called upon to make a payment on account of death which have been attributed to the use of opium.

(Witness.) If it is permissible I should like to put in the *Bombay Gazette* of Saturday the 10th, in which a case

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was decided against the Oriental Insurance Company with reference to a confirmed opium eater.

26,495. (Chairman.) We will take it into our consideration.

(Witness) I also desire to submit a copy of the prospectus of the Oriental Life Insurance Company, dated May 1893, on page 4 of which I find that the total number of policies

The witness withdrew.

Mr. E. M. GORDON called in and examined.

Mr. E. M. Gordon.

26,497. (Chairman.) I believe you are a missionary of the Christian Mission, Mungeli, in the Central Provinces?—I am.

26,498. Will you tell us what you have to say with regard to the opium question?—For the past four years I have been interested in the opium question and have made observations on all occasions. During 1890 I frequently visited the opium smoking dens in Bombay and was repeatedly told by opium smokers that they first acquired the habit in order to increase the sexual appetite. Since 1891 my work has brought me into close contact with the people of the Bilaspur district, Central Provinces. Opium eating and smoking is not common in this district, the habit of consuming opium is considered contemptuous, and it is an insult to ask a man if he takes opium. The common word for opium is amal which, according to Bate's Hindi Dictionary, means—intoxication. 100 per cent. of the non-Christian native children in Bilaspur district are fed with opium from a few days after birth until they are able to sit up or walk. Opium is given to children twice a day. The quantity is increased with the growth of the child. If the opium is suddenly discontinued, the child will not sleep, and suffers from diarrhoea. Fever is very prevalent in the Bilaspur district, especially during the monsoons, and shortly after. I have never heard of opium being used as a remedy for prevention against fever. On making inquiries I find that Indian nurses frequently give opium to the children of European parents in order that the children may not be troublesome. In 1889 my niece was drugged with opium by her Indian nurse. The child's parents were unable to arouse the babe and finally had to consult a doctor. He declared that the child had been overdosed with opium, and with difficulty he succeeded in arousing the babe. On the way from my station at Mungeli to Bombay, I spent Wednesday, February 7th, at Kampti with Rev. C. G. Elsam of the M. E. Church. Together we visited a madak smoking shop. It was about 10 yards off the main road leading to the bazaar, well hidden behind large buildings. The shop was in charge of one Mahomed Yesu who was selling the madak golis or balls from a small box before him; there were four men outside in the verandah and about twelve men inside the room; all were Mahomedans. Mahomed Yesu, who sold the golis, told us that he allowed the men to congregate "for friendship's sake." The next day, February 8th, at 9 a.m., Rev. C. G. Elsam and I visited the shops at Sitabaldi and Sudder Bazaar, Nagpore. In the former place we saw no smokers, but in the Sudder shop about 15 men had assembled, some had evidently just stopped smoking, and one man's pipe appeared under his coat. At 3 p.m. on the same day Rev. C. G. Elsam and I visited a shop in the locality known as "ganja ka khet." This shop was off the road, well hidden from view. The man in charge was one Pappa Meer, a Mahomedan, who was selling the golis at two for a pice. The liquid opium was being boiled in the shop. 32 persons were in this place, all smoking, one prostitute was with them. As we left the place a chorus of voices exclaimed "Sahib log is ko band karo, is ko band karo"—freely translated—"Gentlemen, stop this business, stop this business." A policeman watched us making our inquiries. The second shop visited was near the Itwari Dispensary. It was a shed. A license was hung up on a board. There were 28 men in this shed. Madak was being prepared on the spot. Man in charge was one Mahomed Ali. The third shop was in the locality called Bhandara Darwaza. A Mahomedan was the man in charge. The men were smoking in a shed where the golis were being sold. The license board, however, was not in the shed, but in a room across the road about forty yards away. In this room across the way, the opium balls were being prepared. The fourth shop visited was near Juma Darwaza, Haji Khan was in charge. This man informed us that the license to sell opium in Nagpore was bought by Bichraj,

The witness withdrew.

in force is 14,967. Mr. Slater is, no doubt, able to explain that. He states that there are 20,000 native lives. This document states that the 14,900 includes natives, Europeans, and Eurasians.

26,496. (Mr. Mowbray.) What date is that?—May 1893.

(Chairman.) We will let Mr. Slater see these papers.

Marwari. This Marwari, in turn, had sublet a part of the business to Haji Khan, our informant, who had engaged men to open the other shops we visited. There were two prostitutes in the shop near Juma Darwaza. In one room we counted 20 men and in the other about 10. This shop was on the main road near the Small Cause Court, but it was upstairs. What Haji Khan called his license was signed thus:—"W. R. Dholily E.A.C., for the Deputy Commissioner." The signature was not clear and the initials may be different.

26,499. You have been engaged in missionary work in this country, and carefully considering the main cause of moral evil here, you have come to the conclusion that opium is a pregnant source of evil?—That is so.

26,500. Would you say the same with regard to alcohol?—Yes.

26,501. Would you desire that the prohibitory legislation which you recommend in the case of opium should include alcohol as well?—Yes, certainly.

26,502. (Mr. Fanshawe.) How long have you been at missionary work?—I have been at missionary work for the past three years.

26,503. Have you been during the whole of that time in the Central Provinces?—Yes, altogether in the Central Provinces—in the Bilaspur district.

26,504. What do you wish us to understand about the sale of these madak balls; the sale of madak is not prohibited in the Central Provinces, is it?—I was told that the sale was not prohibited, but that they were not allowed to smoke on the premises. That is how I understand the business.

26,505. You have described certain sales, but there is nothing illegal in that, is there?—I do not think I said it was illegal.

26,506. Why did you bring it to our notice?—I was merely giving a description of our visit to the dens.

26,507. In what you call "ganja ka khet" you saw some smoking, I understand?—Yes; there were 32 persons in this place all smoking.

26,508. Is that on the licensed premises?—I did not notice a license board for this shop, but I did in the other place.

26,509. It was a private gathering of people for smoking so far as you know?—From the fact that opium was being sold on the spot, and that they were smoking in the same place, I should conclude that it was a licensed shop, though I did not see the board.

26,510. You had no other reason for believing that it was a licensed shop?—No.

26,511. Did you see any sales yourself in this place?—Yes; I saw men come in, pay their pice and sit down and smoke on the spot.

26,512. Did you take any steps to bring this to the notice of the authorities?—I left the same night by train for Bombay.

26,513. Even then it might have been in your power by letter or otherwise to bring it to the notice of the authorities or the deputy commissioner?—I did not do it. I might have done it.

26,514. (Mr. Mowbray.) These were visits that were paid on your way down to this Commission?—Yes; on my way down to give evidence.

26,515. Your frequent visits to Bombay were before you went into missionary work at all, I suppose?—Yes.

26,516. In the Bilaspur there is not much eating and smoking, is there?—No.

Mr. S. C. KANAGA RATNAM, B.A., called in and examined.

26,517. (Chairman.) I believe you are assistant master of the London Missionary Society High School at Belgam?—Yes.

26,518. We should be glad to hear any statement you have to make with regard to the question under our consideration?—I am a native of Jaffna. I take great interest in the opium question, as it has a close bearing on the moral progress of the Indian community, and I have given my special attention to it. It is my firm conviction that opium is injurious to man physically, mentally, and morally. The Tamils and the people of South India regard opium as poison, and look down upon both opium eaters and opium smokers with the utmost contempt. Opium smoking is considered more deleterious than opium eating. The use of this drug is so much condemned by the public opinion that no one would like to be known as having anything to do with opium. Those who use opium are more or less emaciated in form and lead miserable lives. Life is a burden to them, and they are known and treated as the wrecks of society. The Tamil word for opium is aphini, and it is a significant fact that one of the most contemptuous and meanest terms that can be applied to a man is aphini (an opium user), an aphini being always supposed to be a careless, indolent, silly, physical wreck and moral coward. I have never known any Tamil to say a good word for opium. Moderate use of opium often, if not always, leads to excessive use of it. Opium eating is frequently begun in the company of prostitutes. I am at present assistant master in a high school at Belgam. On one occasion I wanted to ascertain what the students think about the use of opium, and asked the students of the matriculation class to express their opinion on the matter. Without one dissentient voice they all said that opium was a bad thing and no respectable person ever used it. Some of these students had friends and relatives who used this drug and have consequently impaired their health to a considerable degree. One opium eater told me, in the presence of a number of witnesses, that he had learnt the habit from a European Government official under whom he was employed as a servant. His master, owing to his indulgence in opium, soon began to dislike all active work and became quite incapable of doing any public work. He himself had suffered much and pathetically referred to the injury done to him. I regard opium as most injurious, inasmuch as it saps the life of any habitual consumer and renders him less active and deadens his moral faculties. If opium eaters are less injurious to society than those who use alcohol, it is because the former have less life in them than the latter. They suffer from want of will and are really too weak to do any harm. Many of my countrymen acknowledge that opium, except when taken in medicinal doses, is a curse to India, and is daily adding to the miseries of the already much suffering people of this country. The Tamils do not regard opium as a preventive or cure of fever. I would like to emphasise the fact that moderate use of opium, when taken habitually, produces injurious effects. I have known opium eaters themselves frankly testifying to the bad effects of this drug and wishing they had never got into the habit and that no temptations had been put in their way. It is true the poorer class of people live on a starvation diet, and when such people take opium, the temporary relief from hunger they seem to experience is more than counterbalanced by the injurious effects afterwards. The baneful results from the use of opium far counterpoise any so-called good effects. The missionaries counterpoise any closer contact with, and are better informed of the natives of this country and their attitude towards the opium question, than any other Europeans, and the evidence the majority of them have given before you is exactly what the masses of the people say on the question. It is sometimes alleged that the consumption of opium in India is very insignificant, and if this were true, it is difficult to understand how the suppression of the opium traffic would cause so much discontent as would end in a rebellion, that would eventually lead to the loss of India to Britain. Only two or three days ago a rich educated Parsi gentleman who has taken an abkari contract from Government for one or two lakhs said that a single visit to any opium smoking place by the Opium Commission would go a great way towards disclosing the pernicious results of opium smoking. By the administration of opium, children are sometimes killed and often injury is done to them. Recognising the injury that is often done to children by opium, the well-to-do classes of this country are very careful in employing asayahs (nurses) women who would not give opium to their children with a view to curtail their labour and trouble. Some time ago a

native of Belgam and a friend of mine who has lived with me sometime began to take opium in small doses. Gradually his craving for opium increased until it culminated in a sad event. One day he brought two pice worth of opium and kept the poison at home, a portion of which his only daughter of three years old took and ate. This took place in the morning, and the child died the same evening. The same day the father in deep agony resolved he would not any more take opium, but has not yet got over this habit to which he has become a slave. There are about a thousand confirmed opium eaters and one hundred opium smokers in Belgam, and their number is no doubt increasing day by day. I am opposed to the opium trade and strongly desire its abolition before too late for its abolition to be possible.

26,519. Do you make the same recommendation with regard to the prohibition of alcohol?—Yes, I do.

26,520. (Mr. Fanshawe.) Will you kindly tell me what is your age?—I am 25.

26,521. How long have you been in Belgam?—It is a year since I went to Belgam.

26,522. What is your pay as assistant schoolmaster in the High School?—I have no objection to answer the question; but may I ask whether you put that question to all the European witnesses who have been examined?

26,523. I think you had better answer the question. There cannot be any great matter of concealment about it, is there?—I do not suppose it will in any way materially affect the evidence I am giving before you. I have no objection to tell you if you particularly want to know.

26,524. I wish for a reply?—My pay is Rs. 75.

26,525. Such experience as you have had is amongst the Tamils, is it not?—Yes.

26,526. There is hardly any consumption of opium amongst the Tamil race, is there?—As far as I know the Tamils use the least quantity of opium.

26,527. Judged by the statistics the consumption amongst them is very small?—Yes.

26,528. Is it a fact that they are alcohol drinking people?—They use alcohol in greater quantity than opium.

26,529. You have given your opinion that missionaries in this country have a better knowledge of the natives than other Europeans. I suppose you will admit that the natives of the country are themselves very competent to testify to their own views about opium?—Yes; but I believe those people who are not connected in any way with Government service are better capable of getting at the opinions of the natives.

26,530. You have referred to visits by the members of this Commission to opium smoking places; perhaps you are not aware that probably all the members of this Commission have visited a number of such places in various parts of India?—I am not aware of it.

26,531. (Mr. Mowbray.) You have stated that there are about a thousand confirmed opium eaters, and a hundred opium smokers in Belgam, and that their number is no doubt increasing day by day. Is that the result of your personal investigation during the past year?—Yes.

26,532. It may interest you to know that we have had statistics as to the consumption of opium in the Belgam district for the last ten years. The consumption is 3 of a tola per head per annum. It is precisely the same rate of consumption as it was nine years ago, and it is rather less than it was six or seven years ago. It is, in fact, with one exception, the smallest consumption of any district in the Bombay Presidency. I venture to think that before stating that the number is no doubt increasing day by day it would have been well for you to take more than a year's experience?—I have lived and talked with several opium eaters and had personal conversation with them. This is what they told me, and they expressed their desire that this evil traffic may be reduced.

26,533. (Mr. Pease.) Has there been any change in the population of Belgam?—I cannot say; I am not aware of it.

26,534. (Sir William Roberts.) What is the population of Belgam; is it a large place?—The population of the town is about 25,000.

26,535. Including men, women, and children?—Yes.

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Mr. S. C.
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26,536. You say there are about a thousand confirmed opium eaters; that would mean that about one quarter of the adults use opium?—Yes.

26,537. Do you really think that every fourth man is an opium eater?—I have not had sufficient time to make a thorough inquiry into the matter, but this is what the opium eaters themselves state.

The witness withdrew.

* Mr. MANSUKH LAL called in and examined.

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Lal.

26,539. (Chairman.) What position do you hold?—For 10 years I was an officer of the Salvation Army, and in that capacity have spent six and a half years in India. I am now acting editor of the *Banner of Asia*. In accordance with the custom of that society I adopted an Indian name some years ago, and although I have resigned my position there for family reasons, I desire to continue that name by which I have been known for a good many years.

26,540. We should be glad to hear what you have to say with regard to this question?—Most of my time here I have worn the Indian dress and lived in the towns and villages of the Gujarat, Kathiawar, and Marathi countries as one of the people themselves, eating their ordinary food and sharing their homes. I therefore consider that I have had ample opportunities of knowing exactly what is the feeling of the people as to what things they regard as beneficial or otherwise to themselves. In the villages I visited I was generally called to see the sick, and asked to give them something for malarial fever which is the chief thing from which the people suffer. Though not a medical man I always carried with me a few simple remedies, but up to this day have never been asked for opium as a remedy, and have met only two men who ever claimed that opium was good for them non-medicinally; one of these was an intoxicated fakir and the other was a debauchee who had lately begun the habit. As staff officer of the Salvation Army in the thickly populated parts of Gujarat I had under my charge from 20 to 30 native officers who spent their whole time in villages working among the people. It was my duty to supply these officers with a few simple remedies for fever and any other complaint that might trouble them. We kept quinine and opening medicine, and a few other things, such as Dr. Gregory's stomachic powder. We never were asked for opium and it was never hinted that opium was used in cases of fever. I was also in Gujarat when cholera was prevalent, and I myself had a severe attack. I buried four of my comrades at that time, but I never heard any man ask for opium even when they were in the greatest straits. Gujarat is a very malarious country, and I have suffered greatly from fever there. My experience is that malarial fever hinders the action of the bowels, and that the first thing prescribed or taken is an opening medicine, and not an astringent such as opium. And even if opium were occasionally prescribed for fever by doctors, which I strongly doubt, still that is a very different thing to selling opium in poisonous doses to the public without a doctor's prescription, and regardless of the purpose for which it is used. To show that I am not speaking from fancy, I should like to quote a very brief extract from the *Indian Medical Record* of December 1st, in which a medical practitioner, Mr. M. R. Ranade, discusses the question of the use of a drug called atropia in opium poisoning. He gives instances of a number of cases of people who take opium. One woman took it to commit suicide, another took it by accident. He describes the effect of this drug upon such occasions. In one part of his statement he says, "Cases of opium poisoning are very frequent, for the simple and awful reason that opium is so easily procurable in the bazaar. It is therefore commonly resorted to by poisoners and suicides." As far as I know this doctor is not an anti-opiumist. I beg to tender that extract for the consideration of the Commission. I also wish to call the attention of the Commission to the *Medical Reporter* of Calcutta, which is a pro-opium newspaper, but which in an article advocates the appointment of a commission for poisons. If every doctor in the world were to say that he used opium as a medicine for any disease whatever, that would not warrant the non-medicinal sale and use of the poison. In India snake bite is a frequent cause of death to the people, and strychnine has been stated to be a splendidly effectual antidote to the poison of the cobra, but we do not see strychnine sold in the bazaar as opium is, as though it were sweet eat or food. I have carefully conversed with hundreds of Indians upon this subject, and can fearlessly say that the feeling of the entire community is firm against alcohol and opium.

[* This witness bears a native name, but is a European.]

26,538. You have mentioned a case of accidental poisoning by opium. I presume that you are aware that accidental poisoning by opium might occur when the drug is dispensed under a physician's prescription?—In the case I referred to the doctor was called in and he said that it was owing to opium.

Until the appointment of this Commission the harmfulness of opium was never disputed by the Indian people, but the idea has got about that if opium be stopped then taxation will increase and alcohol be more largely used. I regard the plea that alcohol will take the place of opium as an unsound argument upon the part of those who make it, because I think that diligent research will show that most of those Europeans who foster the alarm about alcohol do not themselves abstain from alcohol, and probably will be the first to oppose any measures for the prohibition of alcoholic liquor for India, which the total abstinence party may and undoubtedly will introduce. I am for the abolition of the liquor traffic by local option. I have paid special attention to the smoking of opium, because smoking dens follow in the wake of the ordinary opium stalls because they enable the Government to sell more of the drug. An opium dealer informed me that men who are content to eat two annas worth of opium (which has a bitter taste) will smoke twelve annas worth in the same amount of time. It is more luxurious. The smoking den brings in a greater profit to Government. It has been my habit to visit the opium smoking dens in Indian dress, and to converse with the smokers for one or two hours each time, so as to get their real opinions of the poison. Several times I witnessed the eager way in which they always signed any petition to Government for the closing of the dens, and they would most pathetically plead with us to make haste before they were destroyed, and before the children could learn the horrid habit. I remember one instance especially, when I was in one of these places of his to the smokers. We also had some prayer there, and at the conclusion of the visit, some of the opium smokers cried out and said, "It is all very well to pray and talk, but when are you going to do something. Here are we enslaved by opium, and still the trade is not stopped." The smokers frequently impressed upon me the need of stopping the manufacture of opium altogether.

26,541. Can you suggest any substitutes for the opium revenue?—I beg to suggest one or two ways by which this deficit might be met, although with regard to the anticipated loss of revenue, I do not think that the onus of finding a substitute should be put upon the anti-opium party, but upon those financial experts who are paid to raise revenue, not by morally indefensible means, but by morally as well as commercially profitable measures. The bulk of this could be raised by an almost imperceptible tax of $\frac{1}{2}$ per cent. upon all ocean-borne commerce leaving British ports. This commerce has been recently estimated at 1,200,000,000 per annum. A tax of one quarter per cent. (that is to say, a little under $2\frac{1}{2}$ farthings per £) upon this amount would yield an annual revenue of three million pounds. This tax, though so slight, is hardly compensated by the friendly relationship with China which the abolition of the opium traffic would make possible—thus opening the way for a more extensive trade in British goods with that vast nation. If this were not sufficient, a further and substantial amount might be raised by taxing an article of luxury which is extensively used all over India, but which is not in any sense of the word a food—i.e., the betel nut and pan leaf which the people chew. The present price of this article is absurdly low. In this way India would combine with Britain to abolish the cultivation of the poppy except for medicine and so ensure the future prosperity of the empire.

26,542. What do you say to the argument that there is a certain class of Indian people who use opium and yet are physically strong?—If there be any one class of Indian people who are said to use opium and yet are physically strong, it will be found that their strength is due to causes not as a result of it. They are strong in spite of opium and not as a result of it. Take an illustration. Britain is said to be the mightiest power in the world, and no doubt she is. Yet in Britain, according to Dr. Norman Kerr's estimate, 50,000 persons every year die directly from strong drink; Sir Archibald Alison, author of the "History of

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Europe" and sheriff principal of Glasgow, stated that in that city alone 30,000 persons nightly went to bed intoxicated—in London 70,000; one person in every 40 in the British Isles is a drunkard, one in 40 a pauper, one in every 100 a criminal, chiefly from one cause; the cause that according to Sir James Hannen is behind 75 out of every 100 divorce cases. Dare anybody attribute England's greatness to the fact that drink is the national vice? I think not. England's power is in spite of her drunkenness, and the same is true of India's people and opium. A remark frequently made to me is, "Government wants the money" and does not care for us—we are kala lok (black people). And then others would reply, "Yes, but what will become of the revenue when the opium habit has taken a thorough hold upon the subjects, and they are demoralised and poverty stricken?" Bombay being considered to be a healthy place and not so malarious as other parts, I concluded that the great quantity of opium sold in this city could not be required for medicinal purposes, and to find out the truth, minutely questioned every smoker or eater I met as to the reason for which he first took opium. Their answers were a revelation to me. As a further test case, on the 31st of July 1893, I conversed with 70 opium smokers in one den, and out of that number 65 agreed in saying that the chief reason for using opium was its supposed power to sustain abnormal sexual endurance. An account of this visit appeared in the *Banner of Asia* for September of that year. As is common in eastern countries, the manner of speech is very plain and these things are more generally talked of than in western lands; but the interests of truth upon so serious a subject demand that details be fully given, though perhaps not suitable for publication in any other than the Report of a Royal Commission. On one occasion, when not satisfied with general statements such as I had heard for years, I pressed for details, the smokers stated that opium acts upon the generative organ by artificially prolonging the sexual act. On the 18th of December 1893, in the presence of two missionaries, I asked a group of men, "Is it not true that for every one man who takes opium for any complaint, a hundred take it so as to prolong their unnatural indulgence with women?" They all, as on other occasions, emphatically answered in the affirmative. This artificial aid to debauchery, while it affords almost incredible license for a short time, yet after a few months, or in some cases, a year or two dries up the man's vitality and leaves him physically and morally wrecked for the rest of his days. Another result of the habit is that those who use opium for a year or two become so dried up that they seldom succeed in begetting children. The smokers say never, but perhaps there are exceptions. It was the inward vileness of the opium traffic from this particular point of view which caused me to take an attitude of absolute hostility to it, as every Christian man and woman should do. Not only is the opium traffic a wicked thing, but it is short-sighted, and must ultimately overthrow the very revenue for which it is sustained; because it surely and increasingly drains every other source of social strength in the family life of the Indian nation. I am acquainted with men who, though able to earn 20 or 30 rupees per month when at work every day, now are content to struggle along on one-third of that amount of money, and who spend the rest of their time in the opium dens. Even better class people who eat opium have to consume a much larger quantity of milk, ghee, and sugar in order to counteract the debilitating effect of the poison. A regular user of opium is easily recognised by the peculiar look in the eyes, the form of which is altered until some of them are almost almond-shaped. The lips also become thin and of a purple colour. Both within and without India the Government is engaged in a stupendous business of pandering to lust.

26,543. Turning to the question of opium dens, which has been raised by previous witnesses, have you anything to say on that subject?—I am prepared to conduct the memory of this Commission around Bombay, and to give them an opportunity of hearing from the lips of the ordinary populace the truth of what I have stated about the harmfulness of opium, the dread of it which respectable people have, and their anxiety to keep it from their own children. The Commission to choose their own interpreters, to name the localities to be visited, and to ask any questions they may think fit. The only stipulation I make is that the time of the visit be not made known to any Government officials, and that no employees of the opium department be allowed to accompany the party. Early in August 1893 the *Times of India* informed the public that the opium smoking dens of Bombay had been finally closed (in response to the agitation of the anti-opium party) on the 31st of July. A few days later the same paper stated that the result of closing the dens would be the formation of "opium clubs,"

thus throwing out a hint to those who wished for such a suggestion. It was known to me and others shortly afterwards that a number of fresh opium dens had been opened, and we also suspected what ultimately came to our knowledge, that these "clubs" were of a charmingly primitive character. The names had been changed, but the identical things remained. On Monday, the 18th of December 1893, I, in the company of two missionaries, paid a visit to some of these "clubs." The first one we entered was in the same building as the previous licensed opium den, but upstairs instead of on the ground floor. The entrance to the room in which we found the smokers was so small that one had to stoop almost double, and in the inside we saw eight men reclining for the opium smoke. Three opium lamps were burning, and two men were in the act of smoking. One of our number made a few inquiries which took the following forms:—"What place is this?" (chorus of voices) "A kalab, sahib." "What kind of club?" "Oh, like the Byculla club that the sahibs use." "What is the subscription rate, and what are the rules, then?" "Whatever one likes. It depends upon what he has to eat, drink, &c. There is no rule or anything for membership, and you only pay for what you get." "Then can anybody come here and smoke opium?" "Oh, yes, of course, if he pay for his smoke." "Then what is the difference between this place and former dens?" "Kuch nabin" (nothing at all). We were then interrupted by the owner of the place, who was uneasy. He extinguished two of the lamps, and told the men to chup raho, i.e., keep quiet. Before leaving, we asked them whether there were any more of these clubs, and they shook their heads, saying, "We know not." But when one of our party offered four annas (sixpence) to any man who would take us round to a few of them, a man jumped up and said, "Come on then, I'll show you." We went with him and, within an area of 200 yards, visited six other dens in which the same thing was going on. In every place we introduced ourselves as missionaries, and asked the smokers to give us their real opinions as to the use of opium. They did so, and were absolutely undivided in their vigorous condemnation of the opium use and traffic, saying, "If the opium trade were stopped, we would be compelled to do without it, but now that it is so easy of access, we cannot abstain from it." In order to verify what we had heard, we made an appointment with one of the opium slaves, to meet him and four others the next day, and they accordingly came. We stipulated that they should receive no fee or reward whatever, beyond payment for half a day's coolie (labourer's) work. These four men came to a place arranged by us, and though at first a little afraid to speak, they slowly gained confidence when convinced that our object was merely to get a true statement from them. The spokesman, a fairly intelligent man, said that he first took to the habit on the suggestion of a friend, who told him that opium greatly added to the power and pleasure of sexual indulgence. In this manner he abandoned himself to the most horrible debauchery for a month or six weeks, after which he became very weak, and now is compelled to smoke three annas' worth of opium daily to alleviate, for a few hours, the evil effects of the poison. This man also stated that he previously earned Rs. 30 per month, while now he could not work for many hours without going to the opium den. All the men agreed in making the following statement of facts:—(a.) The opium smoking dens in Bombay were all supplied with opium by the man Damaji, who holds the license to sell opium in quantities of two tolas only to each purchaser. (b.) Any man who starts a "club" without the permission of the opium vendor is immediately prosecuted by the authorities, but those who agree to purchase all their opium from Damaji are perfectly safe from prosecution. (c.) The men who run the "clubs" themselves manufacture the chandul from the crude opium, ready for smoking, making two annas' profit on every tola. (d.) The existence of these mock clubs is well known to opium Inspector Rustonji Jehangir, who has frequently visited them. (e.) The men who own the "clubs" instructed the smokers to say that the opium does them good, and so on, when questioned by the sahibs. (f.) Messengers are sent round to inform the smokers whenever visitors are near, and two or three lamps are extinguished. (This was done when they were visited by myself and others.) (g.) All of them heartily desire that the supply of the drug, through other than medical men, be stopped entirely. "While it is so easy to get, we cannot abstain from it, but if the supply were discontinued, then we would have to do without it, and go to our different occupations." From time to time many stories I have heard from the lips of the smokers of misery caused by opium, were very sad, and numerous that they would fill a large volume.

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an article of food and also that it is not beneficial to the human constitution. If it was, none would have been ashamed to use it and people would have circulated the use of it very widely. All Indians would have been opium consumers. No one feels ashamed to drink milk in the presence of young or old and they freely, joyfully, and persistently allow the use of milk or other similar articles of food as rice, wheat, &c., &c., so if the opium was harmless and good and profitable people would have used the opium freely and without any shame. My father is a landowner in the Alibag district, and he has some workers in his charge. They work in all seasons; none of them use opium and they do not require it. If we find a person in our service who uses opium we call him "aphubaja" and so make him leave our service. Aphubaja are looked upon contemptuously by all. No one will trust an aphubaja (opium user). I suppose opium to be far more dangerous than alcohol although alcohol is also very bad. Alcohol makes a man noisy and turbulent and the effects of liquor are quickly seen. But an opium sot simply becomes drowsy, nerveless, and stupid. The very quietness of an opium smoker's life is one of its worst features, because it remains so long unobserved, and when the results of the drug cause alarm to a man's friends, then it is too late to save him, because he has become a slave to the treacherous drug. It increases adultery. When people become slaves of this drug they become helpless and are unable to feed their wives and children, so when women are in the state of difficulty of getting food and clothing some professional female and male pimps take opportunity of inducing the tender, uneducated, pained and unfed women, or, say, girls, to the adulterous path. In which the pimps soon with very little difficulty succeed and sooner or later the poor women become tenants of rooms on a highway. Sometimes husbands themselves being in difficulty of food and clothing lead them to the adulterous path and take the place of a pimp for their own wives or daughters or sisters (this of course is seen among very poor and low class of people). I once heard in an opium den from an opium smoker's lips that he sold his wife for Rs. 20 in order to get necessary articles for himself. This I heard in the presence of one or two persons. I have heard a number of stories from the lips of opium smokers. If I were to write them all, it would take months to write them. But in short, do not remember one man in the opium den or outside who uses opium and whom I met and who said to me that opium is good, or opium makes a man healthy, or opium is an article of food, &c., &c. And on the contrary every one said that it is a curse, it is very bad, and if Government, our Maya Bapa (mother and father), stops the public sale of opium, it will do an immense lot of good, though even not to us, at least to our children. Hinduism speaks very strongly against intoxicants of all kinds, and I have seen many people offering rice, ghi, cooked food, &c., &c., to many deities, but I never saw or heard or read, any one offering to God opium. And other religions of India also speak against intoxicants. And so I come to the conclusion that opium is morally, religiously, and physically bad and it is the only desirable thing that its sale except for the medical purposes should be prohibited.

26,587. You come here to recommend that opium, the effects of which you have drawn in such dark colours, should not be sold except for medical purposes?—Yes.

26,588. You have referred to the prohibition by the Hindu religion of intoxicants of all kinds?—Yes. Opium is not mentioned in the Hindu religion, but intoxicants are mentioned.

26,589. The Hindu religion speaks, as you say, against intoxicants of all kinds?—Yes.

26,590. Would you not, therefore, recommend that the same prohibition which you advise in the case of opium should extend to intoxicants of all kinds?—Yes; all kinds of intoxicants should be prohibited. By the articles of religion all intoxicants are prohibited.

26,591. You would like to see that religious prohibition receive the sanction of the law?—Yes.

26,592. (Mr. Fanshawe.) You say, "opium is very dear, and to say in time of famine people subsist on opium is 'nothing but silliness.' Has anyone made the statement that in times of famine people subsist only on opium?"

The witness withdrew.

Surgeon-Major K. R. KIRTIKAR called in and examined.

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K. R. Kirtikar.

26,609. (Chairman.) I believe you are Civil Surgeon at Thana?—I am.

I heard so, and besides I have read in a certain book that it helps men in the time of famine.

26,593. It helps them, but it does not enable them to subsist?—Of course not, it is not food at all. It does not decrease the appetite but it increases it.

26,594. With regard to the word aphubaja, you have given the translation as "opium drunkard" in one place, and in another place "opium user"?—Aphubaja is an opium user of any kind. In whatever way he takes it he may be called aphubaja.

26,595. If a man takes opium in very small quantities is he called aphubaja?—We call him aphubaja. In our society it is not taken. I have only seen one Brahmin who takes opium and we call him aphubaja. Speaking generally, when we see a man eating or smoking opium we call him aphubaja whether he takes it in moderation or not.

26,596. We have been told that the term aphubaja is only used when the person takes opium immoderately?—Whether a man takes opium moderately or immoderately, we call him aphubaja.

26,597. With regard to your remarks about the use of opium leading to adultery, have you many or any authenticated cases of that kind?—I have personally seen many cases half-a-dozen or more. I have seen many cases of the same sort from liquor as well as from opium.

26,598. These cases were mentioned to you, did you authenticate them by inquiry?—I went myself and made inquiries. I went into the affair properly—I went into the opium dens.

26,599. Did you verify the cases where wives had been led into adultery?—Yes.

26,600. You have stated that you heard from an opium smoker's lips that he sold his wife for Rs. 20, did you verify the facts of that case and ascertain whether it was really so?—No, we did not. We simply heard a smoker saying it, that is all.

26,601. In the first part of your evidence, you state, "Nobody ever attaches any truth to the statement of an 'opium eater or smoker,' will you explain why you should believe extraordinary statements made by an opium eater or smoker, such as you have mentioned?—Generally when they are not drunk they will say something true, but when they are drunk or when they are thirsting for opium they scarcely ever speak the truth. So we are led to say that no one can trust them.

26,602. Just so. Then why should we believe this extraordinary statement that an opium smoker had sold his wife?—We heard the statement made. We did not go and inquire about it minutely. We had no reason at that time to go into it, otherwise we would have done so.

26,603. (Mr. Mowbray.) What little book was it in which you saw about the opium famine, was it a native or an English book?—It was an English book.

26,604. You say opium is very dear, has it ever occurred to you how much of the dearness is due to the taxation which Government levies upon it?—I do not know anything about the finance question.

26,605. You are not aware that opium at present is heavily taxed?—I know this much, opium is dear and we can get food very cheap. I can get a larger amount of food for As. 2 than I can opium.

26,606. You are not aware how much of that dearness with regard to opium is the result of Government putting so heavy a tax upon it?—No.

26,607. (Mr. Pease.) Are you aware that we have had evidence that if a man had not sufficient money with which to buy himself sufficient food to eat it would still be wise for him to spend a small portion of what he had upon opium?—It would not be wise for anybody to spend any money upon opium.

26,608. I thought you might have seen that we have had evidence of that kind brought before us. I do not unite in the view?—I did not hear about it. Food is very cheap and opium is very dear. Foolish people spend money on opium that could be spent on food. Opium is very dear, and they get intoxicated.

26,610. To what districts of the Presidency and to what races are your observations applicable?—My observations

apply to men of all classes in Bombay, Sind, and the Thana district, and chiefly to the Hindus and the Mahomedans.

26,611. To what extent is opium used among the population of the districts to which your observations apply?—I cannot give even approximately the proportion of persons per mille using opium habitually. Such a calculation is difficult to arrive at for a general observer like myself. But from the figures obtained from the collector of Thana, showing the quantity of opium sold in the Thana district during the last ten years, it appears that opium is not much in use in this district. With regard to the people of Bombay and Sind, my remarks will be confined to those whom I have known personally either as a member of society or as a medical practitioner.

26,612. What have you to say with regard to the effect of opium upon the moral and physical condition of the user?—A moderate use of opium may be considered a luxury with some and a necessity with others. In the former, it contributes to the day's pleasures; in the latter it enables them to work. My observations will be, under this head, chiefly confined to opium eating. A moderate use of opium does not in any way prejudicially affect the moral and physical condition of the user. The latter is often improved; at any rate, if the user is subject to, or has been a sufferer from, any kind of bowel or chest complaint previous to contracting the opium habit, he is enabled by the habitual use of opium to shake off these ailments, and lead a comfortable life, and, moreover, earn his livelihood. It is a slander to even suggest that moderate consumers of opium have no moral stamina. The abuse of opium, i.e., excessive use in any case, whether as a luxury or as a necessity, has decidedly a damaging effect on the body, and the mind becomes enfeebled. I cannot say, however, that every abuser of opium is an immoral man. He does not form an ordinary member of our criminal classes, as our jail statistics would show. He is his own enemy. He becomes helpless and suffers in the long run from effects of chronic opium poisoning. I know some instances of opium smokers of the excessive type, who, as men of business, are unsteady and unreliable. I know nothing of persons who smoke opium moderately.

26,613. Have you anything to add with regard to the methods of consumption and the effects of the drug?—The methods of consumption are by means of pills and watery solutions. The usual dose of solid opium is from 5 to 10 grains daily in one, two, or three pills. Watery solutions contain about the same quantity of opium per day, taken singly or in divided doses. But it varies with different individuals. The effect also varies according to the nervous or phlegmatic temperament of the user, and according to the time how long an individual has been using the drug. As a rule, in course of time, the drug ceases to take effect. The quantity has thus to be increased from time to time, according to the craving of the individual, or according as the effects of the drug are desired. As much as a drachm of solid opium has sometimes to be taken to satisfy the craving. Small doses act as excitants, such as a grain or two. Larger doses necessitate a shorter or a longer sleep with some habituels; with others the case is different; they can follow their avocations without any desire or necessity to go to sleep.

26,614. Is opium used as a prophylactic?—Opium is used as a prophylactic in many diseases, especially those of the chest and bowels. In all kinds of neuralgia, especially the headache caused by malarial poisoning, opium is very valuable. It is well known to eminent European writers on *materia medica* as an anti-periodic, and as such it is invaluable in a country like India where malaria is so much prevalent. People under the advice of vaidyas and hakims use it with advantage in the affections I have mentioned. They take to it almost instinctively. The habit is generally formed by an individual commencing the use of opium, in the first instance, for the relief of pain in some of the maladies mentioned above.

26,615. Does the use of opium as habitually indulged in by natives lead to consequences as serious as those which follow the use of alcohol?—When habituels use opium judiciously they show no bad consequences on their system as the results of such use. Every organ of a moderate habitual user of opium may be sound and he may die, not necessarily of disease resulting from the use of opium. This is exactly what may happen in a moderate consumer of alcohol. But among men who use opium in excess, the diseases of the intestinal canal, of kidneys, and of the mind are prevalent. In cases where alcohol is used in excess, the liver suffers in two ways, viz., either from engorgement leading to acute inflammation followed by an abscess, or from atrophy ending in abdominal dropsy. The kidneys are also affected in some cases; mania supervenes in others.

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26,616. In making post-mortem examinations have you discovered any serious organic lesion, or any lesion at all, attributable to opium?—I have had a few occasions of making post-mortem examinations among men known to have been moderate users of opium, but I have never discovered any kind of lesion in any organ. I have had no opportunity of holding a post-mortem examination on any excessive user of opium, except in one or two instances where there was atrophy of the intestines, in all its coats, mucous as well as muscular.

26,617. Is it difficult for an opium consumer to give up the habit, and when given up, is it likely to result in the use or abuse of other drugs, or of alcohol?—It is not difficult for an opium eater under restraint to shake off his habit, as, for instance, when an opium eater is a prisoner in jail. Of his own accord he would perhaps not give up the habit. But in jails we do not allow opium except as medicine. He therefore out of sheer hopelessness begs for something else that would stop the craving. I have been off and on nearly eleven years in medical charge of the Thana Jail with a daily average population of from 500–600 convicts. It being a dépôt jail we get convicts from all parts of this Presidency. In this jail I have come across convicts who prior to their entry into the jail were habitual users of opium. When they find out that they cannot get their customary allowance, they are miserable. If at such a time they could get alcohol or any other stimulant they would certainly take it. The result of withholding opium is that sometimes such convicts become depressed mentally and physically. For some days I have to keep them on a stimulant mixture of spirits of ammonia to counteract the depression which the absence of opium brings on. If opium is withheld from the people of the country, to a certainty the use of alcohol would increase; or people would go in for bhang or ganja. Alcohol is already on the increase in this country.

26,618. What effect has the habitual use of opium on the mental faculties, and does it interfere with the consumer's ability to conduct his business successfully?—Among men who use opium moderately the drug tends to sharpen the intellect and makes a man talkative. It seldom, if ever, interferes with the consumer's ability to conduct his business. The same cannot be said of men who use large doses. Such men are helpless, unreliable, and unsteady in their habits, and they are mere wrecks as regards their physical and mental condition.

26,619. Have you any other observations which you desire to make?—The excessive use of opium in children in such quantities as send them off to sleep the whole day long, causes emaciation, bowel disorders, and loss of sight by producing opacity of the cornea. This proves that opium puts a stop to the process of nutrition in children. I have seen this during the last sixteen years of my practice. Native mothers administer a preparation called bal goli to keep them quiet. It contains opium. It does children immense harm, although it keeps them quiet and allows the mothers to follow their in-door, or out-door occupations while the babes are asleep. This quiet, however, is *dear-bought*, and at the expense of the children's general health and eyesight. The sale of bal goli should be stopped with a stringent hand. The damage done by it is irreparable.

26,620. (Sir William Roberts.) Do you regard the injury done by opium to children in affection of the cornea as a direct or indirect cause of starvation?—It is the result of starvation. It is the final symptom. It is when emaciation has gone on to such an extent and the absorptive power of the bowels is so far reduced that the child is unable to retain food in the stomach, and there is absolute starvation in spite of food being put into the system, that this ulceration of the cornea and disintegration takes place.

26,621. Have you ever seen cases of opacities of the cornea such as you have mentioned among the children of well-to-do classes, and those who are comparatively well off?—No.

26,622. You have only seen such cases amongst the very poor classes?—That is so. It is not always the result of children not getting sufficient food from their mothers. There may be sufficient food for the children of the lower classes, but the opium itself being given causes opacity and emaciation; so that the general starvation of the body is not on account of poverty of the mother, although the mothers are of the lower classes and earn their daily livelihood. Opacity of the cornea is attributable to balagoli and indirectly to opium—chronic opium poisoning.

26,623. (Mr. Pease.) Have you met many of these cases?—Since 1883 I have had about 63 cases in Thana

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of affection of the cornea, as the result of chronic opium poisoning.

26,624. Mr. Prantch, in his evidence, alluded to one case?—I was not here at the time, but I heard something about it.

26,625. Mr. Prantch stated, "In answer to a question Dr. Kirtikar said, 'I have many cases of children dosed with opium. I register them in my books as chronic cases of opium; they usually begin with chronic diarrhoea, and often they lose their eyesight by suppuration. This is very common among the natives.' " Do you confirm that statement?—I should modify that statement; it is not very common.

26,626. (Sir William Roberts.) How many patients passed through the hospital?—On an average 3,000 patients passed through the out-door dispensary in the Civil Hospital during the year. Besides that I have a daily fluctuating population of 600 or 700, or even sometimes 800, prisoners in the Thana Jail, where I get the opportunity of seeing men from different parts of the country—from Kathiawar. All the transports come from Karachi, from Hyderabad, and Kathiawar, and all the principal towns connected with the Presidency; so that every year I get an opportunity of seeing men who are opium eaters, men who take large quantities of opium. There is a man now who used to take opium before he came to jail, as much as 300 grains a day of solid opium. He was helpless after taking it. It was a case of excessive use of opium.

26,627. (Mr. Haridas Veharidas.) Do you know anything about the native medicines?—I have lately been studying some old Hindu works on botany.

26,628. Have you come across any mention of opium in Hindu medical books which would support your view to some extent?—Yes; I have come across a work called "Raja Nighanta," which is one of the oldest works we have. It was written by a man in Cashmere; in that book, four kinds of opium are described. There is the white opium, called "jarran," which adds to the digestive power of the stomach; then there is the black variety, called "maran," which is the killing variety. Then there is the "dharu," which prolongs life, and then there is "saran," which is of mixed colour, and is productive of diarrhoea.

26,629. (Mr. Pease.) As a medical man do you consider anything in that theory with regard to the different

The witness withdrew.

Surgeon-Lieutenant-Colonel M. L. BARTHOLOMEUSZ, M.B., called in and examined.

Surg.-Lieut.-
Col. M. L.
Bartholomeusz, M.B.

26,635. (Chairman.) I believe you are civil surgeon and superintendent of the Byramji Jijibhai Medical School and Lunatic Asylum at Ahmedabad?—Yes.

26,636. (Sir William Roberts.) To what district or districts of the Presidency and to what races are your observations applicable?—My evidence is based on personal experience gained in the performance of my official duties in Sind and Gujarat during the past 19 years. I have been civil surgeon of Ahmedabad, Nasik, and Sukkur for the last 10 years, and have had ample opportunities of judging as to the effects of the opium habit on the general population in these localities. During the six years I was in medical charge of a regiment I do not remember having ever admitted a soldier into hospital or recommended his discharge on account of the ill-effects produced by the abuse of opium, although a certain number of these men had the reputation of having been addicted to the habit of taking opium. During the whole of my professional career I do not suppose that I have come across half a dozen individuals whose constitutions were undermined by the abuse of opium.

26,637. To what extent is opium used among the population of the districts to which your observations apply?—With reference to the extent to which opium is used, I can only produce reliable statistics from the jail population in this station (Ahmedabad) for the last four years. I have invariably noted down against every prisoner's name on admission into the jail the nature and quantity of narcotic each man was addicted to; and I find that during the last four years 4,793 men and 277 women prisoners were admitted into the jail; of these 264 men and one woman were addicted to opium, or about 5·2 per cent. of the total jail population. Of these opium eaters, 10 were in bad health suffering from chronic ailments, such as partial paralysis, chronic bronchitis, enlargement of the spleen, scurvy, &c., but none of these (with one exception) were so

colours of the poppy having different medical effects?—I am mentioning what this author says. I am not giving my opinion. The author, Chudamani, seems to have examined the specimens of opium prevalent during those times; that was several hundred years ago. Now we have our Malwa opium, and we speak of that. You will find a description of that in books. The best opium is considered to be the Turkish opium. This is modern. I have not any special experience of the various kinds of opium that were known in the old days.

26,630. (Mr. Haridas Veharidas.) In your experience do the medicinal properties correspond with those mentioned in the old books?—Yes.

26,631. So that seven or eight hundred years ago those doctors knew that there was some use in opium which is acknowledged by English doctors?—Yes. Lauder Brunton, for instance, and Dr. Ringer, who is one of the greatest authorities, consider opium to be essentially useful for the natives of India, who take large quantities of food, to enable them to get rid of the excreta formed by those large quantities of food. That is mentioned in Dr. Ringer's book, where he says something with reference to the power that opium has in expelling large quantities of food from the intestinal canal of the natives of India, who are in the habit of taking large quantities of food.

26,632. (Mr. Fanshawe.) Are you aware that at the beginning of last year the Bombay Government had a special inquiry made into the use of these bala goli or children's pills?—I am not aware of it. But this much I know, that of late the sale of bala goli is not quite so great. There are some restrictions here upon the sale of bala goli in Bombay; and if that is so, it is a great gain.

26,633. I understand that a number of professional men were consulted in Bombay, and that the opinions were fairly divided between the advantages and the disadvantages of the habit; are you aware of that?—I am not aware of that.

26,634. Do you think the practice of giving bala goli to children is a dangerous one?—In any case where a certain quantity is exceeded, and it is given in poisonous doses, it is dangerous. It is given by mothers to keep their children quiet, and sometimes they give such enormous doses as to almost starve the children, who are not able to take any food afterwards.

bad as to deserve exemption from light labour. The exemption referred to was an old man committed to the jail, I believe, for smuggling opium. His condition was so bad that he was discharged from the jail by the authorities at my recommendation. It is quite the exception for an opium eater on admission into the jail to receive any opium; yet these prisoners perform their allotted labour, partake of the jail diet, and as a rule leave the jail without having suffered in health, and apparently cured of the habit of opium eating.

26,638. What is the effect of the use and the abuse of opium on the moral and physical condition of the user?—With reference to the effect of the use and abuse of opium on the moral and physical condition of the user, I can best describe this by comparing the use and abuse of opium with the use and abuse of other stimulants, such as alcohol. The use of opium in the East may be compared to the use of alcohol in the West. That is to say, the moderate use of these stimulants after middle life and when the vital life and adds comfort and contentment to long abuse of them is both pernicious and demoralizing; but the abuse of alcohol is a great deal more so than the abuse of opium, both morally and physically. I believe there is more moral and physical degradation from the abuse of alcohol than there is moral and physical degradation from the abuse of opium, although the abuse of alcohol in this country is of small extent when compared with that which prevails in the British Isles. As I have stated before, not think I have met more than half a dozen cases where life was apparently shortened by the abuse of opium; even in these cases I am not in a position to give a decided opinion, as the opium habit was accompanied more or less by chronic diseases. I believe that the majority of English people have exaggerated ideas regarding the use of opium

in the East, ideas acquired no doubt after the perusal of such books as De Quincey's "Opium Eater," the use of such expressions as "opium dens," and so forth. One might travel a long distance in India and yet not meet a single individual who had abused opium as De Quincey did.

26,639. What have you to say with regard to the methods of the consumption and the effects of the drug?—Opium in the form of a watery solution is used by a large section of the Gujaratis for the same reason that a whisky and soda or a glass of sherry is used by Englishmen of culture who are neither drunkards nor total abstainers. The effect in the two cases can hardly be different. But opium is also used extensively by the natives of India to ward off pain.

26,640. Have you any other observations which you desire to make?—People living in malarious districts, as the majority of the agricultural population in Gujarat do, are subject to various ailments accompanied with neuralgic pains. Hospital experience in Gujarat will prove this. To these people living, as they do, far away from hospitals and dispensaries opium is a Godsend. A few grains of opium daily will not only ward off the pain, but, what is more important, it will enable the poor man to pursue his daily avocations and earn his daily bread. To deprive these people, who already enjoy but few comforts in this life, of their only means of relief, would be showing little consideration for their comfort and physical welfare. In fact, it would be as reasonable to deprive the sober and temperate people of the British Isles of their glass of whisky or gin by prohibiting the distillation of these spirits because a certain portion of the inhabitants stepped beyond the limits of temperance as to prevent the cultivation and manufacture of opium because a very small proportion of the people of India had their constitution shattered by the abuse of opium. Most nationalities partake of some form of stimu-

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

At the Town Hall, Bombay.

SEVENTY-THIRD DAY.

Friday, 16th February 1894.

PRESENT:

MR. R. G. C. MOWBRAY, M.P., IN THE CHAIR.

The Right Hon. LORD BRASSEY, K.C.B.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. A. U. FANSHAWE.

MR. ARTHUR PEASE.
MR. HARIDAS VEহারIDAS DESAI.

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

Mr. A. H. PLUNKETT called in and examined.

26,648. (Chairman.) I believe you are City Magistrate at Poona?—Yes.

26,649. What has been your service in India?—I have served for over 41 years in various parts of the Presidency including Sind, all the large towns of which I have frequently visited. I was resident deputy collector and magistrate at Karachi and Hyderabad, and eight years in magistracy at Karachi, Thana, Nasik, and Poona. I was also for some time, 1874-75, assistant and deputy commissioner of Customs, Bombay. Since 1876 I have been city magistrate in Poona, being also for nearly two years cantonment magistrate, Poona and Kirkee.

26,650. Will you give us the benefit of your experience with regard to the effect of opium consumption on the people in the districts with which you are personally acquainted?—My experience is that opium smoking prevails to a small extent in towns. The number of people

who use opium in the districts with which I am acquainted is comparatively small. As a common domestic remedy it is found in almost every household where there are young children. The villagers and poorer classes in towns use opium as a panacea for almost all diseases.

26,651. When you speak of using opium are you referring to smoking or eating, or both?—To eating. I have some experience of opium smoking, but my statement refers to eating.

26,652. What is your experience as regards the effect of opium consumption on the moral and physical condition of the people?—The moderate use of opium is, in my opinion, not harmful. Smoking to some extent affects the physical constitution, but I have seen no bad effects, either physical or moral, from opium eating in moderation. In my experience of over 30 years as a magistrate I have never known an offence committed which could be attributed to the use of opium.

Surg.-Lieut.-
Col. M. L.
Bartholomeusz, M.B.

15 Feb. 1894.

Mr. A. H.
Plunkett.

16 Feb. 1894.

26,653. Have you any evidence to give as to the disposition of the people of India in regard to the use of opium for non-medical purposes and as to their willingness to bear in whole or in part the cost of prohibitive measures?—I am of opinion that the people of India would not consent to further restrictions being placed on the use of the drug, and that they would be unwilling to bear in whole or in part any of the cost of prohibitive measures.

26,654. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes?—I consider that the sale of opium, except for medical purposes, should not be prohibited in British India, and any attempt so to interfere with the use of the drug would be impolitic.

26,655. Could such prohibition be extended to Native States with which you are acquainted?—I cannot say whether prohibition could be extended to Native States. Any restrictions there would be very difficult to enforce. Even under our existing arrangements smuggling prevails, and if further restrictions were imposed on the sale or possession of the drug, it would be impossible to stop the increase of smuggling which would ensue.

26,656. Have you any further remarks that you wish to lay before the Commission?—I should like to make some observation with reference to what I heard in this room while I was here yesterday in regard to the licensing of shops and as to whether the licensing of such shops would lead to control. The main point in licensing is to provide control. The question is how can opium smoking be effectually checked. The licensing has been stopped, but it has not stopped opium smoking. It is done on the sly, as we heard yesterday.

26,657. Have you any practical suggestions to make?—I am going to make a suggestion. We have put down gaming in public. A man is punished for keeping a gaming house, and the question is whether any kind of measure can be introduced for checking the smoking of opium. I would suggest that it shall be an offence for a person to keep any place the use of which is for the common purpose of smoking opium. Gambling has been put down, and there are strict laws upon the subject.

26,658. Would you wish to see some such law as you have indicated passed with regard to smoking?—Yes; it is quite practicable.

26,659. In this room yesterday, allusion was made to a petition which was presented, I believe, to the Secretary of State with regard to smoking shops at Poona. Have you any remarks to make on that subject?—I have. The Secretary of State for India received a petition in the Marathi language, purporting to come from certain persons, the names on the petition being 73. The Secretary of State sent it to the Government of Bombay with a view to inquiry being made whether it was an original or genuine document. The Government sent it to the collector of Poona. I, as his deputy, was referred to, and I made inquiries. I have before me a few notes of the inquiry I made. 54 of the alleged signatories were traced. They were called up and questioned by me as to the circumstances under which the petition was got up, and at whose instance. The persons so examined bear the numbers from 1 to 54. All the persons traced were opium smokers, except number 54. They alleged that about 10 months ago (this was at the end of March or the beginning of April 1893) chandu shops were visited by two padre sahibs, accompanied by three natives: that the sahibs said they wished to see how chandu was smoked, and asked the people who happened to be at the shops what they would say if the chandu shops were closed, to which the chandu smokers said it was a matter for the Sirkar to decide.

The witness withdrew.

VAID PARBHURAM JIVANRAM called in and examined (through an interpreter).

26,670. (Chairman.) You are a medical practitioner according to Sanscrit medical works?—Yes.

26,671. You are practising in Bombay?—Yes.

26,672. (Sir William Roberts.) To what district or districts of the Presidency and to what races are your observations applicable?—My evidence applies to Bombay city, where I have been practising for 23 years, and to the province of Kathiawar, where I practised before I came to Bombay, and which I have often visited since on professional business.

26,673. To what extent is opium used among the population of the districts to which your observations apply?

They also said that their names were taken down by the padre sahibs, but that no petition was read out to them, or agreed to, or made, or sent by them. Three only admitted having affixed their signature to a paper in the belief that it was for a continuance of the chandu shops, and that they did not know that any petition was to be made for closing the opium shops. In the remaining instances, the alleged signatures of the persons who were at the chandu shop at the time they were visited by the padre sahibs were taken down. The petition is without date, but it is believed to have been made in March 1892. Two meetings were held in Poona city on the subject of opium.

26,660. Do I understand that the inquiries that you made in regard to this petition were made in consequence of the Secretary of State having referred the petition to the Government of Bombay for inquiry?—It was so.

26,661. (Mr. Pease.) Did you find out who the padre sahibs were?—They were unable to tell me. The opium smokers were called up. There was a column for their names and a column for their addresses, so that they were easily traced. The statements were taken down in Marathi and read over to them.

26,662. Have you found out who they were?—I heard Mr. Prautch say yesterday that he got the petition up, and I have found out myself that it was he who gave it to be signed.

26,663. Were the statements of the opium smokers made to yourself personally?—They were taken down in Marathi by a clerk under me and read to them, and they were stated to be correctly taken down. They were attested by me and sent to the Government. The statements are not with me now. I have not even a copy of the petition, but I have my notes here.

26,664. Did you hear Mr. Prautch's statement yesterday?—Yes.

26,665. That the signatures were taken in his presence?—They were not signatures; only three were signatures, the others were names; the people were not able to read or write. They said they were in the chandu shops when they were taken down. Mr. Prautch stated correctly when he said that he took their names down at the shops where they assembled to smoke.

26,666. I suppose it is a question of veracity between the chandu smokers and Mr. Prautch?—I dare say. I may mention that the persons who were sent for by me had no previous intimation of what they were required for. Having their names to the petition they were easily found, and I had their statements taken down and read to them in their own language. They had no idea of what they would be asked.

26,667. What you have said may account for Mr. Prautch's statement yesterday that that was the first time you had heard that any question had arisen with regard to the petition?—I have no doubt he is correct; perhaps it is so.

26,668. (Mr. Fanshawe.) You are clear that the majority of these men, that is all of them except the three you have mentioned, were unable to read or write?—Just so; seven.

26,669. (Chairman.) The statement made by Mr. Prautch as reported in yesterday's *Times of India* is to this men to that petition; that almost all the signatures were obtained in his presence; that only one man refused to sign because he said he was a Government servant and therefore could not sign it?—There were 73 names, but there were only three signatures, the rest were the names of the persons.

—In Bombay the use of opium for non-medical purposes is very insignificant; not more than two or three per 1,000 use it. They take it in moderation. In Kathiawar the proportion would be about 10 per cent.

26,674. What is your experience of its effect on the moral and physical condition of the user?—Regarding excessive habitual consumption, if the consumer is a poor man not able to take with it very strong and substantial food he becomes dull, pale, and sleepy. But when the consumer is wealthy he finds opium greatly advantageous to his health. I remember the case of a rich and habitual consumer, a late chief of Manavadar in Kathiawar, who was under my treatment for several years. I was attend-

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ing him when he died, at the age of 82. He habitually took 1½ tolas of opium a day, yet he was very healthy and strong, and would brave any gymnast in combat. With moderate habitual consumers the habit is contracted to cure disease of long standing, or to get relief from daily fatigue. In both these cases the habit is advantageous. It is commonly given to small children with advantage. I have never seen any bad effect from opium thus used.

26,675. What are the methods of consumption?—Opium is taken in pills mixed with musk or other fragrant and harmless materials; also as kasumba, i.e., opium mixed with water. Over this mixture some cotton is placed which absorbs the pure liquid which is then squeezed out and drunk, and in the crude form as brought from the shops, as medicine by children in "bala goli." It is considered essential for children by mothers, and I have never known harm done by these pills. The moderate habitual consumer is healthy and strong.

26,676. Is opium used as a prophylactic, and if so, for what diseases, and with what results?—People take opium as a preventive against sangrahani (a form of painless diarrhoea). I have very rarely found habitual consumers suffer from this disease or atisar (diarrhoea), or vishamaj-var (remittent fever).

26,677. Does the use of opium by natives lead to consequences as serious as those which follow the use of alcohol?—No. Alcohol when taken moderately sometimes leads to languor, diseases of the chest and liver. The moderate opium consumer is never attacked by any of these diseases. The excessive consumer of alcohol is wild and intoxicated; he sometimes goes mad, and commits horrible crimes, such as murder or suicide. The excessive opium consumer never goes mad, nor commits crime under the influence of opium.

26,678. Is the habit difficult to give up?—It is believed that it is difficult to give up the habit, but I do not think that it is. I have known a case in which a friend of mine, an old Sanyasi, gave it up even in his old age. At first it is difficult, but by allowing other stimulants the habit is easily given up. If the consumer has a strong will, and is careful, the giving up of the habit does not result in taking to other drugs or to alcohol.

26,679. What effect has the habitual use of opium on the mental faculties?—The moderate habitual use of opium has no bad effect on the mental faculties of the consumer. The habit is found mostly among old men, and these do their work carefully and promptly. When they are under the influence of opium they are very zealous, vigorous, and energetic. One of the best examples I know was that of my own teacher, a great medical scholar of his time. His best lectures were delivered after he had taken his usual dose of opium.

26,680. Do you desire to make any other observations?—Opium is known to the people of India from very ancient times. The plant, seed, flowers, and the drug itself are mentioned in several Sanskrit medical books. When necessary the drug is used by all, old and young, male or female. It produces no bad effect on the morals. It is a most necessary stimulant for the natives of India. To stop its production means unforeseen harms in India, the first of which would be a free resort to alcohol. Excessive con-

The witness withdrew.

Mr. GEORGE COTTON called in and examined.

26,693. (Chairman.) I believe you are Chairman of the Millowner's Association, Bombay?—Yes.

26,694. Are you an owner of mills yourself?—We are agents for mills in Bombay. We manage eight mills in Bombay.

26,695. I believe you have resided in India for 30 years, half of which period has been spent in Khandesh, the Berars, and Gujarat?—Yes.

26,696. Will you give us the benefit of your experience as to the use of opium by people in your employment?—

For many years I was in Broach and Gujarat, and we had some runners whom we employed to run between Broach and Jambusar, 36 miles distant. There was one man in particular, about 50 years of age, who had been a runner for many years. He would leave Broach at six o'clock in the evening and take messages to Jambusar, and he would leave Jambusar the next evening and come back to Broach on the following morning. This man used opium regularly, and so far as I could judge he was only able to undergo this great exertion because he was an opium eater. In addition to that there were

sumption is now not nearly so common as it was. In Kathiawar many Rajputs have given up the habit on account of the costliness. Formerly it was generally and even now is sometimes used to show respect to one's guests, or as a means of reconciling enemies to each other. It is used in much the same way as liquor is used by Europeans in drinking each other's health at a dinner. The diminution in the use of opium is due partly to the heavy tax levied on it, and partly to the spread of education having done a good deal to prevent unnecessary consumption. This much is certain that the use of opium has no bad effects on the morals of the people.

26,681. (Mr. Haridas Vehuridas.) Will you give us the names of the several Sanscrit medical books to which you have referred?—Yes; their names are: Raja Nighanta; Nighanta Rutnahar; Bhava Prakash; Atarka-Timira-Bhas-kara; Madav pala Nighanta; Rasendra Chintamani; Dhanvantari Nighant; Harit; Charak; Shushruta.

26,682. Will you tell me when "Raja Nighanta" was composed?—The oldest is "Dhanvantari Nighant," and that is about a 1,000 years old. "Bhava Prakash" is the last written work and is 400 or 500 years old.

26,683. Do you mean that from very ancient times opium has been known to the people of India—a 1,000 or 1,100 years ago?—About 1,100 years ago.

26,684. Can you mention any books on medicine still older than the books you have named?—There are many.

26,685. How old are they?—In my essay on the forceps used by the ancients of India, sent to the Oriental Congress in 1892, I have proved that these works were written more than 3,000 years ago. "Charak" is the oldest of them.

26,686. Would you say from 2,000 to 3,000 years?—Yes.

26,687. Is opium mentioned in these very old books?—I do not find opium mentioned in any of them.

26,688. What deduction would you draw from this fact?—It seems to me that opium was brought to India 1,200 or 1,300 years ago by the Mahomedans.

26,689. Have you authorities from the latest Sanscrit works?—Yes.

26,690. Have you a large practice in Bombay?—Although I do not wish to say it, among the native practitioners I perhaps stand first in Bombay.

26,691. Have you also a large practice among the Kathiawar chiefs?—I was called on professional business to Wadhwan, and there often consulted Dr. Manser, who said that if the chief wanted to be treated by a native practitioner he should be under my treatment.

26,692. With regard to bala goli, you have mentioned that you use bala goli extensively?—I am against anybody making a habit of taking any stimulant, but I often give bala goli to children in cases of dysentery and diseases attendant on teething. I have had an experience of bala goli for 45 years. If children are given the doses as advised by me they are always healthy and take their food regularly.

26,692a. Can you tell us what is the proportion of opium in these bala goli pills?—One pill is as big as one and a half mustard seeds and the proportion of opium is equal to an opium seed.

as opium eaters. They were most reliable men, always on the alert, and most praiseworthy. In the Berars I had not noticed the use of opium to such an extent among those in my employ as I did in Broach and Gujarat, but I had very trustworthy sepoys, who were users of opium. Among my mill hands in Broach, nearly all the Mussulman weavers used opium more or less, and they seemed, so far as I could judge, to be none the worse for it; they were certainly very good workers.

26,697. With regard to the cases of the runners, had you any opportunity of comparing the physical capacity of the runners who were opium consumers with the runners who were not?—No; we had several runners. There were two Mahomedans who used opium, and there were I think two Hindus employed regularly who were not users of opium. The best man I had, and the most reliable, was this elderly man, who used opium—a man of 51 years of age. But I could not say that I drew any comparisons or that I thought of drawing any comparisons. All I can say was that he was certainly none the worse for the opium he used.

Mr.
G. Cotton.

Mr.
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26,698. Can you tell us whether there is much consumption of opium among your mill hands in Bombay?—I cannot express any opinion that would be of any value whatever.

26,699. What is your opinion with regard to the proposal to prohibit the production and consumption of opium?—I am strongly of opinion that were it possible to prohibit the production and consumption of opium, without the gravest political and financial danger resulting, some other drug or stimulant (most probably alcohol) would come into greater use with effects more injurious to the stamina and vitality of the community than those now obtaining from the opium habit.

26,700. Will you tell us your general opinion as to whether it would be possible, if such prohibition were carried out in British India, to extend it to the Native States?—I most certainly think not.

26,701. Do you wish to make any remarks as to the effect of the loss of revenue upon the trade of India?—The direct loss of revenue would, I understand, be about five crores of rupees, or perhaps nearer seven, and it is not evident in what manner this could be made good. As it is, the Government of India will not be able to balance expenditure and income without additional taxation. The possibility of further direct taxation being fraught with great political dangers, it appears to me that the re-imposition of the import duties which, it will be remembered, were abolished in deference to Lancashire only, may be necessary, but this would probably not cover a further deficiency, such as the loss of all opium revenue would bring about. Not only that, but if we were to curtail the export of opium it would still further embarrass us financially. At present we are suffering very much because of our imports being in excess of our exports. The balance of trade for the time being is against us, and consequently the Secretary of State has been selling bills at 1s. 1½d. If we were to still further curtail our exports, the balance would be still further against us, and there is no telling what the result might be.

26,702. In your opinion the prohibition of the China trade would not only directly affect the revenue but would indirectly seriously affect the balance of trade and increase your difficulties?—Yes.

26,703. (Mr. Pease.) How did you ascertain that all your Musalman operatives at Broach were opium consumers?—Yes.

The witness withdrew.

Mr. W. R. SCROGGIE, L.R.C.P., M.R.C.S., called in and examined.

26,708. (Chairman.) You are Civil Surgeon at Sholapur?—Yes.

26,709. (Sir William Roberts.) To what district or districts is your experience confined?—My experience is confined to the Sholapur district and relates to the natives thereof. It extends over 11 years.

26,710. To what extent is opium used among the population?—Opium is mostly consumed by male Hindu and Musalman weavers. About 166 per mille of the adult males use it to the extent of from two to eight grains per head per diem.

26,711. What effect has it on the moral and physical condition of the user?—Consumers state that the moderate use has a sustaining power, enabling them to undergo greater exertion without fatigue, deadening hunger, brightening their mental faculties, averting the effects of cold and wet, and as age advances acting as an aphrodisiac. The habit is usually begun on account of some bowel or chest complaint, and once formed is often continued, even though the disease has ceased, because of the feeling that they are the better for it. Taken in moderation no evil result, either physical or moral, appears to ensue. Taken in excess it causes a craving for the drug when the usual time for the dose arrives, and possibly then a bad moral effect might ensue by causing the consumer to do wrong in order to obtain the opium. In excess it deadens the desire for food, and the body not receiving nourishment becomes emaciated, and the mind becomes torpid. Opium in doses of from ½th to 1½th of a grain is commonly given to infants during teething, to prevent or control disease, and to enable the mother to attend to her work or to rest for a few hours. As a rule there is no baneful effect, and many infants appear in the best of health though habituated to the drug.

26,712. What are the methods of consumption?—It is generally eaten in the crude state as sold by the dealers. When smoked as in chandul or madut the effect is more rapid and probably more deleterious.

sumers?—I did not say that they were all consumers, but the great bulk of them were. You can see by the way the men come in that they are opium eaters. There is something about an opium eater that indicates that he does take opium. There is a brightness of the eye that indicates him as being an opium user. That is the only way I could tell.

26,704. That is your general impression?—That is my general impression.

26,705. (Mr. Haridas Vekaridas.) Have you anything to say with regard to the present unrest throughout the Empire?—At a time when much unrest exists throughout the Empire, owing to the religious differences of the two great portions of the community; when business is unsettled and trade bad, owing to the fluctuations in all values, consequent upon the closing of the mints; when the compensation granted to Government servants at enormous cost to the State is regarded by non-officials with great dissatisfaction, and when the feeling has reached strong development that the interests of India were deliberately sacrificed for the advantage of Lancashire manufacturers by the removal of the import duty, it strikes me as particularly unfortunate that measures, which could be only rendered effective at the expense of the resources of India, and at the risk of widespread trouble within her borders, should be considered or entertained at the instance of a party whose objects, however well intentioned, are distinctly mischievous in their tendency.

26,706. (Mr. Pease.) Are you aware that the effect of the opium trade has been to introduce into India annually an average of one and a half crores of rupees in silver from China, and would not that have a mock effect in depreciating the value of silver in India?—I do not think that is anything compared with the effect of the balance of trade being against us. What we want, whether in regard to China or England or any other part of the world, is to have the balance of trade in our favour. As a matter of fact we receive large shipments of gold from China. I do not know the exact figure with regard to silver.

26,707. So far as it goes it would tend to reduce the value of silver in India?—But that would be nothing in comparison with the loss that we should suffer by the balance of trade being against us; at least I take it in that way. I think we receive more gold than silver.

26,713. What is your experience as to the effect of opium in malaria?—It is taken as a general prophylactic and is not confined to any particular class of diseases.

26,714. Is it used as a general protector against ailments of all sorts?—Yes.

26,715. What is your view as to the comparison of opium with alcohol?—Opium as contrasted with alcohol has a much less injurious effect. It is difficult to detect the moderate opium consumer, and I have known a case in which a man took 14 grains in one dose, but there was nothing to show that he had taken any. There is generally some sign in the breath, manner, speech, or appearance of even the moderate consumer of alcohol to show that he has taken it. Opium taken in excess induces somnolency and a desire for solitude, whereas alcohol in excess makes a man boisterous and quarrelsome, offensive to witness, and if continued may cause delirium tremens.

26,716. Have you made any post-mortem examinations of habitual opium eaters?—I have, in making post-mortem examinations, discovered no lesions directly due to opium, except in cases of opium poisoning.

26,717. Is the opium habit difficult to give up?—It is difficult for the opium consumer to give up the habit; and cases admitted into jail or hospital, where the opium was stopped, have had the result that for a few days there was distressful longing, accompanied by pain and restlessness, but after a few days these symptoms pass off.

26,718. How does opium affect the mental faculties?—Opium in moderation does not appear to do any injury to the mental faculties.

26,719. Have you had charge of the jail at Sholapur?—I have now medical charge of it. Before I was superintendent and medical officer.

26,720. Do many opium eaters come in?—Not a very large number.

26,721. What is the jail population?—Just now 20 or 30 per diem; it used to be 60 or 70.

26,722. Have you also charge of dispensaries?—With the civil hospital there is a dispensary. I am in charge of the whole district.

26,723. Have you had experience of any accidents from the practice of giving opium to infants?—Very few cases have occurred.

26,724. Were there cases of over-dosing?—Over-dosing, probably through the child getting access to the opium itself.

26,725. With fatal results?—With fatal results.

26,726. In your 11 years' experience how many fatalities of that sort have you been able to trace to the practice of giving opium to children?—I hardly think more than about six or so.

26,727. Do many children attend at the dispensary hospitals?—A great number attend.

26,728. Have you noticed that mothers have brought infants affected with marasmus that you could trace to this practice?—I cannot say so.

26,729. Have you noticed any ulceration of the cornea that you could trace to the habit?—No, I have not. I have found indigestion and diarrhoea probably due to an excess of opium, but never ulceration of the cornea among infants.

26,730. I suppose in Sholapur the people are well fed?—Fairly, I think.

26,731. Perhaps better than in most parts of India?—I do not think there is much difference in that respect.

26,732. Is it a great cotton centre?—Not now. It used to be a cotton mart, but now the cotton is brought to Bombay. The population of the town of Sholapur is 61,916.

26,733. At any rate there is not much deficiency of food?—No.

26,734. (Mr. Pease.) Do you think that the practice of taking opium is more prevalent among the Hindus than it is among the Mahomedans?—It is more prevalent among the weavers.

26,735. Do you draw any distinction between Hindus and Mahomedans as to the practice of taking opium?—No, I think it is about equal.

26,736. You estimate the proportion at about one-sixth?—Yes.

26,737. (Mr. Fanshawe.) Are the Hindu and Musalman weavers a large section of the district population, or are you speaking mainly of the town of Sholapur?—Of the town of Sholapur principally.

26,738. Speaking generally, have you come across many cases of the excessive use of opium in your experience?—

The witness withdrew.

Mr. A. J. DUNLOP called and examined.

26,752. (Chairman.) You are senior member of the Board of Revenue, Hyderabad State?—Yes.

26,753. And you have been deputed by His Highness the Nizam to tender evidence on the opium question?—Yes.

26,754. You hand in a paper with regard to the administration and control of opium in the Hyderabad

The witness withdrew.

RAO BAHADUR GOVINDRAO RAMCHANDAR GARUD called in and examined.

26,756. (Chairman.) You are Chairman of the Bench of Magistrates at Dhulia, Khandesh, and member of the Local District Board and Municipality?—Yes, also vice-president of those bodies.

26,757. Will you give us your experience as regards the consumption of opium by the people in the districts with which you are personally acquainted?—Being a native of which you are personally acquainted?—Being a native of Khandesh, and having had the opportunity of mixing with almost all the classes of people for nearly 50 years, I can almost say from the knowledge I gained of the people using only say from the knowledge I gained of the people using opium in this district, viz., Khandesh, that the moderate or habitual use of opium was never proved or even alleged to be the cause of injury or ill-health or moral depravity. Opium in small doses is used amongst the people of all classes, not as a luxury or for intoxication, but as a medicine, mostly by men in advanced age, to give them strength and alleviate pain, and is administered to young babes by their mothers to keep them quiet, and in either of the above cases no evil has been known to have resulted from such small doses. The use of opium is not confined to any particular classes of the community, but the drug is generally used among the lower classes much more than others.

* See Appendix XXVI. to this Volume.

No. I should like to make one other observation. I have here a copy of the *Banner of Asia* of October 1892 in which there is a photograph of a person supposed to have been brought into the condition represented through the effect of opium. In reality, this man was born an idiot and was in a deformed condition from his birth. The condition he is shown in here is not the effect of opium. The man had a sister who was born before him, and she also was in that deformed and idiotic condition.

26,739. How do you identify that particular photograph?—I knew the man well, and I often saw him.

26,740. Is this man actually living at Sholapur?—He was, and he died there.

26,741. In that way you had personal knowledge of him?—Yes.

26,742. You are satisfied that the picture represents the person to whom you are referring?—Quite satisfied.

26,743. This photograph appears from the paper in question to have been sent to the Government from a public meeting held at Sholapur on February the 26th, 1892, as an example of the evil effects of the opium traffic?—So it states.

26,744. (Mr. Pease.) Do you know Dr. P. B. Keskar?—Yes. I got that copy from him.

26,745. Do you know that this report was obtained from him?—Probably.

26,746. And that it is the story as told by this man's brother?—I am not sure about that.

26,747. Do you know whether Dr. Keskar accepted the truth of the statement or not?—I did not ask him. I may remark that when I got the copy I said that the man was born an idiot. There is no doubt about it, because I know persons who knew him from his very infancy.

26,748. Can you tell us what Dr. Keskar told you about the case?—I thought it was an exaggeration, and I told him that the result shown there was not the effect of opium, that the man was born an idiot and in that deformed condition.

26,749. What did the doctor say?—He said, "I do not know, but he used to take opium." The man used to take opium, but he commenced about his 18th or 20th year.

26,750. You knew that the authority of the *Banner of Asia* was Dr. Keskar?—I took it for granted that there was some reverend gentleman who went there and took the photo, and that this story with regard to the man was given to the reverend gentleman—not that Dr. Keskar wrote the history there.

26,751. Mr. Prautch says that Dr. Keskar wrote the story as recorded here?—I am not aware of that.

The witness withdrew.

Mr. W. R.
Scroggie,
L.R.C.P.,
M.R.C.S.

16 Feb. 1894.

Mr. A. J.
Dunlop.

Rao Bahadur
Govindrao
Ramchandar
Garud.

26,758. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—I can say from my experience of the people that opium does not, like alcohol, either excite the brain, or stimulate animal passions, or lead to the commission of heinous offences, by persons addicted to its use. The use of opium allays anxiety and soothes pain without inducing any unnatural excitement of the powers either of the body or the mind. Taking all things into consideration I am of opinion that the effects of opium on the moral and physical condition of the people do not seem to be so injurious as they are represented to be by those who are agitating for its prohibition.

26,759. What do you say as to the disposition of the people of India in regard to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—I am of opinion that there would be serious dissatisfaction amongst the people if the use of opium for non-medical purposes were prohibited. The people of India will not be able or willing to bear the cost, either in whole or in part, of any prohibitive measures, as they are already overloaded with taxation, both direct and indirect. The sale of opium

† See Appendix XXV. to this Volume.

Rao Bahadur
Govindrao
Ramchandar
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26,760. (Mr. Fanshawe.) Are you an elected or a nominated member of the district board?—I was elected twice.

The witness withdrew.

Mr. DADAMIA ANWARKA called in and examined (through an interpreter).

26,764. (Chairman.) I believe you are Deshmukh of Pachora?—Yes.

26,765. What is a Deshmukh?—A Deshmukh receives a pension from the fixed land revenue. They are old officers from the Moghul Government, and still have fixed pensions from the local revenues of the town.

26,766. From the times before the British Government?—Yes. They are now only pensioners; they do not perform any services.

26,767. I suppose you have lived in the district of Khandesh all your life?—Yes, we have lived there for ten generations.

26,768. How old are you?—Sixty-two.

26,769. What is your experience as regards the consumption of opium by the different races of people in the districts with which you are personally acquainted?—In Khandesh all classes of people give opium to their infant children, and all people who become weak on account of old age also eat opium. Vicious men also eat opium, but their number is 5 per thousand.

26,770. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—Opium is considered to keep the children quiet and make them strong as their food consists of milk. Old men get sufficient energy to do their work and do not

The witness withdrew.

Mr. FAZLULLAH LUTFULLAH called in and examined.

26,773. (Chairman.) You have been Sessions Judge, I believe, at Radhanpur?—Yes.

26,774. Will you state generally what your experience has been in regard to the consumption of opium?—I have served Government for nearly nine years in the Surat and Ahmedabad districts, and have been judicial officer for nearly nine years more in a Native State in North Gujarat. I have further visited and acquired information regarding the manners and customs of Musalmans in Nasik, Khandesh, and Ahmednagar, and have specially studied the daily life and conditions of the Musulman population of the town and island of Bombay.

26,775. What is your experience as regards the effect of such consumption on the moral and physical condition of the people?—The antiquity of the use of opium in Asiatic countries is proved by the "Makhzan" or pharmacopoeia of the Yunani or Greek school of medicine, which highly extols the value of the drug. Eastern medicine recommends the habitual use of opium during infancy and after the age of 40. Hence the practice of giving pills to infants from the third or sixth day after birth to the fifth year, a custom which is almost universal in Northern India, Gujarat, and Bombay. In Malwa, where the people are amongst the healthiest and most vigorous in India, they give their children opium to eat till they are three years old. It soothes the pains of teething, the whooping cough, and measles, and prevents convulsions. It is erroneous to suppose that as a rule adults take opium from sensual motives. It is mostly taken to check some chronic or constitutional disorder, to cure coughs or chest diseases. Embroiderers and others use it to check cataract. It is in general use in Gujarat by Musalmans, Rajputs, Kunbis, Narodas, Ahirs, Kolis, and Bhils, and the greater number eat it in moderation. The effect on their physical condition is shown by the fine physique of the Gujarat opium eaters, the stalwart condition of the labourers. No province in the Bombay Presidency can show hardier or finer men than the Narodas, and Musalman Jats and Rajputs of North Gujarat, the Kathis and Rajputs of Kathiawar, and the cultivating Vohoras of Broach and Surat, the greater per-centage of whom are opium eaters. Most of the Kathiawar outlaws, whose lives involve extreme physical exertion and privation, are opium eaters. Excess is hardly known among these classes. The moral effect of the moderate use of opium is to calm the passions, tone the faculties, promote thought, and sharpen insight.

The last time I did not offer, and I wanted to resign, but the Collector put me on the nomination list, and did not allow me to resign. I was an elected member for many years.

26,761. On the last occasion the Collector nominated you as Vice-president?—Yes.

26,762. As regards the Dhulia Municipality?—I am Vice-president of both. I wanted to decline, but the Collector nominated me, and I continued.

26,763. On both boards?—Yes.

feel tired after work, and are enabled to keep good health. Opium is thus useful for children and old persons. It, however, proves injurious to the health of those who cannot afford to get sufficient food. Vicious men, including those given to resorting to houses of ill-fame, become lean and weak by the use of opium, but their life is not shortened thereby.

26,771. What is the disposition of the people of India as to the use of opium for non-medical purposes, and as to their willingness to bear in whole or in part the cost of prohibitive measures?—The people of Khandesh are poor, and both men and women have to attend to agricultural and domestic work. They cannot look after their children nor engage servants for the purpose. Opium keeps the children quiet and the parents are enabled to attend to their work. It is the belief of the people that opium eating is good as it enables old men to apply themselves with vigour to their work. There are very few persons who use it as a luxury, and in their case also opium is supposed to be taken as a tonic. Opium is useful to almost all classes of people. The people of Khandesh would not like its sale to be prohibited, nor would consent to pay the cost of such a prohibition.

26,772. (Mr. Fanshawe.) So far as your knowledge goes, do you think that the use of opium among children does harm or not?—It is advantageous.

26,776. What is your opinion as to the disposition of the people of India in regard to the use of opium for non-medical purposes and as to their willingness to bear in whole or in part the cost of prohibitive measures?—When it became known that a Royal Commission was appointed to consider whether the abolition of the use of opium was feasible, the general feeling among the people of Gujarat and Bombay was one of incredulous surprise. They consider that to stop its use would cause mortality, for which the most virulent of epidemics has seldom been responsible. Sudden and forcible deprivation of opium would be fatal to the middle-aged and old. The people would not consent to bear the cost of prohibitive measures wholly or even in part. Such prohibition would cause widespread dissatisfaction.

26,777. Should, in your opinion, the sale of opium in British India be prohibited except for medical purposes, and could such prohibition be extended to Native States with which you are acquainted?—In my opinion the sale of opium, except for medical purposes, cannot be prohibited in India. Habits of centuries cannot be uprooted by the stroke of a pen. Considering how our trained and expensive agency fails at present to stop smuggling of opium when the drug is moderately cheap and easy to obtain, it is difficult to imagine a force strong and effective enough to cope with the contraband growth and import of the drug, to obtain which thousands would make great sacrifices if it were prohibited altogether. In view of the present political temper of the country the prohibition would be unwarrantable. If it were possible to prohibit opium, demand for opium would be met by illicit imports from the native seaboard of Egyptian and Persian, and across the Afghan frontier, of Khorasan opium. Difficult and ruinously expensive as the prohibition of the growth of the poppy and the sale of opium in British India would be, the prohibition or even extreme restriction in Native States would be still harder of achievement.

26,778. (Mr. Pease.) What is your present position?—I am a retired officer of the Radhanpur State; I receive a pension from the State.

26,779. Can you tell us the number of Musalmans in the town and island of Bombay?—I cannot say exactly what it is, but I think about 60,000.

26,780. Have you studied the daily life and conditions of those 60,000 people?—Not severally, but as a class.

26,781. Do you think you are justified in saying that the fine physique of the Gujaratis is the result of eating opium?—They may have a fine physique from their birth. What I mean to say is that their habit of opium eating does not affect their fine physique.

26,782. You say, "The effect on their physical condition is shown by the fine physique of the Gujarati opium eaters"?—That is what I mean.

26,783. It does not appear correctly to represent what you mean; you mean that they have this fine physique notwithstanding the fact that they are opium eaters?—Yes.

26,784. (Mr. Haridas Veharidas.) You distinguish between the occasional and the daily habit in regard to the effect on the constitution?—Of course.

26,785. What would you say to a young man in good health taking opium?—If he had any tendency to chronic disease, and took it moderately, it would do him good. If he took it wantonly, or indulged in it from any other than a good motive, I think it would be wrong.

26,786. You do not take opium, I suppose?—No, I do not. I have administered opium to my children in their infancy, and I have found that it has been attended with great advantage, keeping them from colds and helping them in teething.

26,787. (Mr. Fanshawe.) Can you tell me the date of the pharmacopoeia to which you refer?—The book is mainly taken from the writings of Avicenna, who was called the father of the present Greek School of Medicine. He lived in the 9th and 10th centuries.

26,788. You say that embroiderers are in the habit of using opium to check cataract; are you referring to any special class of embroiderers?—To the Mahomedan embroiderers with whom I have been acquainted.

The witness withdrew.

MAULVI HIDAYAT ULLA SAHEB, J.P., called in and examined (through an interpreter).

26,798. (Chairman.) You are a Mahomedan lawgiver, a Yunani Hakim and Maulvi?—Yes.

26,799. To what district or districts of the Presidency and to what races are your observations applicable?—They apply to Bombay only and to the Hindus and Musalmans inhabiting it.

26,800. To what extent is opium used among the population of the districts to which your observations apply?—From 4 to 5 per cent.

26,801. Will you state your opinion as to the effect of its use and abuse on the moral and physical condition of the user?—One of phlegmatic temper in a damp climate eating opium in a moderate degree will, if he takes a proper diet with it, as milk, sweets, &c., find his health rather improved thereby. If he goes to excess he will lose flesh and become debilitated. A bilious person eating it moderately, and taking sufficient quantities of milk, cream, sweets, and fresh and dry fruits will find it harmless. In case of abuse he will become debilitated sooner than a phlegmatic person. Opium eating makes a person forbearing and patient though somewhat slow.

26,802. What are the methods of consumption and the effects of the drug in each?—Opium is used in four ways: (1) as opium pure and simple, (2) as diluted with water, (3) as smoked as chandu, (4) and is smoked as madak, which is a mixture of opium water and hemp. The effects of opium pure and simple I have already stated. Kusumbha, opium diluted with water, is but opium in a milder form, and the same effects follow its use and abuse. Chandu and madak are always injurious, and spoil both mind and body though smoked but a little.

26,803. Is opium used as a prophylactic, and if so, for what diseases and with what results?—Eating opium is good in cases of dysentery, diarrhoea, chronic and intermittent fevers, delirium, headache from biliousness, cold, &c. In cases of melancholia its proper use will generally prevent the influx of diseased thoughts. It need not be added that it is necessarily a preventive against the above diseases, and also against asthma, cough, &c.

26,804. Does the use of opium, as habitually indulged in by natives, lead to consequences as serious as those which follow the use of alcohol?—Alcohol is vastly more injurious in every way than opium. It brings on head-

O 85588.

26,789. In what part of India?—In Bombay, Surat, and North Gujarat.

26,790. Do you mean that their actual work puts a special tax on their eyes?—Yes.

26,791. And they take opium in connexion with that?—Yes.

26,792. You have referred also to the cultivator class, the Vohoras of Broach and Surat; are they Mahomedans?—They are Mahomedans.

26,793. Your evidence generally seems to deal with the moderate use of opium; I suppose you have come across cases of excessive use?—I have personally come across two cases of excessive use. One was a native chief of North Gujarat; but notwithstanding his excessive use he was considered to be a very sharp man in regard to his faculties, though the effect on his body was very bad. The other case was that of a beggar. My conclusion is that people who have no necessity to take trouble to win their bread—either great chiefs or beggars—do sometimes indulge in its abuse.

26,794. In your experience cases of excess have been very few?—Very few.

26,795. (Sir William Roberts.) You do not approve of taking opium in the same way as people take tobacco or wine in moderation, simply for a pleasurable stimulus?—People who require it as a stimulant may take it; I do not disapprove of it. In the case of cultivators and others, whose duties keep them out in the sun labouring the whole day, if they are kept without it, I think, they are not able to perform their duties as well as they do now by taking it.

26,796. (Chairman.) You have told us that you have given opium to your children; I suppose you did that in accordance with the common custom of your friends and neighbours where you live?—Yes.

26,797. Not under the direction of any medical man?—No.

The witness withdrew.

MAULVI HIDAYAT ULLA SAHEB, J.P., called in and examined (through an interpreter).

Maulvi
Hidayat Ulla
Saheb.

ache, diseased liver, heart disease, impurity of blood, dysentery, diarrhoea, lunacy, palsy, the shaking palsy, piles, fistula, and seldom allows its abuser to live the natural period of his life. On the other hand, opium seldom results in premature death. While opium rather incapacitates a person from all offences of a violent kind, alcohol may be called the chief cause of them from causing hurt to another, to murdering him, and committing suicide. It leads also to licentiousness and extravagance. These are, indeed, some of the consequences of excess in the use of alcohol, and I may add that natives generally fall into such excess.

26,805. Is it difficult for an opium consumer to give up the habit, and when given up, is it likely to result in the use or abuse of other drugs or of alcohol?—It is generally difficult, but for persons of strong resolve not really difficult to give up opium consumption in any form. Such giving up is by no means likely to be followed by one's becoming addicted to any injurious drug or alcohol.

26,806. What effect has the habitual use of opium on the mental faculties, and does it interfere with the consumer's ability to conduct his business successfully?—Opium in a solid or liquid form does not harm the mental faculties. Chandu and madak are positively injurious to them. Alcohol in excess is injurious to them, as above stated. Opium in a solid or liquid form does not interfere with one's business, while chandu and madak incapacitate a man from it.

26,807. Are there any other observations which you may desire to make?—Excessive drunkenness leads to debauchery, and when the man's blood is hot and in a state of ferment he is particularly liable to catching syphilitic diseases, which again, in his case, takes long to cure, and at times proves incurable, and these, in rare cases, bring on leprosy, but more often being handed down, make his progeny very prone to consumption and also to leprosy. This is my opinion.

26,808. How many years have you been in practice?—Twenty-five years.

26,808a. (Sir William Roberts.) Have you had any experience of the practice of giving opium to infants?—Personally I have not had occasion to do it, but I have seen others do it.

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26,809. Have you had any knowledge of the injurious effects produced by that practice?—No.

26,810. Do you think it is a beneficial practice?—For the climate of this country I consider it is decidedly good.

26,811. Even for perfectly healthy children?—It will not harm them.

26,812. In what way do you think it proves useful to the children in this climate?—It is given to children mixed with other drugs, such as nutmeg, which, if there is any harm in it, deprives it of that harm.

26,813. (Mr. Pease.) Do many of the Mahomedans in this district think that opium is forbidden by the sacred books?—In the books general principles are laid down, and intoxication is a thing which is interdicted.

26,814. My question is whether there are many Mahomedans in this district who think that opium is forbidden by the sacred books?—There are.

26,815. What do you know about the smoking of chandu and madak?—I think it is bad.

26,816. Do you think that injury is done by the smoking of madak and chandu, or by the company in which it brings people?—By the smoking itself.

26,817. (Mr. Haridas Vekuridas.) Do you think that the authors of those medical books to which you have referred were religious men?—They were Musalmans, and as Musalmans must be considered as religious.

26,818. Is opium prescribed as a medicine in those books?—Yes.

26,819. Is alcohol prescribed in those books as a medicine?—No.

26,820. Do you think that opium is allowed even by religious authorities?—Opium is not prohibited by the Mahomedan books of law.

The witness withdrew.

(Lord Brassey took the Chair during the remainder of the sitting.)

The Hon. W. R. MACDONNELL called in and examined.

The Hon. W.
R. Macdonnell.

26,828. (Chairman.) You are a member of the Legislative Council of Bombay and president of the Chamber of Commerce, Bombay?—Yes.

26,829. You are here to speak to us upon the financial aspect of the question submitted to this Commission?—Yes.

26,830. It has been proposed, as you are aware, to prohibit the production and consumption of opium in India except for strictly medical purposes. Such a prohibition would naturally immensely diminish the production of opium and lead to a cessation of the export trade in the drug?—Yes.

26,831. What have you to say as to the probable financial result of such a policy? First, we have to deal with the question of compensation which the Government might be called upon to pay. Have you made any estimate of the sum which might be payable by way of compensation to the Native States?—No. I found it so difficult to form any idea that I have not hazarded an estimate.

26,832. Have you anything to say to us with regard to the compensation to the Bengal ryots?—Yes. I see that the cultivation and manufacturing charges paid by the Government in the two years which I looked at, 1890-1 and 1891-2, amounted to a very large sum, Rs. 1,900,000; consequently, if prohibition were enforced and the crop not grown, a very large compensation would have to be given to the ryots.

26,833. What do you suppose the annual amount might be?—I take Rs. 2,000,000 as the amount which they would be deprived of by the prohibition of opium. No doubt they would be able to grow other crops, but I should say very much less remunerative crops, and there the difficulty of estimating what would be payable to them by way of compensation comes in.

26,834. It is almost better to confine ourselves to the fact that it would be a very large sum?—A very large sum.

26,835. And if that sum were not paid these people would probably be discontented?—Extremely discontented, I should say.

26,836. Turning to what are described as the Bengal and Bombay establishments, and the compensation for loss of occupation, can you explain what in your view might be the demand made upon the Government under that head?—You have a body of men from the Behar and

26,821. As a medicine alcohol is prohibited?—The prohibition or non-prohibition of wine as a medicine is a matter of controversy between men learned in the Mahomedan law.

26,822. Is alcohol mentioned as a medicine in these medical books?—There is a controversy as to the use of alcohol. Some say that it is allowable, and some say that it is not, even as a medicine.

26,823. (Mr. Fanshawe.) Do you say that many Mahomedans in Bombay consider that the taking of opium in moderation is forbidden?—To such an extent as to produce a flaw in the human reason—if it is taken to that extent it is prohibited.

26,824. (Mr. Pease.) My question was whether many Mahomedans in Bombay think that opium is forbidden by the sacred books?—As far as my knowledge goes, which is limited to Bombay town and island, many people must be thinking so.

26,825. (Mr. Fanshawe.) Do you mean that there are many Mahomedans in Bombay who consider that the taking of opium in moderation is forbidden?—There are many people of religious education in Bombay who think that opium if taken moderately is not forbidden.

26,826. What opinion do you wish to express in regard to the proposal to prohibit the use of opium except for medical purposes?—It is not good; many evils will be spread thereby, many ailments and diseases. There are many ailments which are stopped by opium, and if the use of opium is peremptorily stopped those diseases will return.

26,827. The question is as to prohibition except for medical purposes?—If opium is prohibited sickness will come.

Benares establishments drawing Rs. 122,000, and you deprive them of their employment.

26,837. How are they employed?—In Bombay, with the working of the department; and, on the other side, I take it that these are all Government officials employed in this business, and if you stop the business, you cease to pay them salary, consequently you must give them compensation.

26,838. You hold that there is a sort of implied contract with these men to continue their employment or to compensate them for the loss of employment?—Certainly.

26,839. Then we come to a class of men with whom you are, perhaps, in more close personal relations, namely, native and European merchants engaged in the opium trade; have you examined the question of compensation for the destruction of the trade?—My firm is not interested in buying or selling opium; we have nothing to do with it as merchants, consequently I do not come into personal contact with these traders.

26,840. They are members of the mercantile community?—In that sense I look upon them broadly as a class of men who have spent their lives in this special trade, and if you stop the trade, I think they have a very good claim for compensation.

26,841. What do you suppose is the extent of their trade, and what do you think might be the annual amount of profit in carrying on that distinctive business?—In the last three years the annual average of the exports was Rs. 9,250,000. It is one of the largest trades in the country. It is an extremely important trade, and if at one blow you sweep it away, you must destroy the livelihood of the very large number of people who are engaged in it. As to the profits, I have no means of ascertaining them, but they must be very large. I understand that opium goes through a number of hands.

26,842. It is hardly conceivable that compensation for the loss of such a trade could be dealt with by an annual payment, and it would, therefore, have to be dealt with, if at all, in the same way as we compensated the West India planters on the suppression of the slave trade, namely, by a lump sum?—Yes.

26,843. That would be a formidable question for the Government to deal with?—Extremely formidable.

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26,844. Another head of charge with which the Government might have to deal would be the cost of the necessary preventive measures?—Yes.

26,845. Having regard to the wide extent of country where opium is and can be grown, you anticipate that if prevention is to be effective it must involve a very costly establishment?—Very costly.

26,846. You have not estimated the cost, I presume?—I have not.

26,847. Dealing with the loss of revenue from opium, what is your estimate of the loss which the Government would have to bear, as compared with the average of the last 10 years?—After deducting the charges, the net loss of revenue, as far as I can arrive at it from the accounts for 1890-91 and 1891-92, may be taken at Rs. 6,600,000 per annum, viz., Rs. 5,900,000 on account of provision opium, and Rs. 700,000 on account of excise. It is one of the main sources of revenue after land and salt.

26,848. In your printed statement you say that you are "unable to suggest how this deficit can be made good," bearing in mind sections 35-45 of the Herschell Committee's report." Could you develop that view a little? Perhaps you can show us how the loss of the opium trade with China would affect the position of the country commercially, because of the increased difficulty in liquidating the home charges, which we know form an important aspect of the question?—With regard to the taxes, I should mention first of all the salt tax; that is the second great source of revenue after the land. It would be possible, by doubling the salt tax, to make up for the loss of revenue which would arise from the prohibition of opium; but that, I take it, would be considered an extremely harsh measure, as affecting the very poorest classes throughout the length and breadth of India. Secondly, the salt tax has, I understand, for many years been looked upon by the Government of India as their great resource in case of exceptional financial embarrassment.

26,849. Like the income tax at home?—Like the income tax at home. Then with regard to the import duties on one great branch of traffic, the Manchester piece goods trade, you would have to put on such an enormous tax that it would be practically prohibitive. If you take the average value of imports of cotton goods at 25 millions, you will have to put on something like 25 per cent. to make up for the deficit, which, of course, is out of the question.

26,850. So heavy an import duty would make it impossible for the Lancashire manufacturers to compete with the local trade?—The trade would come to an end. There would be no articles upon which to levy a tax; the Government, therefore, would lose its chance of making a revenue. On the other hand, the consumers would have to pay a greatly enhanced price. It has been suggested that the income tax might be raised, but if you double the income tax you would only raise about a million and a half tens of rupees. That is stated in the Herschell Report. There are only two new taxes that I have seen suggested; these have come before the Finance Minister of the Government of India at various times, namely, taxes on tobacco and sugar. But there again arises a difficulty. You grow these articles all over India, and the cost of preventive measures would be so great that the taxes would be unworkable. Of course the other way of meeting the deficit would be by reducing expenditure. The Herschell Committee have, I think, made some very wise remarks on the difficulty of doing so. As civilization goes on, the demands on Government get greater and greater, and as this country gets more and more developed the demands on the Government will increase. I say nothing about the military expenditure, that is a very wide subject.

26,851. Beyond your purview?—Yes.

26,852. It is before us that there has been a considerable addition to our military expenditure. Our assumption must be that those additions were made upon such military advice as no Government would decline to accept?—Yes.

26,853. It is said that there has been considerable elasticity and development in the railway revenue?—Yes, but I fancy that no one expects that it will be sufficient to meet such a serious deficit as we are now considering.

26,854. At any rate, having regard to what you have said, the increase is not likely to be more than sufficient to meet the demands arising from an increasing civilization?—No.

26,855. Have you considered the alternative of taxation which might possibly be imposed in substitution for the opium revenue?—Perhaps you could tell us something as to the effect of the cessation of exports of opium upon

exchange?—The export trade in opium amounts to about Rs. 9,250,000 per annum. This trade is financed in a somewhat peculiar way. The bulk of it is not, like other exports, financed by the drawing of bills when the opium is shipped. I understand that as a rule the shippers take no advance, that they raise no money by bills of exchange as European merchants do in shipping the products of India to Europe; but when the opium is sold in the Straits or in China the consignee arranges through the exchange banks that they pay the proceeds of the opium in rupees in Bombay and Calcutta; consequently the exchange banks have to lay down in round numbers Rs. 9,250,000 to finance the opium trade, and they have to find these rupees either by buying council bills or in the other well-known methods of banking. I therefore hold that this large trade has the same effect upon exchange as the exports, say, of cotton to Europe. The banks have to find their rupees in the two cases in precisely the same way. Consequently, if you abolish this trade, amounting to 9½ millions, you at once alter the balance of trade.

26,856. And prejudicially affect the demand for council bills at once to that extent?—And to a great extent, because the opium crop represents about one-tenth of the total exports from India.

26,857. If the demand for council bills in connexion with the opium traffic were to cease, it would necessarily add very seriously to the financial difficulties of the Indian Government in dealing with home charges?—Enormously.

26,858. In fact it would be a most serious blow?—Yes.

26,859. Looking to the difficulties of the silver question at this particular moment you would say that the time is peculiarly inopportune for discussing the question of abolishing the opium trade?—Extremely. At the present moment, as we all know, the Government of India has to face a most serious deficit, and the whole country is in a state of alarm as to the taxes which every one foresees must be imposed, so that to sweep away one great source of revenue, or even to talk about it, seems to me most undesirable.

26,860. Is there anything more you would like to say to us?—No. I hope I have made my point clear about the effect on exchange.

26,861. You are not prepared from your standpoint to consider in what way, if at all, the home charges or the military expenditure could be reduced?—No.

26,862. Looking to those home charges as being a burden which for the present must be borne, and to the fact that you cannot leave India open to the attack of an enemy, you have to accept the military expenditure and the home charges?—Yes.

26,863. And with those figures remaining as at present you see an enormous difficulty in abolishing a trade which is a very powerful factor in maintaining the demands for council bills?—Yes.

26,864. (Mr. Mowbray.) You are a member of the Legislative Council of Bombay?—Yes.

26,865. Do you hold that office by nomination from the Government or as a representative from the Chamber of Commerce?—I am elected by the Chamber of Commerce, subject to the approval of the Government.

26,866. How long have you been President of the Chamber of Commerce?—For one year, and I have been elected for another year.

26,867. May I ask your opinion as a commercial man representing the great body of commercial opinion, and practically conversant with this question of the opium trade, with regard to two statements made in the memorial presented by the Anti-Opium Society to Lord Kimberley in November 1892? It is said that "the stoppage of trade in opium with China would probably give a powerful stimulus to the exports of other Indian produce to that country;" have you any reason as a commercial man of great experience for disagreeing or agreeing with that?—I disagree with that statement.

26,868. Do you wish to make any remarks upon it?—I cannot imagine what produce they would take in addition to the articles they take already.

26,869. I should like to draw your attention also to this statement:—"It" (that is the stoppage of trade in opium) "would also 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 payment for opium, thereby enabling the Chinese to substitute the use of silver for their present cumbersome copper coinage. It would thus tend to check the depreciation of silver, which is at the present time so serious an embarrassment in the finances

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"of India"?—It seems to me that the question is this. If we stop exporting opium from India the question we shall have to ask ourselves is, will the Chinamen who have hitherto bought opium buy anything else from us? Will they take more of our cotton goods, one of our principal articles of export? I can hardly imagine a Chinaman accustomed to Indian opium being satisfied with a substitute in the form of Bombay yarn. I think he would go and buy the inferior opium of his own country. From that point of view I cannot imagine how our trade can be stimulated. With regard to the second point, of course we have to bear in mind that the expression "silver exchanges" is somewhat ambiguous. So far as regards India at least there is no such thing as silver exchange. The rupee exchange is now divorced from silver; formerly it was linked with silver, but it is so no longer; consequently the expression "silver exchanges" is exceedingly ambiguous.

26,870. As put in force by recent legislation?—By recent currency legislation. The stoppage of the opium trade might have an effect in this way, that if the Chinaman ceased to import opium, and went on with his exports on the same scale as before, he would have to take the difference either in silver or in goods from England. But, as I have just said, I cannot imagine the buyers of Indian opium being satisfied either with Bombay yarns or English cutlery or cotton goods. It is therefore possible that it might lead to an increased demand for silver; but (to come back to the previous point) that does not help Indian exchange. You might improve silver and yet it might have no influence on the rupee exchange at all.

26,871. (Chairman.) It has been suggested, in discussing this question from the anti-opium point of view, that if the Chinaman were to abstain from spending so much of his substance upon the purchase of opium he would have more money in his pocket wherewith to buy Lancashire goods; what do you think of that?—I say, as I said before, that the man who used to buy opium will not be satisfied by an extra piece of cotton print. He wants something stronger. I take it that he would buy the inferior opium of his own country. The drain of silver from China to India is not very large. I see from the Herschell Committee's report that the imports for 1891-2 from Hongkong and the China treaty ports to India amounted to Rs. 1,700,000.

26,872. (Mr. Mowbray.) Is that the net import?—The net import. There are practically no exports of silver from India—they are very trifling. The amount varies. In 1870-1 it was about 1½ million. In 1875-6 it fell to 349,000. In 1880-1 it fell to 160,000. In 1885-6 it was 1,600,000; in 1890-1 it was about 2½ millions, and in 1891-2 it fell to 1½ millions. One can hardly speak of that as a serious drain upon a great country like China.

26,873. Do you regard that import of silver from China into India to which our attention has several times been drawn as insignificant in comparison with the general question of the balance of trade?—Quite insignificant.

26,874. (Mr. Pease.) Did you say that it was gross or net import?—I was reading the figures of the gross import, but the exports are practically nil; so trifling that they may be left out of the account.

The witness withdrew.

Mr. GULABRAI DURGARAM MANCHARAM MEHTAJI called in and examined.

26,890. (Chairman.) You are the sub-editor of the Gujarati, an Anglo-vernacular paper published in Bombay, and having a wide circulation in the city?—Yes.

26,891. As regards the feeling of the people of this country about opium, what can you say to us from your knowledge of their habits?—I can say that opium is entirely disliked by the people, and they will gladly support any legislative or administrative action that will tend to the gradual suppression of this drug except for medicinal purposes.

26,892. What is the feeling of the people in regard to intoxicants?—It is strongly against intoxication of any sort whatever, and especially against opium, alcohol, and ganja. To eat opium is considered bad, and the term *afinio* (opium eater) is always used in contempt. The sayings and the poems of the people are always a sure index of the people's feelings about the questions dealt with, and there are various sayings in which the opium habit is denounced, and among the sayings there is not a single one in which the opium habit is spoken of as good. Similarly our poets have always sung inspiring songs about the evil result of the opium habit. The question is gene-

26,875. What are the figures for 1890-1?—That is the largest year.

26,876. Have you added the Hongkong and treaty ports?—By mistake I omitted the treaty ports in the figures for 1885-6, 1890-1, and 1891-2. I will add them. Taking 1890-1, the largest year, the figures would be 3,600,000 for all China.

26,877. That was an extraordinary year?—Yes, but that of course does not represent anything like the balance of trade between the two countries. The excess of exports from India to China over imports are very much larger.

26,878. If the Chinaman consumed the same amount of Chinese opium that he at present does Indian opium, it would cost him a considerably smaller sum?—I understand that the Chinese opium is cheaper.

26,879. Therefore there would be a very much larger balance of money in his pocket?—It depends upon how much he took.

26,880. If he took the same amount of Chinese opium that he does Indian opium it would cost him a much smaller sum and he would have a larger balance in his pocket?—If he took the same amount, but if it is an inferior drug he may require to take a great deal more to give him the same sensations that he had from the Indian opium.

26,881. In so far as it cost him less he would have more money which he might spend upon cotton goods?—Possibly.

26,882. Whatever produce there was upon land at present occupied with poppy would be so much value in reduction of the 9½ millions worth of opium, would it not?—If exported.

26,883. Looking at the export trade I mean, as wealth to India?—As wealth to India—quite so.

26,884. Perhaps you noticed that Sir David Barbour stated that the net revenue from provision opium was about 4½ millions and was not likely to be more?—I did not see that.

26,885. I see Sir David Barbour says that it is possible that the revenue may be less this year by Rs. 500,000 and that at present the average may be taken at Rs. 5,000,000?—I take my figure from his own statement and the accounts of the Government of India, viz., 5,900,000.

26,886. (Chairman.) Made up to what date?—For the two years 1890-1 and 1891-2.

26,887. (Mr. Pease.) Are you aware that when there was in 1891-2 that very large quantity of silver from China it had a marked effect on the Indian Exchange?—I am not aware of it.

26,888. Do you think that the average receipt of about 1½ crores of silver from China would have any effect upon the value of silver in India?—Very little I should think.

26,889. (Chairman.) Virtually it comes to this, does it not, that looking at the question of exchange for India, which has to meet such heavy charges at home, it would be a very serious thing to lose the important export trade that is now done in opium with China?—Most serious.

rally asked as to how it is that Hindu shastras have strongly denounced and attached penalties against alcohol yet opium is not denounced and no penalties are attached against it. My answer to it is that in those ancient times when the shastras were written, the vice of drink must have been so widely spread that the writers of the shastras must have felt it their duty to denounce it and attach severe penalties against it. While in those ancient times opium never existed, and therefore the writers of the shastras could not denounce it and attach penalties against it. But I am positively sure that if opium had then existed and had been as widely used as it is now for intoxicating purposes the writers of the shastras would surely have denounced it and attached penalties against it. That being the case the Government should the more necessarily take such steps as would more and more lessen the opium habit to make up for the absence of any mentioned above. That opium was not even known in India up till recently is best proved from the fact that in the famous Sanskrit standard medical works, Charaka and Shushruta, which are known to be between 3,000 and 4,000 years old, there is absolutely no mention of opium. Opium seems to have become known in India only about

500 years ago as there is mention in a Sanskrit medical work Saragadher and which approximately is 300 or 400 years old.

26,893. In the course of our inquiry it cannot be said that there has been any complete indication of a widespread popular feeling, or of eagerness to see prohibitory legislation in regard to opium; can you explain that?—Indians do not come out so readily to express their abhorrence of the opium traffic because they fear that if the use of opium is curtailed, alcohol will the more extensively take its place. If the Commission had been entrusted with the duty of inquiring about alcohol, opium, and ganja, all of them together, I am positively sure that Indians would have unanimously come forward to support the proposed curtailment and gradual abolition of the opium traffic.

26,894. You come here, I assume, to tell us that what in your view is really desirable is a prohibitory legislation which would embrace alcohol equally with, if not more absolutely than, opium?—Yes.

26,895. And you desire to see prohibitory legislation extended to all stimulants whatsoever?—Stimulants of the kind I have mentioned, opium, alcohol, and ganja; opium more especially, because in the shastras there is no prohibition against opium but there is against alcohol.

26,896. What do you say about the use of opium for the purpose of suicide?—Opium is so easy to buy from the licensed opium shops that any native woman who is dissatisfied with her domestic life from one cause or another, immediately buys it and commits suicide, which fact is plain from this, that about 80 per cent. of the suicides committed in Bombay and the Presidency general are committed with the assistance of opium.

26,897. Have you anything to say about the system of selling "balagoli"?—The system of selling balagoli in licensed opium shops is very wrong in principle, as by giving facility to ignorant women to buy, its use instead of curtailment is likely to be vastly spread. The system of giving balagoli to children is considered by educated natives to be bad, and even among the ignorant people the tendency is not to give balagoli to children.

26,898. What is the general view taken by Indians of this Commission?—The Indians of the middle class look towards the Commission with a mistaken suspicion that the Commission has been appointed by the influence of the English wine merchants and their sympathisers, with the deliberate motive of extending the use of alcohol by curtailment of the use of opium in India. It is hardly known among these people that the anti-opium party and its leaders entirely sympathise with the temperance movement, and that they have nothing to do with any wine merchants. This mistaken impression of these people serves the Government interest greatly, as it keeps the people aloof from the Commission.

26,899. Have you anything to say with reference to possible discontent which might arise from the suppression of the opium traffic?—As regards the suppression of the opium traffic producing any general discontent among the people it is all a myth, provided, with the suppression of the opium traffic, steps were taken to check the use of alcohol by giving the right of local option to the people which they very much desire, and which the Government decline to give them, because it would diminish their revenue, which they always try to increase, even at the expense of the morals of the people. The Indian people are not in a condition to bear any further taxation that might be necessitated by the suppression of the opium traffic, as the last limit of taxation are already reached. The loss of revenue by the suppression of the opium traffic should be made up by suitable temporary assistance from the English Exchequer, by reductions in the military and civil expenditure in the administration, for which there is great room, and by stopping the perennial visits of Viceroy and Governors to the hills, and their tours, which have now become too common. These are the views which I would like to place before the Commission, which educated natives consider to be a God-send, as it would sooner or later be an instrument of saving India from the opium traffic, and in addition to that the liquor traffic.

26,900. (Mr. Fanshawe.) We have had a great deal of evidence from various classes of people from Native States in favour of opium; I suppose you will admit that they are competent to represent the feelings of the people?—Yes.

26,901. I understand you to say that there is a genuine feeling of apprehension on the part of the people in the districts with which you are acquainted that the prohibition

of opium would lead to an extension of the alcohol habit?—There is a belief.

26,902. Among the natives of the country?—Yes.

26,903. Can you give us any statistics in support of your statement about the number of suicides in the Presidency of Bombay?—I could not find any official reports, but from the reports of the newspapers, my impression is that suicides occur to the extent I have mentioned.

26,904. Do you know that Dr. Blaney told us that in 22 years there were 463 suicides in Bombay owing to opium, which is, of course, something very short of 80 per cent.?—Yes.

26,905. With regard to the term "afinio," is it used for opium eaters in moderation or only those who use it in excess, opium sots?—It is never considered whether it is taken in moderation or in excess. Anybody who eats opium is looked upon in a bad way.

26,906. We have been told that a large number of people take opium in moderation later in life, as a restorative in old age; is the term you have mentioned used with regard to such persons?—There are very few who take opium in old age, it is only the minority.

26,907. If such persons in middle or old age take opium as a restorative, is the term used with reference to them or not?—Not in the way in which it is used in the case of younger people.

26,908. (Mr. Haridas Veharidas.) Are you the son of the well-known Durgaram Mancharam, the Kathiawar reformer in Gujarat?—Yes.

26,909. You know that he always preached against these habits?—Yes.

26,910. May I ask what authority you have for saying that opium was only known in India about 500 years ago?—I inquired of the Shastras, and they say it is in Saragadher, which is approximately 300 or 400 years old.

26,911. A previous witness, a Vaid, referred to one or two old books going back 1,100 years?—Yes.

26,912. Alcohol has always been known as prohibited?—Yes.

26,913. And it has been religiously prohibited?—Yes.

26,914. You know there are some religious persons who will not object to eat opium as a medicine, but who would have religious objection to alcohol as a medicine?—Yes.

26,915. There are many who do not go to English doctors because they know they prescribe spirits?—Yes.

26,916. They would use opium freely?—Yes.

26,917. You state that opium is not mentioned in religious books, but you say it should be first prohibited?—Yes; all people do not think that it is religiously prohibited.

26,918. How old are you?—35.

26,919. How many opium eaters have you come in contact with?—I had an uncle who was an opium eater and my experience of his opium habit was that it was very injurious.

26,920. How old was he?—He died at the age of about 58.

26,921. When did he contract the habit?—Long ago when I was a child.

26,922. How many persons in your caste do you know who take opium?—Very few; it may be two per cent.

26,923. You say that one or two per cent. of the people are opium eaters—do you generalize it for the whole of India?—I have read so much about this matter.

26,924. You form your opinion from what you have read?—Yes.

26,925. (Mr. Mowbray.) I understand you would not be in favour of the abolition of the opium trade and the revenue derived from it unless the English Government were prepared to make up the deficiency?—I have said with temporary assistance, there must be reductions in the expenditure of the country so that the loss of the opium revenue may be made up.

26,926. Are you aware that Lord Kimberley, the Secretary of State for India, on the part not only of his Government, but of any British Government, says that he does not think there is any chance of the English Government meeting you in that way?—Yes. The majority in Parliament in favour of the prohibition of opium must make Lord Kimberley or the English Government willing to help us.

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26,927. Are you aware that the Anti-Opium Association who made that suggestion to Lord Kimberley themselves, draw a distinction between making up the revenue derived from the export trade on opium and the revenue derived from the excise on opium for consumption within the country?—Yes.

26,928. Are you aware that so far as the excise revenue is concerned, they are of opinion that no substitute and no assistance from England are required in that matter?—Yes.

26,929. Let me read you an extract from a work published by the authority of the Anti-Opium Association and ask you whether you agree with it: "We need not look for substitutes. The greatest gain will undoubtedly be that derived from the people of India to whom it will be far more profitable to pay the amount of the excise revenue in the form of direct taxation than in a mode which involves the corruption and ruin of their sons, brothers, husbands and village headmen." Let me ask

you whether in your opinion the people of India or those for whom you speak, will prefer to make up the excise revenue by the payment of direct taxation?—They would be willing if they had the power to make up the loss, but as they are powerless their willingness is useless.

26,930. Which amounts to saying that they will not be able to do it?—They are not in a condition to do it.

26,931. (Chairman.) You mean that they have not the financial ability to do it?—Yes.

26,932. (Mr. Haridas Voharidas.) When you use the word "powerless," do you mean that you have not the power of curtailing the expenditure of the Government, and therefore you are not able to make up this sum?—That also.

26,933. And if you had the power to curtail in other directions, you would do so?—Yes.

The witness withdrew.

Mr. R. H.
Vincent.

Mr. R. H. VINCENT, C.I.E., called in and examined.

26,934. (Chairman.) What position do you occupy?—I am Acting Commissioner of Police of Bombay.

26,935. You have been in India for more than 29 years and have served in the Police Department for 25 years?—Yes.

26,936. You joined the police as a District Inspector in 1869 and served as such in the Ahmednagar and the Neesik districts for three years?—Yes; in my then position I had unusual opportunities of noticing the habits of the people, as I, so to say, lived amongst them, often not seeing a European for months at a time. In both these districts Hindus (Mahrattas) are most numerous, but there is also a fairly large Musalman population, the ruling power having been for centuries of the latter faith.

26,937. You afterwards served as a Deputy Commissioner of Police in Bombay?—Yes; and as Assistant and District Superintendent in several districts of the Deccan and Sind, and again as Deputy Commissioner and occasionally as Commissioner in Bombay; later on again for years as District Superintendent of Police in Sind and the Deccan (Khandesh), for six months in Egypt as Deputy Inspector-General of Police and so on, until I was appointed to Act as Commissioner of Police from April 1893.

26,938. Your experience, therefore, extends to six districts of the Deccan, three of Sind and to the City of Bombay?—Yes.

26,939. Roughly speaking, you have had to deal with 8,000,000 of people, with 50,000 persons accused of committing more or less serious crimes, and have had the command, at various times, of an aggregate of 10,000 policemen?—Yes.

26,940. That is a very wide experience; one can hardly conceive of anybody having a wider. What has that experience taught you with regard to connection between opium and crime?—In my opinion there is no connection whatever between opium and crime. The former is not the cause of the latter, for in not one of the several thousands of serious offences which I personally investigated has it ever been noticed by me or reported by my subordinates that the consumption of opium was directly or indirectly the cause of the crime. All that can possibly be averred in this direction is that poor persons—accustomed to opium—would commit acts of petty larceny to procure money for its purchase, but the proportion is so infinitesimally small that it must be left out of consideration just as much or far more so even than acts of the same kind at home for the purpose of procuring a glass of gin.

26,941. There are more than 2,000 native police serving under you in Bombay?—Yes.

26,942. Do you see those men every month?—Yes; and many of them every day.

26,943. Is there a single native policeman in all the force who shows outwardly or inwardly any signs of opium having the slightest injurious effect upon him?—Not a single person amongst the whole lot.

26,944. What is the number of men you have had under your command during the last 25 years?—I should say about 10,000.

26,945. In all that large number how many cases can you call to mind in which men have been dismissed from the force, or given you cause of complaint for inefficiency

arising out of the use of opium?—About half-a-dozen; certainly not more.

26,946. What have you to say with regard to opium smoking in houses; do you consider that it was well to abolish those places?—I think it was a great mistake to abolish them.

26,947. Has opium smoking decreased in consequence?—I do not think it has decreased at all in consequence.

26,948. Does it result from the abolition of the licence system that the places in which the smoking does take place are less under your supervision?—They are not at all under my supervision just now. No law can, in my opinion, be invented or rather practically carried out against private opium-smoking clubs any more than against other clubs in India or Europe. When such houses were licensed the police could freely visit and inspect them, and from the habits of such places clues to crimes and information regarding the attitude of the lower classes have frequently been obtained. Now these habitual opium smokers hire private rooms through one of their fraternity and these the police cannot enter, and thus one of the not too numerous sources of information has been stopped. The measure which closed licensed opium-smoking shops is almost on a par with a law closing all drinking bars in England, a step which it would be more than foolhardy for any European Government to adopt. Of course the person who frequent opium smoking houses in India and the evil effects of the habit on them (small and great) are as nothing compared to those who visit gin palaces, &c., in Europe, and the evils produced thereby, and it might be argued that therefore there is no reason to fear trouble or discontent. But as the final aim is to stop opium consumption entirely, the possible dangers of such a measure are almost incalculable. In fine, licensed opium houses did some good and no harm, while the opium clubs which have been substituted do no good and much harm.

26,949. (Mr. Fanshawe.) Your view is clear that the wiser policy would have been to retain these licensed opium shops in order that the people who visit them might be subjected to police control?—Yes.

26,950. Can you express any opinion as to the number of persons in the habit of smoking opium who might be called criminals? Is the number in Bombay large or comparatively small?—It is not so much that these persons are criminals themselves, but having supervision over these places we could obtain information. We there come in contact with the lower classes of the population and from them we hear a great many things. I do not remember a single instance in which we have arrested any of these persons, but we get a good deal of information from them. I think therefore from a police point of view that it was a very great mistake.

26,951. (Mr. Haridas Voharidas.) You say that the opium clubs which have been substituted for the licensed places do no good and much harm; how do they do much what takes place there. These people have established their opium clubs knowing that we cannot invade them. They have gone up two or three or four or five storeys and if we had a warrant and went with it the result would be nil, for before we could get there they would have got away. Formerly we had opium shops in fixed localities,

open to inspection so that any defective could go in. He cannot now go at all.

26,952. You cannot go into a private house?—No; the licensed places were very useful means of obtaining information.

26,953. If any crimes are committed there, you have no means of knowing about it?—We get no information. I do not think crimes are concocted there.

26,954. You believe that there must be something wrong and that you cannot find it?—They are a mixed class of people who congregate there just as in public houses you overhear a great deal of conversation and from that you may get a clue to crime. That source of information is now shut off.

26,955. In that way harm is done?—Yes; of course it is a good thing to obtain information with regard to criminals, and now we have not the facility for obtaining that information.

26,956. (Mr. Mowbray.) Supposing people are selling illegally preparations of opium in these places, have your men any power to go in?—None whatever.

26,957. Do you require a warrant?—You must show a very good reasonable ground for entering someone else's premises. If the case comes before the magistrates it is always the question what were the reasons.

26,958. You spoke of entering with a warrant?—I should have to issue a warrant. An ordinary police constable could not go. It would require a superior police officer to execute it.

26,959. Would that be with a view of seeing whether any illicit practices with regard to opium were going on or generally for the purpose of arresting any criminal who

The witness withdrew.

Mr. THAKERSEY GANGARAM called in and examined.

26,966. (Chairman.) You are a justice of the peace and an opium merchant of Bombay?—Yes.

26,967. What have you to tell us with regard to the question before this Commission?—Opium is largely consumed to my knowledge in Rajputana, Malwa, Central India, Kathiawar, and Gujarat, not to speak of other minor places in this Presidency, as well as out of its jurisdiction. It is swallowed more extensively in the shape of pills as a mild stimulant by the lower classes who have to undergo hard physical labour. A small number of the higher classes also take pills (especially in old age) as a stimulant, or sip it in a liquid form called "Kusumbha" as a luxury. The smoking of it is met with in very rare instances. The consumption of the drug varies from half to two vials per day, very few persons consuming as much as five head per day, very few persons consuming as much as five vials. Generally speaking, I do not consider that it acts injuriously on the moral or physical condition of the people. On the contrary I consider it to be a good stimulant, as it keeps up the spirits and energies of the working class. It is not injurious in effect as liquor is. In old people it acts as a charm in maintaining the strength and vitality of the general system both mentally and physically. The people of India do not, in my opinion, in any way look upon its use for non-medical purposes with alarm, nor do they consider any person using it as degraded in

The witness withdrew.

Mr. SHIVMUKHRAI SUREKA called in and examined.

26,969. (Chairman.) I believe you are an opium merchant of Bombay?—Yes.

26,970. What have you to tell us with regard to the question before this Commission?—I am an inhabitant of Ramgad under Jeypur, and am acquainted with Mandasaur, Ujain, Indore, Ratlam, &c. in Malwa, as also with Jeypur, by profession, and, therefore, have knowledge of the opium trade. I have been residing in Bombay for eight years past. All those districts of Malwa, wherein opium is manufactured, are subject to Native Princes, and the manufacture of opium in those districts has been carried on for many years past. All classes of people eat opium in the above-mentioned districts. When a person goes to visit another at his house, opium is offered to the visitor as a mark of hospitality, and the latter takes as much of it as he likes. Many sick persons find it necessary to eat opium habitually when no medicine gives them relief. Again, some healthy persons eat opium for the sake of pleasure

might be there?—It would serve both purposes. We have no means of entering those houses; we do not know where they are. A man might say, "This is my zenana, occupied by my women folk, you cannot go in there." All these difficulties confront us.

26,960. Do you send any men in plain clothes?—They would not let them in; they know their customers too well, and they know my men too well.

26,961. I asked yesterday whether there was any law against poisons in Bombay; can you give me any information on that subject?—There is a law against poisons, and I believe that Government have it under consideration to amend the law and strengthen the hands of the police as regards poison.

26,962. What is the Act?—It is Act VIII. of 1856.

26,963. Is it enforced all through the Bombay Presidency?—Yes.

26,964. Do you find practically that you have much difficulty in enforcing that Act?—Government has called for the opinion of the officers. I was called on to report when I was in Karachi, and I explained that the Act is not workable. My predecessor, Colonel Wilson, reported against the Act. There are only 11 shops licensed to sell poisons, and their ought to be perhaps a couple of hundred. Many men who have been compounders in shops such as Treacher & Co., Kemp & Co., set up dispensaries, and they need not take out licenses; they may sell as much poison as they like.

26,965. Practically, anybody who likes can set up as a chemist, and is able to sell poison in spite of the Act, is that your experience?—Yes.

their estimation. It is looked upon by them, in many instances, as a necessity in this climate for the poor working classes as beer is in the European climate. They do not, I opine, see the necessity of any prohibitive measures, and will, therefore, not be willing to bear in whole or in part the cost of the same. The sale of opium should on no account be prohibited in British India for other than medical purposes, as the large revenue it brings into the Government Treasury will unnecessarily be lost, and will have to be replaced by fresh taxation which the already over-taxed poor subjects are unable to bear. Moreover, it would be an undue interference with the rights of those people who are honestly engaged in its trade. When such sale is prohibited the production of the drug, to a very large extent, must naturally stop too, and thus the rights of the rayats as well as of the landholders who are honestly engaged in its production will also be unduly interfered with. For the same reasons as adduced above in respect of British India, such prohibition could not be justifiably extended to any native states, and should it be forced upon them, the inevitable result would be smuggling and adulterated drug in the market.

26,968. (Mr. Fanshawe.) Have you personal acquaintance with any Native States in the Presidency of Bombay?—No.

The witness withdrew.

Mr. R. H.
Vincent.

16 Feb. 1894.

Mr.
Thakersey
Gangaram.

Mr.
Shivmukhrai
Sureka.

Mr.
Shimukhrui
Sureka.

16 Feb. 1894.

purposes, nor is it possible to prohibit the same in any way, for those who are addicted to the habit of eating opium will not give it up, and failing to obtain it honestly, they will have recourse to surreptitious means. They will import it from foreign territory, and also manufacture it in their own country. How far will Government adopt prohibitive measures? And if they attempt to do so there will be no limit to the cost. If the people of India be called upon to bear in whole or in part the cost of prohibitive measures they will regard the call as nothing but an act of oppression. In my opinion it is not proper to prohibit the sale of opium in British India. People require it as a medicine, or as a source of pleasure, or for the sake of their health. By prohibiting Native Princes from manufacturing opium Government would trample upon their rights, and, in order to remove this stigma, Government would have to pay to those Princes a very large sum

The witness withdrew.

Mr. J. M.
Campbell.

Mr. JAMES MACNABB CAMPBELL recalled and further examined.

26,971. (Chairman.) I understand you wish to make a statement for the consideration of the Commission?—I should like to do so. On the 25th October, 1893, the manager of an opium smoking club was brought before the third Presidency magistrate charged with having in his possession more than two tolas of opium. The point that possession by the manager was such possession as constituted a breach of the two tola rule broke down. Six or seven members of the club stated that a share of the opium was theirs. The two tolas to which each had a right together, amounted to the quantity in the manager's charge. The magistrate held there was no infringement of the two tola rule. He warned the inspector to be careful, or he might be punished for trespass. To check the sales of chandul in clubs and private houses, since August 1883, a special staff of eight detectives has been employed. The increase enables us to keep a detective near each group of houses or clubs in which opium is smoked. Though we have failed to procure evidence enough to justify a charge of sales, we believe we have succeeded in stopping sales in the sense of shop sales. Strangers seldom come into these houses. If a stranger comes the manager will not give him chandul. The manager knows detectives are employed to go into these houses and try to buy chandul. He is afraid to sell. The members, as a rule, do not pay at the time of smoking. They pay at some other time. What they pay is for the room, the pipes, and the cook. After the closing of the licensed smoking houses, both from inquiries from the opium staff and from inquiry in recently opened smoking houses, I satisfied myself the rule against sales was known. So far as I could judge the rule was respected. Before the Mahim Fair at the end of December I consulted with the Opium Assistant Collector and Inspector. The staff of men usually employed at the Mahim Fair was strengthened, and the necessity of special watchfulness was enforced. The Commission have had before them the issue of the *Bombay Guardian* newspaper of the 5th January, containing an article headed "Official Opiumist Fraud in Bombay." After reading this article I made fresh inquiries in case any laxness or mistake had occurred either as to allowing sales in the clubs, or in the matter of selling opium to club managers in quantities larger than two tolas at a time. I found both rules were understood. That the former did not supply opium to any manager in excess of two tolas, and that efforts were made to prevent retail sales in houses and were believed to be successful. I examined and took the statements of eight opium smokers. They knew they might smoke but might not buy chandul in the houses, I did not see what further action I could take. On the 18th of January Inspector Rustom brought the Rev. W. Prautch to my office, and said Mr. Prautch would like to make a statement before me. I asked Mr. Prautch what statement he had to make. He gave an account of visits to smoking houses with Mr. Rustom. With parts of those statements Mr. Rustom agreed, parts he differed. I asked Mr. Prautch why he had not come earlier. I said it was my duty to hear all complaints against the Opium Department. Mr. Prautch then complained that the opium staff did nothing to prevent the opening of chandul houses and clubs. I explained to Mr. Prautch we could not prevent people smoking in their houses. That as regards clubs we had taken a case into court, but it was given against us. We could not work the two tola rule so as to prove that opium in a club was in the manager's possession within the meaning of the rule. Mr. Prautch said, "they are shops not houses or clubs, and the opium staff openly allows chandul

of money as compensation. Further, the duty on opium exported to China would no longer be realised, and Government would have to bear this loss. The people would not be able to meet the deficiency. To suppose that the people of India would cease to export opium to China, and that consequently the Chinese would give up opium eating is certainly equivalent to building castles in the air. China can obtain opium from many other countries besides India, and even in China itself opium is manufactured to a very large extent. If the manufacture of opium be prohibited in India its production in China and other countries will increase, and opium will make its way into India from China and other countries. The trade of China with India in other commodities is so extensive that if opium were surreptitiously imported into this country it would be difficult to detect it.

"to be sold and paid for." I showed him the difficulty if not hopelessness of proving a sale. Mr. Prautch seemed impressed. He said then the fault is the feebleness of the law. I said the law might or might not be feeble, but he had no right to accuse the opium staff of fraud without knowing the circumstances. He said I am not responsible for the heading Official Opiumist Fraud. It was the editor Mr. Dyer who set the headings. Mr. Prautch admitted that the heading was indefensible. Mr. Prautch further told me that at Mahim Fair opium smoking and drinking were under the protection of the opium police, who allowed sales and prevented the regular police interfering. I explained to him again we could not prevent people meeting to smoke and drink. That the opium peon at the door was to prevent sales, not to protect the sellers. What evidence of sales had he? Mr. Prautch said that after the fair was over he was in Mahim. He found a booth at which chandul was smoked. He sent two of his men, one Syed Ghos and another whose name he preferred not to give, to the booth to try and buy a smoke. Mr. Prautch went to the chief European police officer Mr. Holdway, and asked Mr. Holdway to come to the booth. On their way they met Mr. Prautch's two agents. One of the men said he had bought a smoke. I asked Mr. Prautch if he had made any inquiries regarding his agent's statement. Mr. Prautch said no. This is all my proof. Instead of any explanation of the mistaken charge of opiumist official fraud, the next *Guardian* (20th January) had a still fiercer attack under the title "Further Opiumist Official Fraud," and with special remarks regarding the protection given by the opium staff to the Mahim smoking shops. A few days later 24th January, two Musalmans, one known as Amu Mia, the other named Ajamuddin Khalifa, came before me. They presented a petition signed by 18 of 21 members of a smoking club of which Ajam-ud-din was the manager. They said they wished to be allowed to buy 42 tolas in a lump, that is the legal allowance of the 21 members. I asked them why they wished to buy in a lump. They said padres came in and interfered with them. If they had leave to buy in a lump the padres could not trouble them. I asked how they got the opium now. They said each member brings his two tolas. I said is opium ever sold in the club. They said no. We may smoke; we must not sell. We have been told this often by the opium officials. We know this. I said I saw no ground of complaint. That their petition to get a lump of 42 tolas was against the rules. That I could not sanction it. I have proof that same man whom Mr. Prautch employed at Mahim and whose name Mr. Prautch preferred not to give. I have Prautch. It is remarkable that two of Mr. Prautch's informers should come before me and petition for a concession, which, and much more than which, according to Mr. Prautch's statement all managers of smoking clubs already missioner of Police. In reply Mr. Vincent stated that in his opinion the request should not be granted, and further certain anti-opiumists. As regards Mahim Fair Mr. Prautch admits that he was not at the fair. His information is that the opium police in their eagerness to profit the managers of the smoking houses had peons at the doors to warn off all regular police interference. How contrary to fact is the information given to Mr. Prautch is shown by the statement before me of Inspector Holdway, who was in police charge of the fair. Mr. Holdway stated

that before the fair Inspector Rustam came to him to help in detecting sales. Further, I have evidence that the Inspector of the Abkari or Liquor Police, sent one of his men as a detective to try and purchase chandul or madat. At the smoking place this man was told that neither chandul nor madat was for sale. On every night of the fair the Abkari police were present and on the look out for illicit sales of opium or its preparations. They failed to detect a single case of illicit sale. I have had three of the headmen of the Mahim smoking rooms before me. The three statements agree. They had friends from Bombay, made chandul, and smoked. They sold to no one. The opium police had warned them; you may smoke; you may not sell.

26,972. (Mr. Fanshawe.) You have referred in your statement to a seizure of opium at a certain club in Bombay?—Yes.

26,973. When was the case heard before the courts in Bombay?—On October 25th, 1893.

26,974. What number of tolas was seized?—I think about 14, I am not certain.

26,975. How many persons claimed to have a share in the opium seized?—Six or seven.

26,976. Was there a report of the proceedings in the newspapers at the time?—Not that I know of.

26,977. With regard to the Mahim Fair I understand you to say that you are satisfied after careful inquiry that the information given to Mr. Prautch to the effect that the opium department police were stationed near the smoking shops to keep the ordinary police from interfering and stopping illegal sales was inaccurate?—I am.

26,978. And you state as a fact that the opium department police were stationed near those shops in order to see that illegal sales were not made?—Yes.

26,979. (Mr. Mowbray.) Do I understand you to say that these matters referred to are now the subject of proceedings pending in the law courts?—Not directly. The plaintiff in the suit in the law courts is a different party. The plaintiff is the opium farmer. The charge is defamation in connexion with statements in the *Guardian* newspaper that the farmer sold illicit opium.

26,980. The issue will more or less raise these questions which have been referred to as being in dispute?—Yes, the case will cover a good deal of the same ground.

26,981. (Chairman.) In the responsible position which you occupy in relation to the question which is before us, the suppression of illicit smoking, may I take it from you that the department with which you are connected is sincerely desirous of doing everything in its power to put down the illicit smoking of chandul?—Yes, that is so. We have increased the staff and we have certainly done our best to enforce the rules.

26,982. Do you desire to tell us that your doing your best to put down what are called the smoking dens?—Yes. As far as we can.

26,983. Your difficulty, as I understand, is this, that the actual smoking is not prohibited by law, that what is prohibited is the sale of the stuff?—If we could have shown that the placing in the charge of the manager of more than two tolas was illegal, we might have succeeded in closing the clubs.

26,984. You could have brought them within the pale of the law, but you were defeated by the allegation made by the six or seven persons that they each had a share in this opium?—Yes, that the opium was theirs, that possession was with them and not with the manager.

26,985. Therefore, being divided among so many the quantity which each possessed was not beyond the legal quantity?—Exactly.

26,986. I take it from you that you are doing your utmost to put an end to that which the law desires to stop?—Certainly.

26,987. (Mr. Mowbray.) Is it the case that the difficulty which you now find in dealing with these unlicensed places is a difficulty which you pointed out before the law was altered?—That is so.

26,988. (Chairman.) I believe Mr. Stoker, in his evidence before us, offered two suggestions for strengthening the law. One was a suggestion that the sale of opium smoking compounds should be prohibited, and another was that the keeping of smoking saloons should be prohibited; what do you say to those suggestions?—The question is, what would be considered an opium saloon. Could a line be drawn between an opium saloon, an opium club, and

The witness withdrew.

smoking opium in a private house. In practice I think no such line can be drawn. Such a rule would compel police visits to private houses. Than this the former system of licensed and inspected smoking-houses seems to me a much less evil.

26,989. You think that perpetual domiciliary visits by the police might cause resentment, and if they were paid to places where there was no occasion to visit, it would cause resentment not unjustly?—I think there would be resentment. There would also be a great temptation to the police to levy hush-money upon people who smoke opium in their houses. This is one great danger.

26,990. It has been represented to us that the question before us involves many difficulties; that the old system under which such places were licensed gave more opportunity to the police to keep them under strict supervision, but that on the other hand it involved a recognition by the Government of a practice which all admit to be evil?—On the whole I think it is good that Government should regulate places where people meet to smoke opium.

26,991. As far as police control is concerned, you think you are better off?—Yes, certainly.

26,992. May I press further upon your consideration the suggestion which has been made, that the sale of opium-smoking compounds should be prohibited?—The sale of opium-smoking compounds is already prohibited. Further, the attempt to enforce the prohibition has so far as I am aware to a great extent been successful. At the same time the prohibition of sale has failed to secure the reduction of use. The smoking mixtures are not bought openly. My belief is they are seldom bought at all. Still the use of these compounds has increased. The explanation is that the use is confined to clubs and to private houses, where each smoker supplies his own opium. As I have stated above, payments are said to be for the room, the pipe, and the cook, not for the opium mixture. What makes prevention impossible is that the statement that the money is not paid for the opium mixture, is in many cases a true statement. If a sufficient staff of detectives could be kept up the statement would probably be true in every case.

26,993. What do you say about making it an illegal offence to sell such stuff in any way?—I have said the sale of those mixtures in any form is already prohibited. As regards the further question should the use of opium smoking mixtures be prohibited I am of opinion that it should not. I do not think the result of opium smoking in Bombay so evil as to justify so extreme a rule. Even if opium smoking were a public and widespread evil, I do not see how any rule against opium smoking could be enforced. The size of the city, the size of the houses makes prohibition of use impossible. Even if prohibition of use were possible, the enforcement of such a rule would in my mind cause much more evil than smoking causes. To allow the opium or any other police to enter private houses and interfere with domestic practices seems to me a dangerous and unbearable evil. No such rule would be worked. The risk of abuse in its working is too great.

26,994. Do you think that much chandul is smoked in Bombay?—Not much.

26,995. Six or seven hundred persons are said to be known as smokers?—That was the calculation before the licensed smoking houses were closed. Since the licensed houses have been closed the number of smokers has, I believe, doubled or trebled. But this calculation is necessarily incomplete.

26,996. (Mr. Mowbray.) Are there any shops in which chandul and madak are sold in their proper form?—No. The right to sell chandul and madak was a separate contract. This contract has ceased.

26,997. The only thing which is sold by a licensed vendor is the crude opium which the person takes and makes into chandul or madak himself?—Yes.

26,998. Then practically there is no such thing as the legal sale of chandul or madak, at all?—Not at all.

26,999. (Chairman.) Are you acquainted with a publication on the opium question by Mr. Rustomji?—Yes, I know it.

27,000. In this book it is stated that in Bombay, according to a census taken in 1890, there are 7,000 persons taking dry opium. Do you know anything about that?—I think this estimate is based on a census we had taken in 1891. This total is the estimated users of dry opium. The calculation does not refer to the users of opium smoking mixtures.

Mr. J. M.
Campbell.

16 Feb. 1894.

The Rev. T.
M. Hudson.
16 Feb. 1894.

The Reverend THOMAS M. HUDSON called in and examined.

27,001. (Chairman.) You are a missionary of the Gujarati Mission of the Methodist Episcopal Church in Bombay?—Yes.

27,002. You have been in India seven and a half years?—Yes.

27,003. In the year 1888 you commenced to take an active interest in the opium question?—Yes.

27,004. Will you tell us what you have to say with regard to the question before this Commission?—I should like to say that the reason which first led me to take an interest in the opium question was that we had a servant who from being a smart useful man gradually became dull and quite useless as a servant, and had to be discharged. He himself confessed that it was through the use of opium that this change took place. During the whole of 1890 I had charge of a work, among ex-prisoners and the criminal classes generally. During this 12 months I had special opportunities of acquainting myself with the habits of these classes. I gave my whole time to it and carefully studied the subject. This necessarily brought me much into contact with opium eaters and smokers. I often visited the licensed opium smoking dens, and both in these places and at other times conversed with those who used opium. I should say that 90 per cent. of the opium smokers in Bombay are Mahomedans. Hindus more generally take it in other ways. I have never met a man, Hindu or Mahomedan, himself addicted to the use of opium, who said that it was a good thing when used in any other way than as a medicine. Opium smoking is looked upon as disgraceful, and they have given me this as one reason why they do not smoke at home but need some place in which to get together for the purpose. They also say that they do not wish their wives and children to learn. It is considered especially disgraceful for young men to take to smoking opium because almost without exception they do it for aphrodisiacal purposes. It has often been affirmed that opium does not, like alcohol, make men violent and thus directly lead to crime, but indirectly it leads even more surely to the same end. A man once a slave to the habit in ninety-nine cases out of every hundred, gradually loses all business capacity and bodily strength, and sinks down to beg or steal. He loses all moral sense and will do anything to obtain the drug. Public opinion among the common people is most decidedly against the use of opium. It is looked upon as a vice, but its easy accessibility and its reputation as a pain and trouble soother, as well as the stories told of its aphrodisiacal effects causes its use to spread. The suggestion of possible trouble through prohibition of the growth or manufacture of opium is ridiculed by the smokers, who although they themselves would at first be the principal sufferers have always expressed to me a great desire for this to be done. They have often begged me to try and get Government to abolish the trade, so that their ruin may be stayed. When the Government licensed smoking shops in Bombay were closed I was very thankful, though knowing what I did of the habits of the smokers, and seeing also the fact that opium was still obtainable in practically any quantity I doubted whether there would be any real benefit from the measure, as far as checking the use of the drug was concerned. Subsequent observation has confirmed me in this opinion. A number of unlicensed smoking places called clubs have been opened. These are not *bona fide* clubs. These clubs are simply gatherings of men who assemble for the purpose of smoking, and they told me that they bought the opium there on the premises, and that any man could come in and buy it and consume it there. It has often been stated to me that the opium is bought in quantity by the proprietor, manufactured into the mixture for smoking, and retailed to the consumers at a profit of two annas per tola. It is also affirmed that the Customs opium inspectors are fully aware of this state of things. The growth or manufacture of opium for any but medicinal purposes should be prohibited. I believe that a measure of this kind, not accompanied by any additional taxation, so far from exciting genuine opposition, would be welcomed by the people.

27,005. (Mr. Fanshawe.) Has your missionary experience of 7½ years been limited to Bombay?—I first spent 18 months in Ceylon; I then came to Bombay for three years; after that I went to Calcutta, and I have been a little in the Punjab and Northern India, and I only returned to Bombay within the last six weeks.

27,006. Am I correct in understanding that your knowledge of opium relates more to the smoking habit?—I have taken more pains to find out about that habit and I have been brought more in contact with opium smokers.

The witness withdrew.

Adjourned to to-morrow at 11 o'clock.

27,007. You say "the suggestion of possible trouble through prohibition of the growth or manufacture of opium is ridiculed by the smokers, who although they themselves would at first be the principle sufferers, have always expressed to me a great desire for this to be done," that again refers to the smokers in Bombay, does it not?—Yes.

27,008. You would not apply that remark to other smokers in other parts of the country?—I can only say that those whom I have talked to about this matter have ridiculed it.

27,009. You mean the smokers you have come in contact with in Bombay?—I mean anywhere where I have talked with opium smokers. Of course it is only a short time ago that any trouble has been mentioned.

27,010. You mean political trouble?—Yes.

27,011. You also state "it is also affirmed that the Customs Opium Inspectors are fully aware of this state of things," that is, that the opium is bought from the proprietors?—When visiting the clubs I have entered into conversation with the smokers and I have asked them how they procure the opium, and they told me they procured it from the proprietor. I also asked them if the Customs officers, the police, were aware of the fact, and they told me that they were aware of it.

27,012. I presume you recognise that the opium smokers would probably be the last persons to bring themselves within the pale of the law?—I do not suppose they would bring themselves into trouble. They no doubt would tell me, knowing me to be a missionary, many things they would not tell to the Customs police.

27,013. (Mr. Haridas Vekharidas.) You have stated that the smokers have told you that although they were taking opium they did not like the habit?—That is so.

27,014. Do not you think that, knowing you to be a missionary, and knowing you did not like the habit, that is the reason they told you they did not like it?—I have no reason to believe that; I think they spoke the truth.

27,015. You think that opium consumers hate the habit and they have told you that it is a bad thing?—When I have spoken to them, they have made unfavourable remarks about opium, and on one occasion a medical man offered to medically treat any man who could leave off the habit. I said that it was a very good thing for any man to leave it off because it was a bad habit, and some of them wrote my name and address on the wall so that they might remember it afterwards.

27,016. Did they come to you afterwards?—No, none of those men.

27,017. Have you seen people who take opium in moderate doses in good health and none the worse for the habit?—I have seen people—generally those who have only been accustomed to the habit for a short time—but I believe in every case those who have plenty of means of obtaining good food do not appear to suffer physically.

27,018. Those men who have not sufficient to eat and who take opium to excess are the worse for it; is that what you mean?—They suffer very much.

27,019. You mean those who take opium moderately for the sake of their health are in good condition?—No, I should say that they would suffer, especially as the habit grows upon them. In every instance that I can call to mind of a man taking opium he did suffer eventually.

27,020. You have not seen a single person who has benefited by the moderate use of opium?—No.

27,021. They say that they are benefited?—I have questioned the users of opium themselves and some of them tell me that they have been cast off by their relatives; others have told me of good opportunities in life as regards business that they have lost through opium, and I have never yet had a man tell me that it was of any benefit when I talked straightforwardly with him.

27,022. (Chairman.) You advocate a policy of restriction by law with reference to the sale of opium?—Yes.

27,023. Would you recommend the extension of that same policy of restriction to the sale of stimulants generally, excepting for medical purposes?—Certainly, excepting alcoholic stimulants, but as regards opium I would recommend entire prohibition by Government.

At the Town Hall, Bombay.

SEVENTY-FOURTH DAY.

Saturday, 17th February 1894.

PRESENT:

MR. R. G. C. MOWBRAY, M.P., IN THE CHAIR.

Right Hon. Lord BRASSEY, K.C.B.
SIR JAMES B. LYALL, G.C.I.E., K.C.S.I.
SIR WILLIAM ROBERTS, M.D., F.R.S.

MR. A. U. FANSHAWE.
MR. ARTHUR PEASE.
MR. HARIDAS VEKHARIDAS.

MR. J. PRESCOTT-HEWETT, Secretary.

MR. A. WINGATE, I.C.S., called in and examined.

Mr.
A. Wingate.

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27,024. (Chairman.) I believe you are at present collector of Dharwar in the Bombay Presidency?—I am.

27,025. Will you tell us what has been your experience with regard to the consumption of opium during your service in India?—I have served 24 years in various parts of India (Bombay Presidency, Mysore, Rajputana, Kashmir, &c.), but my chief experience as regards opium has been acquired in Meywar, a Native State of Rajputana, where I have been engaged in settlement and revenue work for about nine years. In Meywar the Rajputs are the largest consumers of opium. Next to them the cultivating classes, especially the Jats, who have the reputation of being the finest cultivators in Meywar. With individual exceptions, the consumption is moderate. With falling prices and consequent curtailed area of cultivation of poppy, I believe consumption to be decreasing among cultivators. Of adult males, not more than 20 per cent. in Meywar, excluding Bhils, take opium, probably less, and of females 3 per cent. It is usually used with great caution. Three tolas a month are seldom exceeded. I should put the total local consumption of the State in cheap years at about 600 chests, and in dear years at about 800 chests per annum.

27,026. You have given us some statistics of the consumption in Meywar, do they include the Bhil population in Meywar?—They exclude it. I should like to mention that I have read the evidence of the Prime Minister of Meywar, at least of people speaking in his name, and I see that they have put the consumption at 1,600 or 1,700 chests, that is about 3,000 maunds per annum; but if their statistics are worked out (they say I think that the percentage of consumers is 12 per cent. of males and 3 per cent. of females of the whole population). I make the result come to about 675 chests per annum. That would point to one of two things—that either the area under opium has been a great deal over-calculated (which I think is in part true), or that there is considerable smuggling from Meywar, which may also be in part true. Compared with the consumption of opium in the great provinces of India the consumption as stated for Meywar is probably large.

27,027. You, yourself, were the settlement officer in Meywar employed to fix the rates on land in Meywar—did you fix any special rate upon poppy land?—I fixed my rate upon the assumption that poppy could be cultivated upon as a safe basis for settling the revenue. At the same time, in the opium-producing districts, one is bound to take into consideration in a Native State the revenue which they are at present getting; and, therefore, if opium were to be taken away from Meywar you would as undoubtedly have to have a new settlement as you would if you stopped cotton in the Bombay districts.

27,028. Do I understand that you fixed no special rate for poppy land, but that you fixed general rates rather higher than otherwise you would have done on the assumption that poppy would be grown on a certain portion of the land?—I think that if poppy were not grown there you could not have the same prosperity which there is now, and, therefore, what you say would be correct; but that would not imply that if poppy disappeared by natural

causes that in process of time other valuable and exportable crops would not take its place, though it would require a very long period of time.

27,029. You draw a distinction between the poppy cultivation coming to an end from natural causes and an interruption of the poppy growth by the interference of the State?—Quite so. I think an interruption of the poppy growth would lead to widespread ruin and distress, and would be wholly impossible; but if it came about from natural causes and gradually, a certain class lose and the other class gain. The irrigated rate is the same for all land, whether it is wheat, sugar, poppy, or barley. Whatever is grown, there is one general rate now. In Meywar my highest rate was Rs. 8 (Udaipuri), a bigha, but in Chodisadri, where opium is the main crop, that is to say, half the irrigated land is under poppy, or was, at the time I was there, 10 years ago, I have put Rs. 10 on.

27,030. May I take it that your opinion is that if the growth of poppy were interfered with by law there would have to be a revision of the rates and a reduction of the assessment on irrigated land?—In the opium-producing pergunnas I think it would probably take a quarter off.

27,031. Would you kindly give us your experience as regards the effects of the consumption of opium on the moral and physical condition of the people with whom you have been brought into contact?—The effect on the moral and physical condition of the people (excluding the few who exceed) is not noticeable. This may be because the people do not smoke opium, taking it mixed with water, or because the use is moderate. Whatever the reason, the fact remains that, so far as my experience of India extends, I have seen no reason to suppose that opium, as I have seen it used, does harm. It seems to give the cultivators strength and perseverance to endure fatigue and overcome difficulty. At the same time I have seen cultivators in other parts of India get along quite as well without opium. The same thing might be said of other articles. I have seen Rajputs who take too much. The same men would drink too much were their opium stopped.

27,032. Have you noticed any tendency in Meywar to diminish the use of opium in your experience of late?—I have heard it said that in Meywar the practice of using opium is of late years falling into disrepute. But years of high prices would have to return before it could be accepted that the present curtailment of consumption is due to anything better than necessity for economy, just as the liquor bill varies in the United Kingdom. That the higher classes are preferring liquor is probably a fact, and points to the conclusion that as opium goes out liquor will come in. There has always been in Meywar some prejudice against putting land under opium, and various inoperative prohibitive orders might be quoted, the usual form being that only one bigha of opium must be cultivated to so many bighas of grain. The prejudice is partly moral but chiefly due to fear of famine. There is the same prejudice against cotton and against export of grain. These prejudices in years of scarcity grow strong among officials and the superior classes, but seldom find favour with cultivators. There are, however, traces of them. It is thought, for example, unlucky to be the first cultivator to incise a poppy, and the crop is not easily introduced

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ratio of English and Eurasian lives to native as one in seven, there would be 20,576 native assured lives, instead of 20,000. With regard to the number of policies given by the Rev. Prautch, he only gives the numbers in force at 31st December 1892, whereas my figures include all policies that were issued by the company up to the date of my substantiating the evidence of Sir William Moore before the Commission in London. For the purpose of arriving at a correct ratio of opium eaters it is necessary to take into account lapsed, surrendered, and claimed policies, which the Rev. Prautch, in his ignorance of actuarial matters, has not done. Is not the Padri following the precedent usually ascribed to another profession, and abusing his opponents because he has no case himself.

27,070. (Mr. Mowbray.) Do I understand the statement to be that in your evidence you were speaking of all the native policies which you had issued at various times, whereas the figure given in the report was the figure representing the policies which were actually outstanding on the 31st December 1892?—Precisely so.

27,071. You were giving the results of the whole experience of your office with regard to native lives?—Yes.

27,072. (Mr. Pease.) You say you have at the present time 20,576 native assured lives?—Yes.

27,073. That is not 20,576 policies, but 20,576 lives?—These are policies.

27,074. Is it true that it is the practice of the natives often to take out several policies?—Yes; perhaps the lives are not quite so many as 20,576. They may take out two or three policies, but they do not do this to any great extent.

27,075. Does a native take out as many as 10 policies?—Perhaps he does sometimes. Unfortunately he sometimes divides 10,000l. into policies of 1,000l. each. But this is not often done.

27,076. Do not you think that would have an appreciable effect in reducing the total number?—No, I should think the 500 odd we have on the registers beyond the 20,000 would compensate for that. The reverend gentleman saw most clearly that it was policies in force. In fact the number "in force" is given in italics. Up to that time we had a good number of claims, surrenders and lapses, and we put down the actual number of policies in force at that date according to the books of the company. That shows our responsibilities as to the assurances.

27,077. I understand you to say that at the present time you have 20,000 native lives assured, you have 25,000 policies which you believe represent 20,000 native lives assured?—No; I have stated that we have on our registers 24,016 policies, and out of that number I believe we have 20,000 native lives assured, because we actually have on the books 20,576 native lives. That is my statement.

The witness withdrew.

Mr. RUSTOMJI PESTONJI JEHANGIR called in and examined.

27,087. (Chairman.) You are chief inspector of the Bombay Opium Department?—Yes.

27,088. As certain statements were made respecting you in the Rev. W. Prautch's evidence we thought you might wish to make some answer with regard to it, and therefore we asked you to appear before us to-day. Are you prepared to make any statement?—Yes.

27,089. We shall be glad to hear what you have to say?—On the 25th October 1893, one Abdoolakhan, the manager of a private opium smoking club, was placed before Mr. Webb, third Presidency magistrate, charged with having in his possession more than two tolas of opium. The point that possession by the manager was such possession as constituted a breach of the two-tola rule broke down. Six or seven members of the club stated that a share of the opium was theirs. The two tolas to which each of them was entitled amounted in all to the quantity in Abdoolakhan's possession. The magistrate held there was no infringement of the rule, and warned me to be careful as I might be punished for trespass. I have a large staff of detectives under me to check illicit sales of opium and its preparations. Our difficulty is not in detecting a case, but in proving the illicit sale when one is detected. If a stranger went to a private smoking house he would not get madat or chandu. The managers of clubs know that detectives are employed to watch them. During the last Mahim fair the staff of men usually employed was strengthened. I had stationed one inspector, one sub-

27,078. How do you explain the difference between 20,000 and 14,000?—The 14,000 at that date, 31st December 1892, were policies that had existed; but these are not the actual policies now in force on the books of the company, because some policies have lapsed, some surrendered, and some were claimed; also we have added a considerable number of policies between 1st January 1893 and 16th February 1894. As I said in my statement, "For the purpose of arriving at a correct ratio of opium eaters it is necessary to take into account lapsed, surrendered, and claimed policies, which the Rev. Prautch, in his ignorance of actuarial matters, has not done."

27,079. The 20,000 which you have on the books includes a number of lapsed policies?—I am giving you the policies which were actually on the registers of the company from its commencement. To obtain the ratio you must go back to the beginning of the company.

27,080. (Mr. Mowbray.) Do these 24,016 policies represent all the policies on the books since the company has been running?—Yes.

27,081. And you say that out of those there were 14,967 in force on the 31st December 1892?—Yes, as clearly stated in the report.

27,082. You should have said, "We have had 20,000 natives lives, and we have 14,967 lives including Europeans and Eurasians"?—I did not take the 14,000 into consideration at all. I said that they do not bear any proper proportion in arriving at a correct ratio.

27,083. The 14,000 includes Europeans and Eurasians?—Yes. The 24,016 also includes Europeans, Eurasians, and natives. I have stated that the proportion is one European and Eurasian to seven natives.

27,084. Does the 14,967 include all the European, Eurasians, and natives in force at that date?—Yes. I should like to make a further statement with regard to the reverend gentleman who has been questioning my statistics. I wish to impeach the reverend gentleman, he having gone to some of the leading European and native journals in Bombay, with the object of getting them to publish a scurrilous letter reflecting on myself and the company. They unanimously refused to publish the letter, as it would have appeared the same day as my evidence before the Commission. No doubt he was aware of the great value of statistical evidence, and his desire was, if possible, to detract from and damage it. Comment on such conduct is unnecessary.

27,085. (Mr. Pease.) Have you got that letter?—I have not got the letter, I was only informed about it when I came to the Commission this morning, or I should have taken notice of it in my statement.

27,086. Will you give us the name of the person who has seen the scurrilous letter?—I could give it to you in confidence. (The witness then gave the name of his informant to Mr. Pease in confidence.)

The witness withdrew.

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27,087. (Chairman.) You are chief inspector of the Bombay Opium Department?—Yes.

27,088. As certain statements were made respecting you in the Rev. W. Prautch's evidence we thought you might wish to make some answer with regard to it, and therefore we asked you to appear before us to-day. Are you prepared to make any statement?—Yes.

27,089. We shall be glad to hear what you have to say?—On the 25th October 1893, one Abdoolakhan, the manager of a private opium smoking club, was placed before Mr. Webb, third Presidency magistrate, charged with having in his possession more than two tolas of opium. The point that possession by the manager was such possession as constituted a breach of the two-tola rule broke down. Six or seven members of the club stated that a share of the opium was theirs. The two tolas to which each of them was entitled amounted in all to the quantity in Abdoolakhan's possession. The magistrate held there was no infringement of the rule, and warned me to be careful as I might be punished for trespass. I have a large staff of detectives under me to check illicit sales of opium and its preparations. Our difficulty is not in detecting a case, but in proving the illicit sale when one is detected. If a stranger went to a private smoking house he would not get madat or chandu. The managers of clubs know that detectives are employed to watch them. During the last Mahim fair the staff of men usually employed was strengthened. I had stationed one inspector, one sub-

inspector, and ten detectives there night and day. Attempts were made to get to book some managers of the clubs, but failed. In fact, two men were brought before me, but I had to let them go because I found it would be impossible to prove the sale of opium. The Ahkari police did all they could to detect illicit sales of chandu and madak in the Mahim fair, but their efforts also failed. On the 10th of January I took Rev. Prautch to Mr. Campbell. Mr. Prautch made a long statement to Mr. Campbell, who explained to him my difficulties. Mr. Prautch admitted that the fault lay in the feebleness of the law. I then begged of Mr. Prautch to bring any irregularity he might observe to my notice. I asked him to help me in detecting cases. He said he was satisfied that the clubs were like ordinary shops, where any one could go and purchase chandu. I said I had tried and asked him more than half a dozen times, but each time he refused to help me. I thought he was satisfied of my difficulties and would apologise, but instead of that the *Guardian* of 20th January last contained a fiercer attack on me than the one in a previous issue. Mr. Prautch has never inquired into a case personally. He has paid agents, men of disreputable characters on whose testimony he relies. Mr. Prautch thinks all opium consumers are born liars and jail birds, but when these same men echo Mr. Prautch's views he considers them truthful. I and my assistants do all we can to carry out Government orders. Mr. Prautch tells me that I am conniving at these

unlicensed houses, but he forgets that by doing so I would bring discredit on myself. My superiors and Government, far from thinking it a service, would consider that I brought disgrace on them.

27,090. Is that the whole of the statement you wish to make?—Yes. I was present when Mr. Prautch gave his evidence here, when he said that about a year ago I accompanied him with two other missionaries to a number of smoking houses. He went on to say: "Mr. Rustomji undertook to show that the anti-opiumists had over-stated the facts, and I undertook to show that they had understated the evil. Our plan was to enter into conversation with a group of from 10 to 30 smokers. Then Mr. Rustomji would ask, 'How would you like to have the smoking houses closed and what would happen?' Usually a chorus of voices would say, 'We would die.' Our blood is dried up." We must have opium, &c. Then I would put the question in another way, stating that as nearly all present had been in jail, what did they do then? Did you die? And if there would be a lock on the door to-morrow morning, what would you do? 'It is true in jail we get no opium and live, and if the door was locked we would learn to do without it, and it would be good for us'; and then we would hear of their former prosperity and present ruin through opium. In Mr. Rustomji's presence I asked regarding the statement I had always heard that many began the use of opium to stimulate sexual vice. This was generally admitted, with the qualification that after a year or two the user becomes 'useless' or 'dried up.' The conversation varied, but in every instance the smokers condemned the habit, pronounced it bad, and expressed sorrow that they were smokers. Mr. Rustomji admitted that the smokers held that position towards smoking, and stated so clearly before Mr. Madden, Mr. King, and myself. He stated that he was publishing a history of 80 opium smokers. I asked him to incorporate what he heard to-night (but he did not); he said he was personally paying for the printing of the book and doing it in the interests of philanthropy, that he had only returned from England a few weeks before, and he that night told me "he was going home to England again shortly. He went and published the book." With regard to that statement I should like to say that about a year ago I took with me the Rev. Prautch and two other missionaries to a number of opium smoking houses in Bombay. We put a number of questions to the opium smokers there, and the answers given were generally invariably the same, viz., "Why should we give up opium?" "Why do not you give up your liquor?" "Opium has done us no harm excepting to those who, without sufficient food, have taken the drug in excess. If you stop the use of opium we shall die." I remember a hale and hearty old man of about 75 telling me to ask Government to build a few hospitals first before stopping the use of opium. I remember asking Mr. Prautch to take notice of what had passed, but he did not. He said such replies were given because they were afraid of my presence. It could not have been so for they were in no way under my orders. I have been so for they were in no way under my orders. I remember Mr. Prautch making a desperate attempt to get replies according to his wishes, but he failed.

27,091. What have you to say with reference to the statement that the shops at the Mahim fair were kept open by the police keeping the ordinary police from interfering with the shops; was there anything to lead Mr. Prautch to suppose your police were put there to interfere with the other police?—So far as saying there were some of my police there Mr. Prautch is right. Every year I place some detectives to watch that no illicit sale takes place, and this year there being no licensed shops, I thought that the private clubs would be open and that persons would be selling illicitly, so I put on more men than I usually do every year. That is the reason why there were opium police stationed there; they were not there for the purpose of giving the illicit clubs any protection.

27,092. Were the ordinary police at the fair as well?—Yes, they were there as well. I asked Mr. Holway, the police inspector, to give any assistance that my men wanted in detecting cases, and I told him that I would give any assistance that the police wanted.

27,092a. (Mr. Mowbray.) Is it any part of the business of the ordinary police to look after illicit dealings in opium, or does that rest exclusively with the Customs police?—They are empowered under the Opium Act; they have the same powers as the opium officials.

27,092b. (Mr. Pease.) Will you tell us what your connection has been with regard to the inquiry about the native doctors, as to their signatures to the petition?—I was asked by Mr. Campbell. He had given me a book, and I was asked to take that book round to the medical gentle-

men and show them what was written on the title page, and ask them if they would sign the petition, or if they had anything to say. I did nothing more than to show them the petition which appeared in the *Anti-Opium News* for September 1892. I did not do anything more than show them that petition, and they put down what they wished to say.

27,093. All the statements made by these medical men were written down in their hand-writing in your presence? Some of them were, but a few wrote to me as I had no time to go to them personally.

27,094. Are you the author of this book, "Lives of Bombay Opium Smokers"?—Yes.

27,095. One statement in this book has caught my attention; you say, "the population of India has increased during recent years to a great extent. These facts do not prove that opium causes sterility." Do they on the other hand prove the reverse?—These facts do not prove that opium causes sterility.

27,096. Do they, on the other hand, prove that opium does not cause sterility?—Yes, from the histories of the smokers. I chiefly rely on their statements. Most of them told me that they were married and had children.

27,097. I suppose you are aware that it is a fact that married women of child-bearing age in India do not have the same number of children as those in England?—I do know that.

27,098. What is your own view with regard to the practice of smoking opium?—I have seen that opium smoking or opium eating in moderation has done no harm.

27,099. You have published the opinion of some leading medical men in this book, four gentlemen in all; do you unite in the views that they express?—I do.

27,100. They say, "A few men looked dissipated and withered. The cause of it was insufficient food and excessive indulgence in opium, as also in ganja, bhang, and liquor"?—I quite agree. I asked a number of those men who looked dissipated and withered and I found out from their replies that if a person earned about eight annas he would spend about five annas in opium, and in addition to that he would be taking liquor or bhang.

27,101. The injury to his health was in part caused by the opium?—It is impossible to find out whether it was due to opium or to something else.

27,102. Further on in their report they say, "The smokers seemed to be unanimous on one point, namely, that opium smoking or eating does not injure those who are well fed as it injures the starving"?—Yes, many of them made statements that it injures especially those that are starving and ill fed.

27,103. Many of those whom you have selected also made a statement, did they not, which showed they were suffering?—Yes, from starvation.

27,104. From various things?—One of these men said, "I feel very miserable and sick."

27,104a. (Sir William Roberts.) How did you get these notes of these biographies of the opium smokers?—They were taken down by an expert shorthand writer, Mr. Hughes.

27,105. Who went round?—I was present. Dr. Da Cunha and others were present, and also one or two detectives of the Opium Department. The notes were taken down in the presence of a large number of men, among whom was Dr. M. Da Cunha.

27,106. (Mr. Mowbray.) Was he present on all the occasions when these statements were made?—On almost every occasion.

27,107. (Sir William Roberts.) Were you present yourself on every occasion when these statements were taken down?—Yes, on every occasion.

27,108. Then you regard yourself as personally responsible for the authenticity of these accounts?—Yes.

27,109. Are you prepared to take the responsibility of their being absolutely authentic?—Certainly.

27,110. (Mr. Pease.) Do the police inspectors of Bombay consider it a part of their duty to watch over the opium smoking shops?—Yes, it is part of their duty.

27,111. Do they neglect their duty?—Not in any way.

27,112. You say in a letter you address to the *Daily Graphic* that the police inspector could not be considered an authority?—I thought you were asking about the Mahim fair.

* For extracts from this book, see Appendix XXII. to this Volume.

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27,113. I was asking you whether the police inspectors of Bombay consider it their duty to watch over the conduct of the opium smoking shops?—Not to watch over the conduct of the opium smoking shops. If they have any information they can go to the shops.

27,114. Was it not their duty to watch over the conduct of licensed houses?—If they have any information they go there.

27,115. That is not an answer to my question?—They are empowered under the Opium Act, and when they have to get any information they go to these places.

27,116. I asked whether it was a part of their duty to watch over the conduct of licensed opium shops?—Yes, it is a part of their duty.

27,117. You say, "A police inspector cannot be considered an authority on opium smoking, for he has few opportunities of forming an accurate opinion about the matter. He only visits opium dens when he has some inquiry to make;" that is a charge against a police inspector that they neglect their duty?—I made this statement particularly against the Ahmedabad police inspector.

27,118. I would like to ask your opinion with regard to the native medical gentlemen of Bombay. Is this your view, "The opinion expressed by 49 qualified medical men of Bombay, comprising leading native practitioners of that place, is not worthy of much attention. It can hardly be denied that native medical practitioners, with very few exceptions, have little or no practice, and the few that have large practices rarely have opium smokers as their patients"?—Yes. When I read the letter that appeared over Mr. Alexander's signature in England I went through the list of the names of 49 medical men. I knew them, some personally and some by name. I went through the list, and found that there were many who had not much practice, and so I thought that their opinion was not of much importance.

The witness withdrew.

M. C. FREEMAN UNDERWOOD, M.D., L.K.Q.C.P.I., L.R.C.P.E., &c., called in and examined.

Mr. C. F.
Underwood,
M.D.,
L.K.Q.C.P.I.,
L.R.C.P.E.

27,127. (Chairman.) Will you tell us where you received your medical education?—I received it in Bombay and also at Dublin.

27,128. Of what place are you an M.D.?—Brussels; and I am a Licentiate of the King's and Queen's College of Physicians, Ireland. I am a Licentiate of the College of Physicians, Edinburgh, and I have other qualifications besides.

27,129. When did you begin practice in India?—After I qualified. I was in Government service in 1875, and I qualified at the Grant College in 1875.

27,130. Did you practice in the Maratha country then?—I was stationed at Satara, where I had a great deal to do with Marathas and others. I was located there.

27,131. You have lately been practising in Bombay?—Yes, for the past five years. After I qualified in Europe I left the Government service and practised in Bombay.

27,132. Will you tell us to what extent opium is consumed in Bombay?—Taking into consideration the habits of the domiciled representatives of the races of Hindustan, I should remark that the following table would approximately represent the proportion of habitual opium eaters per mille amongst the various castes.

Mahomedans	250 to 300	per mille of adult males.
Rajputs	800	"
Sikhs	350	"
Bhattias	75 to 100	"
Lohanas	200	"
Banias	50	"
Marwaris	5 to 8	"
Parsis	5	"

27,133. What castes do you include in the name Maratha?—I do not mean the Brahmins, I exclude them. I mean the Marathas pure and simple.

27,134. The Kunbis?—Yes; these, as I have observed, are at best approximate calculations, and certain districts, low-lying, damp, and malarial, will give decidedly higher figures.

27,135. What is the effect of the use of opium so far as you have observed?—Opium has for centuries been used as a household remedy for young men and old—it has been given almost from birth to infants. It is also given as a prophylactic against disorders of the lungs and bowels

27,119. You say, "Native medical gentlemen with very few exceptions have little or no practice." is that a fact?—Yes. When I say "native" I mean out of those 49 medical men.

27,120. You do not say so?—That is what I mean.

27,120a. (Mr. Haridas Voharidas.) Did you take pains to examine the rest of the opium smokers besides those which are shown in this book, and did you find on examination that they were benefited by the smoking, or otherwise?—They were benefited.

27,121. In the way you have shown in the book?—Yes.

27,122. So that you can say you have some knowledge that all the 600 opium smokers in Bombay were benefited by opium smoking?—Yes, they were benefited by opium smoking. Those who were emaciated, opium was not the cause of it. I have given illustrations in the book.

27,123. According to your opinion opium smoking was a great advantage to their health?—Yes, to this class of people.

27,124. (Mr. Fanshawe.) As regards the Mahim fair, I understand you to say that the Opium Department police were not in any way stationed near the smoking shops for the purpose of keeping the ordinary police away?—No. The ordinary police are not under our control in any way; they are quite independent of us.

27,125. You have spoken of producing your book, "Lives of Bombay Opium Smokers," at your own expense; was that actually the case?—Yes, at my own expense.

27,126. Can you tell me the nature of the legal proceedings in which Mr. Prautch is engaged; they were mentioned the other day, but we did not have the actual facts?—Mr. Prautch has taken out summonses against eight opium consumers of Bombay for defamation, and the Bombay opium farmer's manager has taken out a summons against Mr. Prautch and three others for defamation.

and the troubles which accompany disturbed dentition. It is also much in vogue as a prophylactic against malarious fevers, neuralgia, dyspepsia, and diseases incidental to life in malarious districts. Opium again is habitually resorted to for alleviation of all pain, and in the hands of the poor, who are removed from medical aid, for instance, in the country it is considered by them as "one of Heaven's choicest blessings"—"a gift from the gods for the alleviation of suffering." Opium has been much used, and with notable results, in the treatment of diabetes, diarrhoea, dysentery, cholera, colic, acute and chronic disorders of the bowels, rheumatism, acute and chronic lung complaints, and last, but not least, the prophylactic treatment of fevers. Symptomatically, opium is used to relieve pain and irritation, to allay and relax spasm, and by reason of its soporific properties, to induce sleep, to check morbid secretions, and to influence nutrition. Opium is so efficient and convenient in the treatment of all forms of pain that the habit of indulgence is readily formed. When used in moderation, tonic; under its influence the action of the heart becomes stronger and the arterial tension is raised, sense of fatigue vanishes, and muscular movements become more rapid and easy; there is a slight flushing of the face, the expression of the eye becomes more brilliant and the pupil is slightly contracted; there is in fact a condition of exalted cerebration and ideation, which imperceptibly wanes till the exhibition of the customary allowance.

27,136. What have you seen of the abuse of opium?—I have never come across any individual case of abuse of the drug, and can confidently assert that I have never seen the moral perversion to adequately account for criminal capability. Opium habitués are characterised by shrewdness, aptitude for business, and great powers of endurance; as a rule are law-abiding and peaceable citizens. The anti-opiumists are mere vagaries of thought, and figures of speech, which have no existence, or tenuous grounds for by whom they were evolved.

27,137. What are the usual doses?—The usual methods of exhibition are:—For infants.—(a.) A minute quantity of the crude drug. (b.) Bala goli, where the drug is in combination with carminatives. For adults.—(a.) The crude drug in doses varying from 1 grain to 6, and even

15 grains—180 grains being the largest quantity I have observed taken in the 24 hours. (b.) Kasumbha (which contains a large percentage of morphia) is prepared by repeated washings and percolations of the crude drug. This preparation, at the gathering of the better classes in Kathiawar and Gujarat, is passed round as a luxury in the same manner as sherbet or wine. Chandul is prepared by dissolving the crude drug in water, straining it two or three times through muslin, and then evaporating the liquor to a syrupy consistence. This is used for smoking purposes. Madat is a weaker chandul mixed with the carbonised husk of mung dhal (phaseolus mungo) (Roxburgh), and is made into small balls and dried. This preparation is smoked through the ordinary native hookah with a minute bowl.

27,138. What is the effect on the habitual consumer of opium if he is deprived of his dose?—Opium habitués if suddenly deprived of their daily allowance are liable to a sense of fatigue, weakened muscularity, and diarrhoea. If the regular dose has been a large one its cessation is followed by a feeling of unrest, partial incoherence of ideas, muscular tremors, and diarrhoea. The deleterious effects usually written about are almost invariably due to pre-existent disease or the complaint for which opium was resorted to as a remedy. Of the opium smokers in Bombay the majority belong to the mendicant and working classes.

27,139. Are the consequences of the habitual use of opium serious, and how do you compare those consequences with the consequences which follow the use of alcohol?—They certainly are not. The moral influences of the two are so peculiarly and diametrically opposite. In the opium habitué there is no particular and peculiar perversion of morality, but with indulgence in alcohol there certainly is, leaving apart the criminal capability educed in those who indulge too freely. Having already referred at length to the effects of opium I do not consider it necessary to recapitulate my ideas thereon. Upon the nervous system alcohol first has an exciting effect, followed by narcotism or coma in proportion to dosage. The arterioles are dilated, thus admitting more blood to the brain, and this is succeeded by diminished mental activity owing to the effects of alcohol on the ganglion cells. The reflex action of the spinal cord is reduced, and the power of co-ordination impaired, so that walking is by a staggering gait, and finally the knees will no longer support the body. The action upon the centres in the medulla is seen in the preliminary acceleration, and the sighing respiration or stertor. Death is due to respiratory paralysis and lowering of the body heat. In small doses it increases the appetite and digestive power, causing increased flow of gastric juice. If taken in larger quantities appetite is lost, nausea appears, and the digestive power is suspended. Long continued indulgence in alcohol induces structural changes in the stomach, new areolar tissue being formed, which by its subsequent contraction strangulates the gastric follicles, hence dyspepsia and gastric catarrh, with morning vomiting, are very common amongst drunkards. The alcoholic habit induces pernicious tissue change in almost every organ in the human economy, which ultimately leads to the most disastrous results. Amongst the "results" of the abuse of alcohol may be mentioned delirium tremens, insanity, paraplegia, anæmia of the brain, chronic catarrhal pneumonia, fibroid phthisis, cirrhosis, and other conditions of the liver from tissue change, and — a sclerosis of more or less all the organs.

27,140. Have you ever made post mortems of habitual consumers of opium, and if so, have you discovered any serious organic injuries?—In connexion with making autopsies generally I have made post-mortem examinations of opium consumers, but I have found nothing particular.

27,141. Is it very difficult for an opium consumer to give up the habit?—A great deal depends on the wish and resolution of the party concerned to give up the habit; but with a little perseverance and tact in treatment, it is easily overcome. The opium habit is gradually and only too surely being replaced by indulgence in alcohol.

27,142. What are the effects of the habitual use of opium on the mental faculties?—Opium in moderation does not appear to do any injury to the mental faculties.

27,143. Have you any other observations you would like to make?—I think that the sale of opium should be restricted to smaller quantities than that now sold to individual purchasers, having in view the prevention of opium poisoning. The total prohibition of opium would be disastrous to the poor and alcohol would never supply its place.

27,144. What do you mean by "opium poisoning," do you mean suicide?—Yes, suicide.

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27,145. A very little opium would kill a man if he were not habituated to it, would it not?—Yes.

27,146. So that you can hardly stop that by reducing the quantity sold?—I believe 120 grains is the maximum allowed to be sold to an individual just now, but I am not quite certain on that point.

27,147. (Mr. Mowbray.) I understand you have come here to-day voluntarily in consequence of a notice issued by the Commission inviting anybody to attend?—I was invited to represent the Anglo-Indian and Western Eurasian Association of India.

27,148. What are the objects of the association which you represent?—It is an association to represent adequately to the authorities the wants of the Eurasian and Anglo-Indian communities. It is formed on the principle of the old saying that "unity is strength." It is to help one another in case of difficulty, to promote education, and to look after the well-being of the Anglo-Indians and Western Eurasians in general.

27,149. It is not a medical association?—No.

27,150. (Lord Brassey.) I suppose it is the same sort of association as there is in Calcutta?—Yes.

27,151. (Chairman.) How far does it extend?—Our branch extends to Western India only. The Calcutta and Madras branches are separate. Of course we have correspondence with them.

27,152. How many branches are there in India?—There are branches in Poona and the different large towns—Karachi, Hyderabad, Kotri, and other towns along the railway.

27,153. How many branches are there?—I could not tell you for certain.

27,154. Are there as many as 500?—I should say there are rather over a 1,000, but I could not correctly state the number.

27,155. (Mr. Mowbray.) Do I understand that it was the wish of the association that their views should be represented to the Commission and that they therefore asked you to come here to represent their views?—I do not represent their views. They asked me as an independent witness, as a member of the Eurasian community, to give my views on the subject.

27,156. May your views be taken to be typical of the views of the society which asked you to attend here?—I could not answer that question in the affirmative.

27,157. At any rate the society trusted you sufficiently to ask you to come here; and we may conclude they would not have asked you to come here if they expected you to say anything in which they do not concur?—That is so.

27,158. (Sir William Roberts.) I suppose the views which you express as a medical man are your own views and nobody else's?—They are my own views.

27,159. I presume your estimate of opium habitués which you have given us is rather a loose estimate?—It is as near as I could possibly get it from contact with these people professionally and otherwise extending over 12 years in Bombay alone.

27,160. Have you had much personal experience of opium eaters?—I come into contact with them nearly every day. In my practice I come across a large percentage of opium eaters.

27,161. You have made some remarks which are obviously theoretical; you say, "There is a slight flushing of the face, the expression of the eye becomes more brilliant, and the pupil becomes slightly contracted." We have been told again and again that it was impossible to distinguish the moderate opium eater from the people who do not eat opium?—When I have seen them after the effects of the doses have passed over they have been in a languid condition and their eyes have been dull. But when I have seen them under the influence of opium their eyes have assumed quite a brilliant and bright appearance.

27,162. You mean that when they are under the influence of opium that dull appearance of the eyes is removed, you do not mean that their eyes become more bright than the eyes of other people?—No.

27,163. You give us the impression by your remarks that you mean the eyes of opium eaters becomes more brilliant than those who are not opium eaters?—I do not mean that.

27,164. You mean that when the opium is taken away the eyes become dull?—The appearance of the eyes is not so bright as when they are under the influence of opium.

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27,165. You do not mean more than that?—No.

27,166. (Mr. Haridas Veharidas.) You say that the prohibition of opium would be disastrous to the poor, and alcohol would never supply its place; you mean it would not supply its place in spite of its good merits?—Yes, in spite of its good merits of relieving pain.

27,167. Would not alcohol more than supply its place in point of its bad merits?—Yes, it would.

The Rev. M. B. Fuller, M.A., B.D.

The Rev. M. B. FULLER, M.A., B.D., called in and examined.

27,171. (Chairman.) I believe you are a missionary?—I am.

27,172. Of what church are you a missionary?—I am superintendent of the Mission of the International Alliance in Berar, Khandesh, and Gujarat.

27,173. Does that include several churches?—Yes, it is inter-denominational; the Church of England and Dissenting missionaries are working together.

27,174. I believe you are a M.A.?—I am.

27,175. Of what university are you a M.A.?—Of Oberlin College, Ohio.

27,176. Will you tell us what classes, races, or castes you have had experience among?—Amongst Hindus of all castes, and Mahomedans, as found in Berar.

27,177. How many years have you had experience there?—Eleven years.

27,178. What special opportunities have you had of observation?—I have made opportunities by visiting the places where opium is sold and smoked, and I have talked with the smokers about it and tried to persuade them to get rid of the habit. I have visited them a great many times and am known among them.

27,179. Among what classes is the opium habit most prevalent?—Among the Mahomedans opium smoking and eating are the most prevalent. I am not so much acquainted with opium drinking. That is confined more to the Marwaris and well-to-do classes. It is hard to find out, because it is carried on at their homes. Smoking is considered much worse than eating or drinking, but among adults smoking is more prevalent than eating when they have the conveniences for it, otherwise they eat it. There are a great many more who eat opium than smoke it, but the places with which I have had to do are places where it is smoked. The smokers tell me that they eat it when they go to the villages, where they have not the conveniences for smoking.

27,180. What place are you speaking of?—Akola.

27,181. Is that the only place?—That is the only place near.

27,182. Have you seen any other smoking place besides Akola?—I have seen smoking at Akoti.

27,183. Where is that?—Twenty-eight miles north of Akola, in Berar. I have seen places in some of the smaller towns, but I have not given it so much attention there. I have seen it at little huts in the villages.

27,184. Can you tell us what is the per-centage of opium consumers, and at what age the habit is acquired?—I have found it difficult to form an estimate of the per-centage. I suppose there may be something over 100 regular smokers at Akola, where there are two smoking shops, one in the city and one in the new part of the town, but I am told various per-centages by the people themselves. Some put it as high as one-third. Perhaps that is due to the Mahomedans, who eat it or take it in some form, but I found it difficult to form a per-centage, and I have not made an attempt to estimate it. It is generally acquired by men from 15 to 25 years of age.

27,185. You are speaking of the smoking habit?—Yes. I found it much more difficult to inquire into the habit of eating; it is not so easily noticeable.

27,186. Do you know what the motive is that induces people to form the opium smoking habit?—The almost universal motive given by the smokers themselves is that it is a wonderful aphrodisiac. All agree that it is ruinous and leads to sterility. If the testimony of the smokers is questioned I can give you the names of respectable Mahomedan merchants in Akola who tell me the same thing. I ought perhaps to say that the testimony of smokers was questioned here the other day, and it was said that the man who begins to smoke for the purpose of lust is already an immoral man whose evidence cannot be taken. If that

27,168. (Mr. Fanshawe.) I understand you to say that you think the prohibition of opium would lead to an increased consumption of alcohol?—I think so.

27,169. (Chairman.) With reference to the names of these castes that you have mentioned, I suppose the Marathas you refer to are at Satara?—I meet them in Bombay also.

27,170. Do you meet those Lohanas as well?—Yes, they are Hindus from Cutch.

The witness withdrew.

is true perhaps it would be hard to believe the evidence that the Commissioners have already received if we are to enter into the morality of all the witnesses. But I have up yet, so far as I have noticed. That is, that many of these men are not immoral in that sense when they begin smoking for the purpose of lust. They are men who, being Mahomedans or low caste Hindus, have two or often three wives, and they consider it perfectly legitimate to increase the pleasure as long as they keep within the bounds of legality, so that we cannot charge them with the immorality. Many of them, however, only have one wife. I am often told by respectable Mahomedan merchants that when the husband takes to opium smoking that in a few months the wife refuses to be tormented any longer, and leaves her husband and family, and the home is broken up.

27,187. According to that theory of yours it must be the most powerful aphrodisiac ever heard of?—I tell you what the respectable natives themselves told me. If you want the exact facts I can give them to you, but it is rather disgusting.

27,188. Do you think it is the most powerful aphrodisiac ever heard of?—I can give you the names of several respectable members of the Mahomedan community of Akola, who do not use it themselves, who have given me these facts.

27,189. You have explained why it cannot be assumed that these men are immoral because they take opium for this purpose, but I think you will allow that it is rather shameful for them to give this reason to a stranger when he goes into a public saloon and asks them why they take to the habit?—I can hardly admit that it is shameful. These men know me. I have been there for nine or 10 years. I talk to them kindly, and question them, and they finally confess that they were deluded, and that they took this thing on the advice of others, and they have repented that they have ruined themselves and their families.

27,190. Do you suggest the reason to them?—No, I simply ask them the reason.

27,191. You say they finally confessed, that looks rather as if you suggested it to them?—Not always. Sometimes I have asked a man frankly whether that was the reason, and he has been candid about it and told me that it was, but I have asked him kindly.

27,192. Do not you think that if you examined a native like that he would, to save trouble, admit what you suggest?—My experience is that all natives are not liars, and that all liars are not natives.

27,193. But if he is cross-examined in that way will not he eventually admit what you say to save your troubling him?—It is not a matter of cross-examination, because he realises that I have no authority. I go to them as a friend and as a missionary. I talk to them as I would to anyone, and try to get them to forsake the wrong.

27,194. I suppose it is not a very pleasant conversation, is it? He has gone there for pleasure and calm, and you something?—Many of them do not go there for pleasure. All pleasure has ceased years ago. They go there to drive away the unbearable torment they suffer when they are without it. They do not expect any pleasure. They expect to get enough opium to drive off the effects caused by being without it. They are wrecked men and tell a sad story. I can believe their testimony when I know it is against themselves, and when I know it is not to their advantage to tell a lie. They could deny it without any thought of harm from me. I would say, moreover, that I have never heard this contradicted.

27,195. Are you aware that the medical profession generally think that it is an entire delusion that opium has an aphrodisiac effect?—I would not say the profession

generally have any such idea. Perhaps doctors could be persuaded to give any answer that is wanted if the natives can be. Whether these doctors are natives or not, I refuse to draw a line between the truthfulness of natives and Europeans.

27,196. I was not drawing lines. I was referring more to European doctors?—I have had a good deal of experience in dealing with men, and I think I know when they are telling me the truth.

27,197. Can you give us any other observations upon the effects of the opium habit?—The habit is broken in the jails without injury, but few men have courage or determination enough to break it (outside of jails) though some do by degrees, I mean outside the jail. There are many who eat a little regularly for a long time before it becomes noticeable, and no clear line can be drawn between moderation and excess. The moderate becomes excessive.

27,198. What proportion of their income do the habitual consumers spend on opium?—From one-eighth to one-half. Some tell me even more than that. Smokers often spend one-half or one-third. Eaters consume much less.

27,199. Do you mean the smokers consume one-eighth to one half?—No, smokers consume one-half or one-third.

27,200. Do you think that no eater consumes less than one-eighth of his income?—I think you would find very few. Three or four pice worth a day is considered not much for a man who eats opium.

27,201. This answer refers to very poor people?—Yes, this applies more to the labouring classes. Of course I do not speak of Marwaris. I have had less experience of them.

27,202. Is there a general tendency to increase the dose?—There is. The longer opium is used the more it requires to produce a given effect. Those who began smoking 2 pice worth get to smoking 2 annas or more daily.

27,203. What are the results of the habit physically, mentally, and morally?—Physically it makes men impotent and sterile, reduces the flesh, till many are mere skeletons, and they are unable to do any work without it. They cannot eat much food. Mentally they become stupid except when excited by opium. Morally, they seem to have little moral sense left. There is a shamelessness about their conversation that is exceedingly painful.

27,204. This all refers, I suppose, to opium smokers?—Principally to the men that I find at the opium smoking shops.

27,205. This description you have given also refers, I suppose, to excessive smoking, does it not?—Young men, who have smoked, perhaps, only a little time, tell me that it begins very soon to affect the appetite so that they can eat little food, yet I have never heard a man say that 4 pice worth of opium did him more good than 4 pice worth of food, so that the argument that opium is cheaper than food for the poor breaks down.

27,206. In what proportion of cases are these injurious results apparent?—It is difficult to determine. It has had decidedly injurious effects on nearly all the scores whom I have known about the dens. There may be many more than I realise who eat it moderately and do not show the effect so much.

27,207. The question has been raised whether opium is a protective against fever, or whether it is believed by the people in any part of the country to be a protective against fever; what do you know about that?—I have never heard of its use for fever. It is only lately that I have heard it talked of.

27,208. Do you think it is a preventive?—I do not.

27,209. Do you think any people in any part of the country believe it to be a protective?—I know what people say, I do not know what they believe.

27,210. What do they say?—Some say it is a protective, it is a disputed question.

27,211. Do you mean some of the natives in Berar say so, or where are you talking about?—I suppose there are some who say it is in Berar.

27,212. You do not know whether natives do say so in Berar?—I have never heard of it until lately. I have been there a long time, and I have given a good deal of medicine there for cholera and fevers.

27,213. Have you, or have you not, heard lately that some people in Berar do consider it to be a protective?—I have talked with a native assistant at a hospital lately about it, and he spoke of it being used up in the moun-

tainous parts sometimes, but he said it had no effect upon the people living there; it was only a protective for strangers when they came there.

27,214. Are there people who believe in it there?—I suppose there are some who think so.

27,215. Among the natives of Berar whom you know is the habit of smoking opium considered disgraceful?—Most decidedly so.

27,216. Is the habit of eating opium thought disgraceful?—Yes. The terms "aphimi" and "aphubaz" are both terms of reproach.

27,217. Will you tell us what, in your opinion, ought to be done, what improvements ought to be made in the present system. Have you any suggestions to make to improve the present system?—I have said that the improvement I would suggest is the prohibition of opium except for medical purposes.

27,218. That it should not be supplied to anybody without a doctor's certificate, or how?—I suppose something like the methods adopted in America or England for protection against poisons of other kinds.

27,219. I do not know what the method is in America, but in England there is no real protection. The only thing is that it is sold at druggists' shops labelled "poison" instead of being sold at an opium shop?—I suppose I could go and buy a tola of opium in this country without any questions being asked, but I could not do so in America. I should have to get some certificate, something to show that I had a right to get it.

27,220. Who would give the certificate?—I suppose a doctor would. I am not quite sure; I have been out of America for some years, and I have had no occasion to get it. I know it is very carefully guarded. A man has to give reasons for asking for strychnine and opium.

27,221. He would have to give reasons for getting strychnine in England, but not for getting opium. You do not quite understand the American system, perhaps?—I cannot speak positively.

27,222. Do you think the closing of the licensed shops for opium smoking has had any good effect?—I have visited these shops several times since. I have always found some men there smoking, but not nearly so many as before. One of the shops is in the same place, but they are cautious.

27,223. You say that you have only seen two shops altogether?—That is in Akola itself.

27,224. Are the shops still in the same place?—One of them has been removed to another place. I have not succeeded in getting into the back part of it yet. I used to go there freely when there were 60 or 70 people there.

27,225. Is the other shop in the same place?—The other shop is in the same place. I have found people there, but they are very cautious lately. If they see me coming they say, "Be careful," and yet the men ask me every time how soon this thing is going to be shut up.

27,226. (Mr. Mowbray.) Have you been there since the shops have been closed?—Yes, since the shops were supposed to be closed.

27,227. When was that?—The end of July; I think it was the 31st of July.

27,228. I have a particular reason for asking that question. I am quite aware that the Government of India ordered the shops to be closed in 1893. You are speaking of the district of Berar, and in the papers presented to Parliament I find—it is dated March 1891—"The Resident has now directed that in all future licenses for the retail sale of "drugs and liquor that no smoking of drugs shall be permitted on the premises." Therefore according to that the closing of smoking shops in Berar was done or ordered to be done by the Resident of Haidarabad some time before it was enforced generally by the Government of India. That is why I asked the question?—I would only say that since I returned from America, about 17 months ago, I have found people smoking at this shop; not the numbers that I used to find, however. Since I returned from America I have not given so much time to it. I went to America in 1891 and came back in 1892, and I have not given the same amount of time to it. I used to go and preach and talk to them.

27,229. You may have been away at the time the order was issued for the closing of the shops in Berar?—I was away for a year, from October 1891 to October 1892. One of the shops in the new town has been removed from an out-of-the-way place to a more public place, and I have not yet got into the back room, if there is one.

The Rev. M. B. Fuller, M.A., B.D.

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27,230. (Mr. Fanshawe.) Does the smoking go on in a licensed shop now, or in what you would call a private smoking den?—It is the shop in the old town, a little place where opium is sold and smoked. The room is about 8 ft. by 10 ft. square. There are two little rooms at the back.

27,231. (Mr. Moubray.) I understand you are speaking of what is going on at the present time?—Yes.

27,232. Have you drawn the attention of the police to this sale of opium which you say is going on in places where opium is being smoked?—I am not sure that I have. I have called the attention of the native police to it, but I have not taken the matter to the superintendent of police. When I go to the places there is always a crowd gathered there, policemen and others.

27,233. Do you mean because you go there?—Yes; I am known to the opium smokers as an agitator for the shutting up of the shops, and they are begging me to do it. The Mahomedan community are watching with great interest to see how soon they will be shut up. They say, "This sahib is trying to do a good thing, trying to shut 'up the shops.'" It is not only the smokers but many respectable non-smokers who gather there.

27,234. Why do not some of these smokers go to the police and tell them that something illegal is going on? Perhaps the police might assist them in closing the houses?—I think the police know it. I do not think I could have gone to the place, and have seen the people smoking, and the police not know it. The policemen have seen me there.

27,235. I do not doubt for a moment you have seen people smoking opium, but the technical offence is selling opium, and that seems to me only capable of being decided in a law court, and I have suggested to you that both these smokers and you being anxious to have the dens closed, why do not you have the question decided in a court of law as to whether it is illegal or not. If it is illegal you can have the dens closed, and if it is not illegal then comes the question whether the law ought to be strengthened. Can you give me any idea as to the number of doctors there are in Berar practising according to European methods?—I do not think I could.

27,236. Have you any idea?—There are six civil surgeons, and under them there are hospital assistants in perhaps 25 Government hospitals. There is one dispensary at each taluk, and there are 22 taluks in the province.

27,237. I suppose there are a great many native practitioners?—Yes, a great many who have studied in the European schools, in the Grant Medical College, and other colleges.

27,238. Is there anything to prevent a man setting up as a medical practitioner in Berar?—I do not think that there is.

27,239. If opium is only to be sold on the certificate of a medical man you would have to go a step further and define what a medical man was in Berar, would you not?—I suppose Government would have to determine for itself whom it could entrust with that work.

27,240. The mere fact of saying that he was a medical man would not be sufficient, would it?—It would not be much.

27,241. I suppose you will admit also that there is a considerable difference in the conditions in Berar and the conditions in England with regard to the existence of chemists' shops?—Yes, I know that.

27,242. Therefore it does not solve the question by saying that there ought to be some sort of method like they have in England when the conditions are so dissimilar?—I suppose the same argument would apply to arsenic and strychnine, which can also be bought in the streets of Akola—at any rate, arsenic can—in any quantity.

27,243. I suppose there are not a great many people who are anxious to get arsenic and strychnine continually like there are people anxious to get opium?—I suppose not.

27,244. Therefore it is more easy to make restrictions with regard to strychnine and arsenic, which are not things in ordinary everyday demand, as opium is among certain classes of the community in India?—In the part of India where I live there are a large number of people who wish to get their living by making salt, and that is an article in very common use, and the Government has undertaken to stop it, or rather it is prohibited, but whether that prohibition has succeeded or not I am not able to say.

27,245. That is hardly an answer to my question with regard to strychnine and arsenic?—I suppose it would not be very difficult to prohibit either.

27,246. Do you mean either strychnine or arsenic?—Strychnine and arsenic on the one side and opium on the other. It would not be difficult if Government wanted to prohibit it, as they have prohibited the manufacture of salt.

27,247. They have prohibited the manufacture of salt, but they have another method of providing it. They prohibit the growth of opium in Berar, but they take measures to provide it in another way. You are asking that they may prohibit it altogether. That is a different thing, is it not?—It may be a difference in degree, but I would not accept it as an impossibility by any means.

27,248. (Chairman.) You say that arsenic and strychnine can be bought in any quantity?—I withdrew strychnine afterwards, and I said that I could only obtain that by going to the hospital, but I can buy raw arsenic any time I want it in the shops on the streets.

27,249. There is a much greater restriction upon opium than there is upon arsenic?—There is no occasion for restriction as long as there are plenty of shops within reach where opium is sold without any restriction except that the money must be paid for it.

27,250. (Sir William Roberts.) Is opium a common household remedy in Berar?—I should say not.

27,251. It is not found in every house?—It is used for children, and in that sense it may be in most of the houses, but I have heard very little of its use as a medicine. When I had a great experience of cholera—perhaps 30 cases a day—I did not use opium, and I was warned against the use of opium as a remedy for cholera.

27,252. You are not a medical man?—I am not; but I have been called upon to do a great deal of work, especially in cholera cases, and I was warned against preparations which contained laudanum or opium, and I did not use them.

27,253. Where did the warning come from?—It came from things that I found in papers issued by some Government surgeon-general, or some medical officer. The remedies I saw prescribed and which I used mostly were recommended by some surgeon-general or some official, and also by Lorber, who has a noted cholera remedy.

27,254. (Mr. Pease.) What is your view as to whether opium could be purchased in the crude form in any chemist's shop in England?—I understand that it could not be purchased by anyone who pleased to call for it, that it is labelled "Poison," and, I suppose, it is protected as such.

27,255. I believe that is so, that it is left to the discretion of the druggist, and he would not supply it if he thought it was obtained for the purpose of crime. He would not give any large quantity, and the person would have to write his name in a book?—I think that is so, and I think it is the same in America. If there was a suspicion in the mind of the chemist, I think he would require a signature before giving it. If the man were a clergyman or a respectable inhabitant in the place, he might be asked no questions about it or to give his signature. The chemist who sells it is supposed to use his discretion.

27,256. (Lord Brassey.) For the reasons that you have set out for the consideration of the Commission you have advocated that the sale of opium should only be permitted for medical use, is that so?—Yes.

27,257. Would you for somewhat similar considerations make a similar recommendation with regard to the sale of alcohol?—I would. I would say, with regard to opium, that if it is a good thing, the cheapest of food, and the best thing for poor people, the tax should be taken off, and it should be supplied as cheaply as possible, like wheat; but if it is a thing that is to be interfered with so seriously, I should prohibit it.

27,258. (Mr. Haridas Voharidas.) Do you consider the use of alcohol more injurious than the use of opium?—I have no experience of either, and I find there is very little to choose between them. I am as strongly against alcohol as against opium.

27,259. Have you seen drunkards in the condition that they have been violent to others?—Yes.

27,260. Have you seen opium eaters in the same condition?—No.

27,261. Do not you make a difference in that way so far as the violence is concerned?—Yes, there is a certain

boisterousness about a liquor shop that there is not about an opium den.

27,262. And so far you consider alcohol is more injurious than opium?—I should hate to choose either, but I would admit that alcohol is doing more harm in India at present than opium.

27,263. Do you not think that if any steps were taken they should be taken for the suppression of alcohol first?—I wish steps could be taken to include both. Perhaps from the absolute harm there is being done now I should put alcohol first, and opium as close after it as possible.

27,263a. (Mr. Fanshawe.) In your evidence you refer principally to opium smoking?—Yes.

27,264. That is at Akola and one or two other places?—Yes, and about the district of Western Berar.

27,265. Have you been in the habit of travelling in the districts much?—Yes, a great deal.

27,266. You rather limit your actual experience to Akola and one or two other places?—Yes. In the Akola district there are about 600,000 people, and I have made it my business to preach in those villages—several hundred villages. I have seen some of the smaller opium shops in the villages. When I see people smoking I talk to them. I have never made it any secret; they know me and I preach to them about it as I would about anything else which I think is doing them harm.

27,267. What was and is still smoked in Berar is madak, is it not?—Yes.

27,268. Not chandu?—I do not know much about chandu, madak is the name which is used.

27,269. You speak especially of Mahomedans, what class of Mahomedans do you refer to?—In Akola many of the Mahomedans are what are called the Baid sect.

27,270. Are they day labourers?—Yes, and small shopkeepers, and men who go about the bazaars with their wares, and some artisans. They are the poor Mahomedan classes—many of them are coolies and labourers.

27,271. Are you aware that among certain classes of people in this country the use of what are believed to be aphrodisiacs is very common?—I am.

27,272. So that opium, whatever effect it may have in that direction, is only one of many other substances which are taken for that purpose?—I am aware of that.

The witness withdrew.

MR. RUSTOMJI PESTONJI JEHANGIR recalled and examined.

27,279. (Chairman.) You wish to make a correction in regard to a portion in your evidence?—Yes, I wish to say that only Abdoola Khan and four others, five men in all, were placed before Mr. Webb, and ten tolas of opium were seized.

The witness withdrew.

(Lord Brassey took the Chair during the remainder of the sitting.)

MR. DHANJIBHAI DORABJI GILDER called in and examined.

27,281. (Chairman.) You are an assistant teacher of the New High School, editor of the "Student's Friend," and Joint Honorary Secretary of the Indian Temperance Association, Bombay?—Yes.

27,282. (Mr. Pease.) You wish to give us some information which you have gathered from visiting the opium dens. We shall be glad to hear what you have to say?—I have visited opium dens and opium shops and made special inquiries among the consumers of the drug. The habit is generally formed from vicious motives; only occasionally do people resort to it as a medicine. So far as my investigations prove, the habit is rather difficult to be given up; but there have been cases in which it has been given up. In 90 cases out of a hundred, what is called "moderation" in the use of this drug, leads on to excess. Besides, what is a "moderate" dose for a habitual consumer will be strong enough to kill half-a-dozen non-users. It is believed to be necessary to enable working people to get through their daily toil. It appears to paralyse the nerves of feeling, and so the workmen does not feel fatigued. He becomes oblivious to the pangs of hunger by taking opium. The habit of taking opium is looked upon as a very disgraceful. To be called an opium eater is a strong term of reproach. The closing of licensed opium shops, enforced here in August last, has not, so far as my knowledge

27,273. Are you quite sure you are correct in saying that the age at which people begin to smoke opium is from 15 to 25. You place it earlier than the other evidence which we have had?—I have inferred it from the people as near as I could judge of the ages.

27,274. It seems a very early age, 15 to 25,—do you still think that this is the usual age at which opium smoking is begun?—Perhaps for an average it would be too early. Perhaps 20 to 30 would be more correct. I only took their names, and I had to make my own estimate of their ages, and they told me as nearly as they could how long they had used it. I only inferred it. It is early manhood. Many of the Mahomedans are married at 16, 18, and 20 years of age. I speak of the Mahomedan community I have had most to do with. I know there are a few Hindus who were once respectable among the smokers.

27,275. You have given us a very unqualified statement of the physical, mental, and moral effects of the opium habit, do you refer to opium smoking only?—Principally smoking.

27,276. Do you wish us to understand that opium smoking always involves those consequences?—I have had it not only from the smokers, but from the respectable members of the community, that these are the most noticeable effects.

27,277. The question is whether opium smoking always leads to these results. We have had evidence that mechanics and others go on smoking opium without its having any such marked effects as you have described, do you wish your remarks to apply to all smokers?—That is how I found them. They are men about the shops, men whom I know personally, who do coolie work and other work for their living. I found them at the shop morning and evening. Of course, not all these effects follow at once.

27,278. You think your remarks are generally applicable?—Yes, I do. It is very noticeable in Mr. Pestonji's book referring to opium smokers, that he takes pains to note that several of them are married and have children, but he did not take pains to note the number who said they had no children. I should like to have seen that noted. Some had children before they began the habit, and some have not smoked long enough to reach these effects.

27,280. You stated before that there were six or seven men altogether?—Yes. There were only five men in all, and I wish to make this correction.

The Rev.
M. B. Fuller,
M.A., B.D.
17 Feb. 1894.

Mr. R. P.
Jehangir.

Mr.
D. D. Gilder.

goes, produced beneficial results. It is necessary, in order to give effect to the policy of discountenancing opium smoking, to prohibit the manufacture and sale of the raw drug, except for medical purposes. Public opinion would undoubtedly favour the adoption of this measure, provided no new burden in the shape of taxation is put upon the heads of the people of India, who are already groaning under a weight they cannot bear. In connection with this I should like, with the permission of the Commission, to put in a copy of the "Jam-e-Jamshed" of the 17th of February. There is an open letter in that paper to Lord Brassey and the members of the Opium Commission. It gives a good idea of the native view of opium. It calls upon us by name to come before the Commission and give evidence.

27,282a. (Chairman.) You have responded to that call?—Yes.

27,282b. (Mr. Pease.) We shall be glad to have your further remarks on this question?—It would be desirable to make special provision, by establishing a register of habitual consumers above the age of 40 and the drug might be sold to them for five years in doses which would get smaller every six months. Only medical graduates of the local and other universities and reputable native hakims

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or vairs should be entrusted with the sale for the wants of their patients.

27,283. What is the effect of opium upon the people?—The generality of people who use opium in any form become thin and emaciated. They soon lose flesh. Their dull, heavy eyes, pale, sallow faces, sunken cheeks, and haggard looks, betray the poor victims of the drug. In short, some of them are just like living skeletons, as published in my description of a visit to opium dens, on page 150 of the *Abkari* for October, 1892.

27,284. Will you give us a description of your visits to these opium dens?—These dens having been so often described I need not take up the time of the Commission by a further description of them. Suffice it to say, that those frequenting them were so anxious to have them closed for ever, that they put us question upon question as to when the Government would close these "living hells," as one of them termed these dens. On another occasion I visited the opium-smoking clubs that have been started since the closing of the licensed shops. Each club occupied a room on the first floor of a very long chawl. The same old familiar sight met our eyes—persons in various stages of emaciation, lying together in hoards like beasts. On inquiry, we were told that very few of them took to the use of opium as a medicine, but the majority took it as an aphrodisiac. They continued its use for a length of time for the same object; but latterly they had to continue the practice in order to overcome the lassitude and the feeling of pain they felt after their debauch. I was accompanied on these visits by Mr. Earle Simmons, an assistant at Messrs. Gosling and Morris, Engineers; and Mr. Framji Dadabhai Master, B.A., late Assistant Teacher, the New High School, and at present an assistant at St. Xavier's High School.

27,285. Will you give us your opinion as to how the revenue derived from opium might be recouped?—The moral law is equally binding upon nations and individuals. If it is bad for an individual to do a wrong thing; it is equally bad for a nation to do so. Hence, if the British Government desire to do right, in other words, to observe the golden rule, they should at once give up the opium traffic, Indian and Chinese, without minding the question of revenue, which will surely recoup itself in a short time. Among other measures may be mentioned retrenchment. By retrenchment I do not mean the dismissal of a dozen peons or half a dozen petty clerks, but retrenchment in its true sense, *viz.*, reduction in the heavy items of expenditure, such as the Home charges, the ever-increasing military expenditure, the exchange compensation, &c. Let the salaries of all those who draw more than 300 rupees per mensem be reduced by a small per-centage. Revenue lost will be made good without any additional burden on the already heavily-laden taxpayer. But the question is, "Is not the so-called revenue already lost even when it is 'available'?" What is the usefulness of the China Fleet? Why should India pay for the British Ambassador at Peking? Mr. Dadabhai Navrojee said the truth when he wrote, "India derives not a particle of benefit. All India's profits of trade and several millions from her very produce, and with these all the profit of opium, go the same way of the drain to England. Only India shares the 'curse of the Chinese race.' Had this cursed opium trade not existed, India's miseries would have much sooner come to the surface, and relief and redress would have come to her long ago. But this trade has prolonged the 'agonies of India.'" Also see the "Consumption of Opium in India," page 25; sub-section 2, in answer to argument (c) in para. 3, beginning with "The consequent loss," up to "prohibition."

27,286. You wish to draw the attention of the Commission to a book published in Gujarati in 1854?—Yes, I have to draw the attention of the Commission to a book published in Gujarati in 1854 when the anti-opium agitation was not even dreamt of. It is called "The Opium Trade: its History, Limits, Morals, and Political Effects." It contains a number of opinions of eminent scientific men, missionaries, and even Government officials on the ruin and devastation caused by opium in Assam and China. What is a poison in China cannot be a food in India, hence the application of the same arguments with equal force to India.

27,287. (Chairman.) You have compiled some tables for the information of the Commission, were these tables compiled from the official statistics?—Yes, from the administration reports.

27,288. Have you any observations to make upon the tables?—Yes. It may be mentioned that there is a discrepancy in the figures for 1889-90, as given in the administration report for that year, and the one for

1890-91. I give both. These figures show that while the population of Bombay has increased by only 6 per cent., the consumption of opium has increased by 84 per cent.; and that throughout the Bombay Presidency, while the population has increased 14 per cent., the sale of opium has gone up 60 per cent. during the last decade. The increased consumption of the drug will be self-evident from the fact only that Bombay town consumed in 1892-23 nearly three-fourths of the quantity required for the whole presidency in 1876-77. Tables A. and B. show that the consumption of opium has been increasing by leaps and bounds throughout the British territory as well as the Native States in the Bombay Presidency. Statement C. shows that while the export trade in opium between Bombay and China has fallen 39.1 per cent. during the last 20 years, the home consumption of the drug has increased 1,191.1 per cent. I would like to withdraw Table D. altogether.

27,289. (Mr. Haridas Vekharidas.) I presume that you are aware that before these restrictive measures were introduced there was a great deal of opium smuggling from the Native States going on, and therefore these figures do not show the correct consumption of opium?—They appear in the Government Blue Books, and we have to depend upon Government Blue Books for these figures.

27,291. But there is the fact that a great deal of opium smuggling was carried on. Many people are aware of that and even the authorities say that there was an increase, but it was an apparent increase and not an actual increase. When the former consumption shown on paper be added to that of the smuggled opium it would amount to what is now shown?—I quite admit that if it were believable, but it is human nature to take credit for good things, and when bad things occur to lay the blame on the shoulders of others, and so in the same way when the consumption of opium increases Government Blue Books say that it is owing to prevention of smuggling, and when the consumption decreases they say opium is smuggled; besides this, the administration reports show that on an average about 2,000 lbs. have been annually seized as smuggled opium, not more than 2,000 lbs.

27,290a. They have not got the data to show how much smuggled opium was brought into the British territory, and so they cannot say what the amount was, but you must make some allowance for the increase?—I would like to draw your attention to the consumption in 1876-77, when it was 919 lbs. and last year it was 18,000 lbs.

27,291. You must take the smuggling into account?—We must take it into account and make certain deductions but not so much as the increase shown in these tables.

27,292. (Sir James Lyall.) Are you aware that when the Commission was in the Gujarat country we examined large numbers of witnesses from Gujarat and Kathiawar and nearly all of them said that the consumption of opium had fallen off since 1878-79, that it had become much dearer than it used to be, and therefore the consumption had fallen off. You draw exactly the contrary conclusions from the statistics?—Yes.

27,293. They said that before 1878-79 opium could be bought more cheaply, but that since the arrangements made in 1878-78 it had got much dearer. They all said that, and that the consumption of opium had fallen off. Do you believe that they were all speaking falsehoods?—I would not say so at once; I have only Government statistics to show that the consumption has been increasing.

27,294. If smuggling largely existed before, and has been since stopped, the statistics would prove nothing?—Statistics can be made to prove anything that the Government or anybody else wishes.

27,295. Exactly, do you believe that the conclusion you have drawn from the statistics are more reliable than the evidence of a great many people who know the country, and who say contrary to your conclusion that opium has fallen off because it has become much dearer?—It is for statistics or the people.

27,296. The statistics I have no doubt are correct as far as they can be made so, but are we to believe your conclusions derived from statistics which you say can be made to prove anything you like, or are we to believe the evidence of a great number of people from all parts of the country who say exactly the contrary?—My conclusions have been derived from the statistics and if the statistics are right you must believe my conclusions.

27,297. (Mr. Fanshawe.) I believe you are editor of the *Student's Friend*?—Yes.

27,298. Will you tell us what class of periodical that is?—It is an educational paper.

27,299. Is it published weekly?—It is published every month.

27,300. Is it issued chiefly amongst students?—Yes, only amongst students.

27,301. Is the new High School a Parsi school?—It is conducted by Parsis, but it is open to all classes of people.

27,302. Has it been opened long?—About three years ago.

27,303. Is it a large school?—It has 1,200 boys—it is the largest native High School in Bombay.

27,304. As regards the effect of opium, you say "The generality of people who use opium in any form become thin and emaciated," what is your authority for making such an unqualified statement as that?—It is not an unqualified statement; I have seen people smoking and eating opium.

27,305. You say "The generality of people who use opium in any form become thin and emaciated"?—I have seen opium eaters and opium smokers.

27,306. Do you think your experience has been such as to enable you to make such an unqualified statement as that?—I think so.

27,307. We have seen 50 or 60 men ourselves who were opium eaters and who were certainly not thin and emaciated?—I have already answered that question—"If opium eaters and smokers who are well fed are strong and healthy, their strength and health can be attributed rather to their food than to the drug."

27,308. You qualify that general statement then?—Yes.

27,309. With regard to the Gujarati book referring to the consumption in Assam, are you aware that in 1854 poppy cultivation was free in Assam, and that there was no excise on opium?—I was not born then so I cannot say.

27,310. Are you aware that during the last 25 years the number of opium shops in Assam has been greatly reduced—from 5,000 to 800?—I cannot say, I do not know that part of India.

27,311. You will recognise, therefore, that any conclusions that might be applicable to Assam in 1854 are not

The witness withdrew.

The Rev. SUMANT VISHNU KARMAKAR, B.D., called in and examined.

27,322. (Chairman.) I believe you are a Missionary of the American Maratha Mission at Bassein, Thana District, and you have lived in Bombay all your life?—Yes.

27,323. What have you to tell us with regard to the effects of the opium habit?—I have seen opium smokers and eaters and have no hesitation in saying that the habit is bad. Many are visibly affected by the habit. Mendicants and Hindu "bairagis" are especially addicted to opium using. It has the effect of deadening their moral sensibilities, and this enables them to follow the teachings of "Vedantism." The idea of duality, I and thou, is eliminated by the stupor, and this fact helps them to commit all manner of vices. My observation is that usually the opium dose is increased when once began, and the users seldom stop it. The selling of bal golis (children's pills) and opium for the stupification of children ought to be strictly prohibited as the effect is evil. The entire stoppage of the sale of opium except for medicine would have a most beneficial effect on the present users and the future generations. There is no ground for supposing that there will be dissatisfaction among the people of this part of India. I have seen women giving these bala golis to their children, and I have sat in the bazaars where they sell these bala golis and I have seen hundreds of women buying opium. It is a sight which is very sad—denying to see, these ignorant women buying these bala golis and giving them to their children, and thereby entirely spoiling their height and health.

27,324. (Mr. Fanshawe.) I suppose you have not any statistics to put before the Commission as to the ill-effects of bala goli?—I have no statistics.

27,325. You are speaking from your general impression on the subject?—I am speaking from what I have seen.

27,326. You are aware that the Bombay Government had a special enquiry made into the matter and consulted a large number of practitioners in Bombay who expressed different opinions on the subject?—Yes, I am aware of it.

The witness withdrew.

necessarily applicable in 1894?—The detailed conclusions as to the quantity may not be applicable, but the general conclusions as to the evil effects of the drug are applicable.

27,312. When the shops have been reduced from 5,000 to 800, and the price of opium raised to Rs. 37 per seer, the highest price in India, the consumption must surely have been reduced considerably?—I do not believe in restriction by lessening the number of shops because another shop may get all the customers and the consumption will be the same.

27,313. Do you believe that people will travel 50 and 100 miles to a shop to get opium?—If they have friends who go there they will ask them to get opium for them.

27,314. You will admit the force of the argument, that what may be applicable with regard to opium in 1854 may not necessarily be applicable in 1894 when the conditions are so different?—With regard to the quantity consumed the conditions will not be applicable, but the other deductions may be applicable.

27,315. (Chairman.) I believe you are Honorary Secretary to the Indian Temperance Association?—Yes.

27,316. Your Association is established with a view to promoting total abstinence?—Yes.

27,317. That total abstinence extends to all stimulants, does it not?—Yes.

27,318. (Sir James Lyall.) You say that you have visited opium dens on two occasions?—Yes, one visit was in the evening about nine o'clock, and on the second occasion it was half-past-five or six.

27,319. On one occasion you say the consumers put question after question as to when Government would close the "living hells." Will you tell us what was the vernacular term used for "living hells"?—Jivatnu Dojakh.

27,320. (Mr. Haridas Vekharidas.) Do you think that there are more cases of suicide from opium than those which appear on the police records. The statistics do not show the actual state of things so that the Commission should take the same precaution in believing the Police Records?—The Government brings forward statistics. They say whenever you want anything "these are the real facts, you can depend on the hard and dry facts." In the same way I have brought forward these Government statistics. They are not my own.

27,321. We have had evidence that the figures shown by the Police Records were not the actual figures?—Many cases of suicide are suppressed.

Mr. D. D.
Gilder.
17 Feb. 1894.

The Rev. S.
V. Karmakar,
B.D.

Meruji Dosaji
Chudasama
and
Sardarsinhji
Rana
17 Feb. 1894

MERUJI DOSAJI CHUDASAMA and SARDARSINHJI RANA called in and examined.

27,337. (Chairman to Meruji Dosaji Chudasama.) You are a native of Gondal, of the Girasia caste of Kathiawar and you live in Bombay?—Yes.

27,338. (To Sardarsinhji Rana.) You are a native of Kantharia in Limri State, you belong to the Girasia caste of Kathiawar and you live in Bombay?—Yes.

27,339. (To Meruji Dosaji Chudasama.) What have you to tell us with regard to the question before this Commission?—Opium eating is very common in our caste. It is the greatest curse to our people, and many of our relations and friends deplore that they ever formed the habit. We and they would be very thankful to Government if it would stop this bad practice, by totally prohibiting the sale of opium, except for medical use. It would, however, be necessary to make an exception for those who have already formed the habit; otherwise they would grumble. According to our customs, moderate eating cannot but lead to immoderate eating. We can give instances, if required, of friends and relations who have ruined themselves and lost their estates through opium.

27,340. (To Sardarsinhji Rana.) Do you agree with those remarks?—Yes.

27,341. (Sir James Lyall to Meruji Dosaji Chudasama.) Do you come here of your own accord, or are you sent by the Thakur?—We are students in the college.

27,342. You come here of your own accord, you are not sent by anyone?—No.

27,343. Are you studying at Elphinstone College?—Yes.

27,344. (Mr. Haridas Viharidas to Sardarsinhji Rana.) Do not you know cases in which deaths have occurred from the alcohol habit. Can you give us one single instance where a death has occurred on account of opium?—Yes, at Limri.

27,345. (To Meruji Dosaji Chudasama.) Can you give us an instance of a death occurring through the habit of opium?—Yes, there was one poor man living in Gondal who used to take four or five ounces of opium daily and it so happened that he could not get any opium and he died.

27,346. That was not from the direct effect of opium. He died because he could not get opium; if he had got opium he would not have died. Have you known people who died on account of taking alcohol?—Yes.

27,347. And you do not know of cases of people dying through the habit of opium?—No.

27,348. In such cases would you not say that opium is a lesser evil than that of alcohol?—Yes, of course.

27,349. If restrictive measures are necessary you would prefer to see alcohol suppressed first?—Yes.

27,350. Then if necessary you might deal with opium?—Yes. But why should we bring in the question of alcohol when we are considering the question of opium.

27,351. If opium were stopped would there not be more alcohol users in Kathiawar than there are at present?—No, I do not think so because they can get opium more easily. They come from the villages to Gondal to get alcohol. There are Girasias in almost all the villages.

27,352. But when the opium shops are closed there will be a demand for alcohol and a shop which is at Gondal will have branches in the district?—But their religion would come in the way whereas it does not come in the way in the case of opium. There are many Girasias who are religious people, they believe in their religion and they take opium but who would never take wine on account of religious scruples. So many people have been ruined through the habit. Some of our relations have been ruined and they have lost their estates.

27,353. (To Sardarsinhji Rana.) Do you agree with these views?—Yes.

27,354. Your father has a village, has he not?—Yes.

27,355. What village?—Kantharia.

27,356. Does the whole village belong to your father?—No, he has a share of it.

27,357. A Girasia means one who has received land from the State?—Yes.

27,358. (Mr. Pease to Sardarsinhji Rana.) I believe you wish to make a statement with regard to parents selling their children?—Yes.

27,359. We shall be glad to hear what you have to say?—I have seen a girl sold for five tolas of opium and half a maund of wheat.

27,360. You wish to tell us about the views of the people of your village?—Yes.

27,361-2. We shall be glad to hear what you have to say?—During last September when I was at my village I informed many of my relatives who are opium eaters that a Royal Commission had been appointed by the British Government to see whether the abolition of the opium trade was feasible. In order to see what their feelings were I added that most probably the opium trade would be put a stop to. To my surprise and astonishment they were very glad to hear this news. They said that this step of the Government was the wisest one. They expressed the opinion that they would be grateful to the Government for removing this great evil. I say that these were the feelings of those who took opium. If the Government will make a necessary provision for those who are already opium eaters there will remain no cause of complaint or discontent among the Girasias. They are tired of taking opium. (Meruji Dosaji Chudasama.) I agree with my friend in those views. I have also spoken to my friends about it.

27,363. (Mr. Pease to Meruji Dosaji Chudasama.) You wish to tell us about the effect of opium upon a school-fellow of yours?—Yes. I can cite an instance of a Girasia friend of mine who was one of my fellow students when I was doing my vernacular at one of the schools. He was then considered one of the best boys of the class and he never missed a prize at the annual examination. Unfortunately he happened to be the son of a father who was a great consumer of opium and who could not understand the good of his son. My friend left the school when he was 15 after going through some five Gujarati books. That kind of education is considered the highest in our class (Rajputs), which I can say without the least hesitation is one of the most backward classes of India. Education is a word which has hardly reached their ears till now. Thus opium makes a man leave his mental faculties totally uncultivated. The boy from the time of leaving the school had addicted himself to opium drinking as he was surrounded by his relatives and friends who were consumers of opium. He now almost forgets what he learnt at the school and can hardly read or write.

27,364. You also wish to tell us something about a man who became a thief through taking opium?—I remember the case of a man who being short of money stole some articles and clothes from the house of his neighbour. He being apprehended by the police was sent before the magistrate who sentenced him for three months. I need not give the name of the gentleman, but he was a Rajput by caste and was a landed proprietor. Really the treatment he met at the hands of the law was disgracing to himself and to his class, but he could not help it on account of the opium habit. I think, therefore, that opium makes a man entirely forgetful of his moral nature.

27,365. (Sir James Lyall to Meruji Dosaji Chudasama.) How long have you been a student in the college?—For the last four years.

27,366. (To Sardarsinhji Rana.) How long have you been a student in the college?—For the last two years.

27,367. (To Meruji Dosaji Chudasama.) What is your age?—Twenty-four.

27,368. (To Sardarsinhji Rana.) What is your age?—Twenty-four.

27,369. You say that you saw a girl sold for some wheat and opium, in what part of the country was that?—In the east of Kathiawar.

27,370. In what state?—Limri.

27,371. Who was the man who sold the girl, her father or who?—Her father.

27,372. What caste did he belong to?—Kumbhar, the potter caste.

27,373. Did you see it yourself, or did you only hear of it?—I saw it with my own eyes.

27,374. Were you present when the wheat and opium were paid?—Yes.

27,375. Was it a sudden bargain or how was the bargain made?—It was a sudden bargain.

27,376. Was the buyer a Girasia?—Yes.

27,377. What did he buy the girl for?—To give her to his daughter as a maidservant.

27,378. When these Kumbhars marry their daughters the man who gives in marriage his daughter takes a sum of money from the father of the bridegroom, does he not?—Yes.

The witnesses withdrew.

Adjourned to Monday next at 11 o'clock.

At the Town Hall, Bombay.

SEVENTY-FIFTH DAY.

Monday, 19th February 1894.

PRESENT:

THE RIGHT HON. LORD BRASSEY, K.C.B., CHAIRMAN, PRESIDING.

Sir JAMES B. LYALL, G.C.I.E., K.C.I.E.
The Hon. Sir LACHHMEESWAR SING BAHADUR,
Maharaja of Darbhanga, K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.

Mr. A. U. FANSHAWE.
Mr. A. ARTHUR PEASE.
Mr. HARIDAS VEJARIDAS.
Mr. H. J. WILSON, M.P.

Mr. J. PRESCOTT HEWETT, C.I.E., Secretary.

Mr. J. PRESCOTT-HEWETT called in.

27,379. (Chairman.) I believe you have a statement that you desire to make to the Commission?—On Saturday I received the following letter from Mr. Alexander. "February 16, 1894. Dear Mr. Hewett,—As you will see from enclosed, which was awaiting me on my return from the Commission this afternoon, Dr. Valentine's prediction is realised, and now four witnesses at Jeypore are all in prison. One of them (the old opium eater) came after us to Ajmere, and said he was afraid to go to his house as the police were after him; but after some inquiries we doubted his story, and I gave him a rupee to pay his way home. As to the other three, you may have seen the correspondence in the Bombay Gazette. They all four came to us at the dak bungalow the same evening, telling us the police had been asking where they lived, and they expected all to be taken up. It was then we gave them money as mentioned by Mr. Prantch in his letter to the Gazette to enable him to communicate with us if the police apprehended them. The writer of this letter is Dr. Henry Phillips, Dr. Valentine's right-hand man, a native Christian, the father and grandfather were such before him. He is a native of Jeypore and absolutely reliable, one of the best and nicest young fellows I have ever met. I hope you will wire at once to the Resident at Jeypore and make inquiries and get the poor fellows set at liberty.—Yours truly, JOSEPH G. ALEXANDER."

The witness withdrew.

Dr. R. N. RANINA re-called and further examined.

27,380. (Chairman.) You are here, I believe, to make a statement in respect of the Bombay petition?—Yes.

(Chairman.) I may say to you from the chair that in our Report the Commission will deal with the Bombay petition, and that in regard to what you have said to us with reference to signatures for which you hold yourself personally responsible we do not impugn your statement.

(Witness.) I am very much obliged.

The witness withdrew.

Mr. J. G. ALEXANDER re-called and further examined.

27,381. (Chairman.) I believe you have a statement to make to us?—I have received a letter from Miss Sunderbhai H. Powar. I told the Commission in Calcutta, in reply to Sir James Lyall, that she would come before the Commission here or at Poona and give her evidence. She now says: "I would have come to Bombay to give evidence before the Royal Commission, but now I am not well at all. I had a severe attack of influenza and it left me very weak. I am under the doctor's treatment." Under these circumstances she has sent me a very brief statement which I ask to be allowed to put in and read.

The room was cleared. On the re-admission of the public,

(Sir James Lyall.) I object to Miss Powar's evidence being read. I do not think that a lady who has published statements of the character of those made by her should be

O 82588.

Mr. J. P.
Hewett.

19 Feb. 1894.

"M. M. T. Institution, Agra, February 13, 1894.
"My dear Sir,—I had a letter from a friend in Jeypore that four men who gave evidence in Opium Commission have been put in jail by the Raj authorities. The friend who wrote to me is one whom I can trust. It might be as well for you to communicate with the Political Resident of Jeypore. Dr. Sahib has finished his paper, and hopes to send it to-morrow. With my profound regards.—Yours, &c., HENRY PHILLIPS."

In accordance, my lord, with your directions I telegraphed to the Resident at Jeypore as follows:—

"Resident, Jeypore. 17th Feb. 1894.
"It has been reported to Commission that four anti-opiumist witnesses have been put in jail by the Raj authorities. Please wire whether this statement is well founded."

I have received the following reply:—

"From Resident at Jeypore, to Secretary, Opium Commission, Byculia Club.

"In reply to your telegram regarding alleged imprisonment of anti-opiumist witnesses, I am assured by the Jeypore Durbar that the statements are utterly groundless."

Dr. R. N.
Ranina.

Mr. J. G.
Alexander.

allowed to give evidence which cannot be cross-examined. The statements she has made seem to me to be full of the greatest exaggeration and of false imputations, and I object to any evidence of hers being read, now that she is not present to be cross-examined.

(Chairman.) I think the best course will be for you to hand in the statement to me. I will take care that it is circulated among the members of the Commission, and we will consider how to deal with it, whether by printing it in the Appendix or not.

(Witness.) There is practically nothing more in it except that she says she wishes to present copies of her pamphlets.

(Sir James Lyall.) I object to these pamphlets being presented without any cross-examination.

U u

Mr. J. G.
Alexander.

19 Feb. 1894.

(Mr. Fanshawe.) I accept without the least reservation the statement made by Miss Sunderbai Powar that she is unable to attend on account of illness, but I think it right to ask you whether it is not the fact that she has been unwilling to appear hitherto?

(Witness.) I do not think I can positively answer that question. I will quite honestly say that I was given to think when I arrived at Bombay that she probably was unwilling. It only reached me in a roundabout way. Upon receiving that information I at once wrote to her, and I read the extract from her reply, which states that she is unwell or that she otherwise would have come.*

27,382. I think you will remember that on Friday last you stated openly to me that you were anxious that she should appear, but you understood that she was unwilling; am I correct in that?—I am not quite sure how I put it. I have just now put the facts as I know them. I have also to make an application with regard to a letter from Mr. Hanbury, which you have seen. I may be permitted to state the circumstances before the Commission considers whether it should receive the letter. Mr. Hanbury's name has been mentioned to the Commission before. I think you are aware that he is a merchant who lived 13 years in

The witness withdrew.

Brigade-Surgeon-Lieutenant-Colonel J. B. GAFFNEY called in and examined.

Brig.-Surg.-
Lieut.-Col.
J. B. Gaffney.

27,385. (Sir William Roberts.) I believe you are civil surgeon at Jabalpure?—Yes.

27,386. Will you tell us what opportunity you have had of studying the effect of the habitual use of opium on the natives of India?—I have been a civil surgeon and superintendent of jails in the Central Provinces for more than 25 years, and have had considerable experience in the use and abuse of opium (a) generally as regards its use by prisoners before admission to jail, and (b) specially in the Upper Godavery district, where some 20 years ago I made a special inquiry as to the consumption of opium and ganja as affected by the increase or decrease of the duty on country liquor. I have also had special experience as a magistrate for about 15 years, when I had to deal with many cases of breach of the Opium Act and the illicit manufacture of madak. I have thus had both medical and judicial experience of the use of opium and its preparations in several districts.

27,387. What opinion have you formed as to the effects of the opium habit on the moral and physical condition of the people?—The opinion I have been led to form regarding the effects of opium on the moral and physical condition of the people who habitually use it, is that the habitual eating of opium is harmless, except when the eater is completely deprived of his usual supply. I have known men of all classes who have taken opium daily and on whom it had no prejudicial effects. Many of these have come before me as prisoners, and I have found the sudden deprivation of the drug cause the greatest prostration; diarrhoea almost invariably occurs, with loss of appetite and weight. It has been my custom in these cases to give small doses of opium gradually diminished; the unfavourable symptoms soon disappear, and the prisoner regains his former condition, and no longer feels the want of his accustomed dose of opium.

27,388. What has been your experience with regard to opium smoking?—As regards opium smoking, I have had experience of madak smoking only. On this subject I obtained much information in the Seoni district, where smoking is more general than in any other district in which I have served. I consider madak smoking as hurtful as opium eating is harmless, and am of opinion that madak smoking is one of the most pernicious and demoralizing practices in India; it ruins the health, lowers both the moral and physical condition of the smoker, and the

* The following letter was subsequently received from the witness:—

Bombay, 20 Feb. 1894.

Dear Lord Brassey.
On reading the report of yesterday's proceedings in this Commission, I perceive that I have done injustice to Miss Sunderbai by leaving her open to the imputation that she was unwilling to be cross-examined on her statements. I have not the slightest doubt, on the contrary, from my reason to suppose that this was the case; on the contrary, from my personal knowledge of her, I feel convinced that there are very few ladies, in England or India, who would more readily submit to have her statements publicly tested.
The unwillingness to come before the Commission which I was led to believe she entertained was, according to the information I received, due to entirely different grounds.
I shall be obliged if you will allow me to read the above statement, or if in some other way it may be made as public as the answer I gave to Mr. Fanshawe yesterday.
Yours truly,
JOSEPH G. ALEXANDER.

China. He left London to re-visit China after many years of absence, with some of his children, two or three weeks before the Commission began its sittings in London, and he gave me some hope that he might be able to give evidence personally before the Commission in India on his return. I have received a letter from him in which he says:—"I am on my way to England with my two sons —"

27,383. (Chairman.) Is this a statement that he is not coming before us?—Quite so.

27,384. Then I think if he has any testimony to communicate, and cannot appear here personally to do so, his proper course is to address a letter to the public journals or in some other channel than that of the Commission, in order to make known his views. Everybody knows his connexion with China, and would receive his respect in statements made by him with reference to the question submitted to this Commission. If he cannot appear before us as a witness I think the proper way of making his contribution to the solution of the question will be, not by a letter to the Commission, which we cannot cross-examine upon, but by an appeal directly to the public?—I quite accept that decision.

practice furnishes a large proportion of prisoners to the jail in any district where smoking is prevalent.

27,389. What do you know of the manufacture of madak?—As a magistrate in the Seoni district very many cases of illicit manufacture of madak were brought before me. To properly understand the subject, I made careful inquiries into the process of manufacture of madak, and as I am not aware of any published description of the process, I shall fully describe it. Opium, either smuggled or purchased from the licensed vendor, is placed in a small brass vessel, called a kuttori, water is added, and the mixture is slowly boiled over a charcoal fire; when the mixture becomes rather thick, it is strained through cotton wool, and the product again boiled and strained; this process is carried out three times. Then babul (Accacia arabica) leaves are taken, the leaflets stripped off and roasted till carbonized in a piece of an earthen chattle; the product is mixed with the opium till a sufficiently solid substance is formed to make into pills rather larger than an ordinary 5 grain pill. These pills when dry are smoked in a specially constructed pipe—choongi—made of stone or brass with a reed or wooden stem; a small cup receives the pill, which is smoked by applying lighted charcoal, no tobacco or other substance being added.

27,390. Did you ascertain the proportion of opium in the madak?—No; it is sufficient to make it of the consistence of a pill.

27,391. What is the cause of the difference between madak smoking and opium eating?—I have never been able satisfactorily to account for the vast difference in effects between eating opium and smoking it as madak; in the latter form crude opium is converted into a very pure "watery extract of opium." It is probably owing to the concentration of the active principles of opium by repeated boiling that the product becomes infinitely more powerful than opium, just as absolute alcohol is a poison, but when sufficiently diluted is harmless.

27,392. In madak smoking there is complete combustion I assume?—Yes.

27,393. And what the smoker would get would not be unaltered constituents of the opium, but the heat products?—Yes. Very little that I know of has been published regarding the deleterious effects of madak smoking. Sir W. Moore does not condemn it; he may not have seen it used in the Bombay Presidency, or he could not have seen failed to observe its baneful effects on its victims. In a report, dated the 29th May 1893, I reported to the deputy surgeon-general on the administration of opium to children. The general conclusion I arrived at was that the practice of giving opium to children was almost universal, and according to my experience it produced no deleterious effects. I mentioned in a previous report the custom I found prevailing in the Telugu country of administering opium to children from the time of birth till they learned to smoke tobacco.

27,394. Is opium eating considered a vice among the population of your district?—Amongst the natives with whom I am familiar opium eating is not considered a vice or even a bad habit; those who do not use it seem rather

pleased that they can do without it. I have never known them to censure anyone for opium eating, although they condemn madak smoking as a low and degrading vice.

27,395. Have you seen any evil results following the practice of opium eating?—Beyond occasional cases of poisoning by opium I have known of no evil effects following its use.

27,396. Will you now express your views generally?—I am very strongly of opinion that not only is it unnecessary and undesirable to interfere with the production and sale of opium, but that a serious wrong and a great and deplorable mistake would be made in interfering with the consumption of opium by the natives of India. It would be about as irrational and hopeless as to attempt to prohibit the manufacture and consumption of beer in England. I am familiar with the system of sale of opium in the Central Provinces, where it is not manufactured. I think any attempt to prohibit the sale of opium except for medicinal purposes would be a disastrous failure. I consider it the duty of all Governments when dealing with vice to regulate what they cannot prevent. The present system of licensing endeavours to realise the largest income from the sale of opium and so check its consumption, but it cannot go beyond that point when smuggling would naturally result if rates were made prohibitive.

27,397. As regards madak?—As regards madak, I think it would be desirable to take every means, short of absolute prohibition, to check its consumption; but here the question of the liberty and rights of the people comes in. If you sell opium to the people, it appears scarcely justifiable to dictate to them the manner in which they must consume it. No man would submit to interference with the manner in which he consumes either tobacco or brandy on which he has paid Government duty. The sale of madak might be wholly prohibited, in which case private manufacture might be permitted for individual consumption; the consumption of madak would then probably decline, as there would be no place of meeting for dissolute madak smokers.

27,398. What do you think of the prospect of further taxation?—I am of opinion that further taxation at the present time could not be borne, and that increased taxation to compensate Government for its loss of income by the abolition of an almost universal custom would be an infliction that would not be borne by the people, and could not meet with the approval of any officer of experience in India.

27,399. (Mr. Pease.) What proportion of adult males in your neighbourhood do you estimate are consumers of opium?—I could only venture on a guess. I could not calculate actually.

27,400. In using the expression "universal custom," do you imply that it is the custom of men, women, and children to take opium?—I should say it is customary in almost all families to use it.

27,401. As a luxury?—As more of necessity; it is considered so.

27,402. You mean for health?—As medicine for children, for their health.

27,403. Then your expression "universal" refers only to the use of opium for children?—Universal in families and households I will say.

27,404. In the same way as laudanum and so forth are universal in families in England?—Yes; only more extensively so.

27,405. You have used very strong terms with regard to smoking; do you think that the taking of opium by young persons in health is a good habit?—Eating opium is not a good habit when it is unnecessary.

27,406. Have you met with many cases in which persons, who having taken to the habit, have been unable to throw it off?—In jail I have seen many who thrive without it after a certain time—confirmed opium eaters.

27,407. In those cases you compel them to give it up?—Yes.

The witness withdrew.

27,408. Do you find any difficulty in their cases?—At first the system is a great deal affected for want of the customary drug. They suffer a great deal, but when small doses are administered to them they recover completely.

27,409. You continue to give them opium or morphia?—For a short time, when the symptoms require it.

27,410. (Mr. Mowbray.) What do you mean by the illicit manufacture of madak?—There are licensed contractors who manufacture and sell opium, and anyone who manufactures or purchases madak, except through licensed contractors, commits a penal offence.

27,411. You mean that the offence is the purchase or the preparation of madak from shops other than those of the licensed vendor?—Yes; it can only be used if purchased from a licensed vendor. Under the Act the manufacture of any preparation of opium is punishable.

27,412. These were cases where somebody, who was not a licensed vendor, manufactured madak and sold it?—Yes.

27,413. There is no restriction, I suppose, in the Central Provinces, to a man buying crude opium and manufacturing it into madak for his own consumption?—He cannot make it for his own consumption; the manufacture is illegal, except by a licensed vendor.

27,414. Are you sure of that?—I think so; in the Act the manufacture of opium is punishable.

27,415. I understand that there are still licensed shops open for the sale of madak in the Central Provinces?—Yes.

27,416. That is the only way in which madak can be obtained legally?—Yes.

27,417. Is the law with regard to stopping smoking on licensed premises strictly carried out as far as you know in the Central Provinces?—I cannot answer the question.

27,418. (Mr. Fanshawe.) You have referred to your experience in the Upper Godavery district; did you there find the belief prevalent that the use of opium was a protection against chills and malarial influences?—Yes.

27,419. Can you give me any explanation of the diffusion of the madak smoking habit in the Seoni district?—I understand that it has existed a long time, but only the low-class Mahomedans adopt it.

27,420. Beyond the fact that you know that it is an old practice, you can suggest no special reason why it should be followed more there than in other districts?—No, except that it is a very old Mahomedan place, and there are a lot of low-class Mahomedans there.

27,421. Has it been your experience that the opium habit is one that is adopted by young men, or more generally by men later in life?—I cannot say from my own personal knowledge; but from what I have heard, men advanced in life take it to gain fresh strength and vigour, and they find it effectual. Young men would take to it, first from medical advice, or perhaps to ease pains, or when suffering from fever or other diseases, such as diarrhoea or dysentery, and so might contract the habit.

27,422. Has it been your experience that the habitual use of opium has very often grown out of the necessity of taking it in connexion with some disease?—I should say that it frequently is so.

27,423. (Mr. Wilson.) You speak of any attempt to prevent the consumption of opium as being as irrational as an attempt to prevent the consumption of beer in England. I suppose you are aware that there are very serious proposals made in England by Her Majesty's Government to interfere with the consumption of beer?—I am not aware of it.

27,424. You have not heard of any prohibitive legislation under the system of local option?—Yes, I have heard of it, but I do not know much about it. I have been half of my life out in India.

Brig.-Surg.
Lieut.-Col.
J. B. Gaffney.

19 Feb. 1894.

**Surg. Major
W. A. Quayle.**
19 Feb. 1894.

Surgeon-Major W. A. QUAYLE called in and examined.

27,425. (Chairman.) You are civil surgeon at Nimar?—Yes.

27,425a. (Sir William Roberts.) Will you kindly tell us what opportunities you have had of making yourself acquainted with the effect of the opium habit on the natives of India?—As a civil surgeon and superintendent of a jail in the Central Provinces during the past eight years I have had opportunities of becoming acquainted with the habits of the civil population with respect to the consumption of opium.

27,426. Does that complete your experience?—Yes. As sanitary and vaccination officer I have had to go through the district every year, and have seen all sorts of people.

27,427. What has been the result of your observation?—In this district, Nimar, opium is given to children from the age of two weeks until that of two years. The poorer classes give it very generally in order to keep their children quiet; the richer classes, as a matter of custom.

27,428. Is it given almost universally?—Yes; it is almost universal among the poorer classes. In every village you will find a few elderly persons who take opium to relieve the pains of neuralgia and chronic rheumatism. Some also indulge in it as a remedy for diarrhoea and dysentery to which they are subject. The valley of the Tapti and the jungles of Nimar generally are very malarious tracts; and nervous and muscular pains, together with diarrhoea and dysentery, are frequent sequences of malarial fevers, and to relieve these opium is the only remedy within the reach of all, and many even cannot afford to purchase it, its price being so prohibitive.

27,429. What opinion have you formed as to the effect of the opium habit?—No evidence has come within my knowledge to induce me to believe that opium in moderate doses exerts baneful effects on the constitution, morally or physically. No case of insanity arising from the use of opium has come under my observation. With regard to the excessive use of the drug, I have seen a few old opium-smugglers in jail who have certainly physically deteriorated under its use, but it is only fair to say that these men, as a rule, lead vicious and dissipated lives. Except in the large town of Burhanpur, there are, I am informed, but few opium smokers in the district; I have therefore no personal acquaintance with them. They are said to be among those who indulge excessively and suffer most, their physical deterioration being rapid.

27,430. In what light do people look upon the habit of taking opium?—Natives do not look on the moderate use of opium, even when not taken medicinally, as a degrading habit. Opium smokers and those who consume the drug excessively and neglect their duties are naturally not considered reputable members of society.

27,431. What do you think is the opinion generally held as to measures for the prohibition of the use of opium?—Although it would matter little to the majority of the people whether the growth of opium was prohibited or not, except for medicinal purposes, yet public opinion would be decidedly adverse to such prohibition.

27,432. Do you make that statement because the practice of the use of opium is not very widely spread in your district?—Yes.

27,433. Do you consider it possible to suppress the use of opium?—I do not see how it would be possible to entirely prohibit the growth of the poppy and the production

and sale of opium except for medicinal purposes. In order to be at hand for these latter purposes, opium shops would still be necessary throughout the district, and there could be no efficient check as to whether a person really bought the opium for medical purposes or not. To raise the price of the drug, and thus further limit consumption, would be to take out of the reach of the poorest the only means they have for the relief of much pain and suffering. I do not see how the existing Government system can be modified without raising the price, and thus putting the drug altogether out of the reach of the people. I do not think that the people would be willing to bear such extra taxation as would be involved by the prohibition or further restriction of the sale of opium, seeing that the wish of the public is not in this direction.

27,434. Is your district a malarial one?—It is very malarial.

27,435. Is there a current belief among the people that opium is good for malarial fever?—There is.

27,436. You have referred to neuralgia and rheumatism; is there a belief that opium is good for ague?—It is generally taken after ague.

27,437. Not as a prophylactic?—No, not as a prophylactic.

27,438. But to mitigate the symptoms?—The sequences, diarrhoea, dysentery, neuralgia, and muscular pains.

27,439. As far as you know, is opium really effective as a febrifuge?—I have no experience.

27,440. (Mr. Pease.) You say you have seen a few opium smugglers in jail; are they specially addicted to consuming opium?—Yes.

27,441. Have you seen no one in jail deteriorate under its use except smugglers?—Yes, I have. But they were chiefly smugglers.

27,442. (Mr. Mowbray.) Your district borders on Malwa?—On Indore.

27,443. Is there much smuggling across the frontier?—A good deal.

27,444. Does that account for your seeing opium smugglers in jail?—Yes.

27,445. I suppose you use opium medicinally?—Yes.

27,446. How do you obtain the opium you use medicinally?—From Government.

27,447. (Mr. Haridas Vekharidas.) You are a Government servant?—Yes.

27,448. You are not required to have a license?—No.

27,449. (Mr. Wilson.) I do not quite understand whether upon the whole you think the habit of eating opium good or bad?—I do not see any evil in it. It is a stimulant, the same as beer or whisky, or anything of that kind.

27,450. If all your hospital assistants took it you would not mind; you would be indifferent on the subject?—If they took it in very moderate doses I should not mind.

27,451. What do you call a very moderate dose?—From two to eight grains daily.

27,452. You would not be afraid of its leading them further?—No. It does not generally lead further, in my experience.

The witness withdrew.

Mr. HARIDAS CHATTERJI called in and examined.

**Mr. Haridas
Chatterji.**

27,453. (Chairman.) You are a pleader living in Khandwa?—Yes.

27,454. You have been 15 years in practice there?—Yes.

27,455. And in your professional avocations you have been brought into contact with people inhabiting the poppy growing districts of Malwa, Indore, Mhow, and one or two Native States within the Central India Agency?—Yes.

27,456. Is Khandwa an important centre of the opium trade?—Not of the opium trade. It is a rising town of commerce.

27,457. It is a centre of trade, is it not?—Yes.

27,458. The Khandwa courts deal, do they not, rather extensively with opium smuggling cases?—They do. They give exemplary sentences.

27,459. In your profession you have had a good deal to do with these cases?—Yes; many cases come to us.

27,460. You are a native of Bengal?—Yes.

27,461. Comparing your observation as to the effect of opium at Khandwa with what you know of Bengal, what is your impression?—My impression is not unfavourable at all as regards the effects of opium. First, only a very small percentage of people take it—only those who are advanced in age and feel the effects of it; they take small doses with not very harmful effects; on the contrary, I

have seen instances in which they feel the good effects of small doses.

27,462. What do you say as to the moral aspect of the question?—As regards the moral and, I may add, social aspect of the question, I cannot say that (other exciting causes being absent) moral depravity or social degradation has ever sprung from the use of opium. Rich or poor, high or low, I do not think that any opium eater I have ever known has lost an inch of his position in the scale of social estimation, or that his habitual dose of opium has ever led him to any act of immorality. In one word, I know no distinction, socially or morally, between two individuals, one an abstainer and the other a consumer of opium—of course, *ceteris paribus*. On the physical and moral aspect of the question there are one or two points which deserve notice. The much maligned abuse of opium as an allurement for vice, and for what I may call sexual endurance, is what I had barely heard of, and I have now read a good deal since the sitting of the Commission. The detractors of opium made capital out of this. I confess I have no experience on this point, and I dismiss it with an observation that this is an instance of abuse of opium, and that even in that respect I have reasons to think that the picture has been considerably overdrawn. We have no right to take an instance of abuse and to condemn an otherwise useful necessary for human life.

27,463. Is the opium habit extensively adopted in the district of which you speak?—Not very extensively, though the facilities for using opium are very great. As a matter of fact, in many of the villages in the district, and in the adjoining districts, opium grows abundantly; still I do not find that, compared with Bengal, the per-centage of consumption in Khandwa is appreciably higher.

27,464. Is the administration of opium to children extensively resorted to in your district?—Yes. Since I have come into this part of the country I have found that it is more freely used than in Bengal.

27,465. In small doses without ill effects?—Yes.

27,466. What is the result of your observations as to smoking opium?—I do not claim much experience in regard to the results of smoking opium on the moral and physical man. For the little I have seen I have not a single good word to speak in its favour.

27,467. It is a bad thing?—Yes, it is universally condemned in our district.

27,468. What is the state of public feeling in the district for which you speak with reference to the use of opium otherwise than for the purposes of medicine?—The natives of this country with whom I am familiar think of opium more or less in the light I have expressed. Since the commencement of the present agitation and crusade against opium I have made it a point to study the opium literature published in papers, and to test and to take the sense of the native population here of all ranks with whom I have come in contact, and I have invariably found that public feeling is by no means adverse to the use of opium other than for the purposes of medicine. Its abolition is dreaded by the people with horror, and they consider that any attempt to restrict its consumption to cases certified by medical men would be a cruel instance of tyranny of the majority over the minority.

27,469. What would you say with reference to the smuggling which would be involved in the adoption of a prohibitive policy?—Under the circumstances described in the question, illicit trade in opium, of which I have an extensive experience in this district, will, I apprehend, increase many-fold with the entire prohibition of the growth, production, and sale of opium. Opium is a self-prescribed medicine, and the habits of the people in this respect have become so deep-rooted that nature will assert itself and there would not be the least possibility of control. As compared with alcoholic drinks, opium is comparatively cheaper, and with all the stringent law and rules regulating its manufacture, import, export and sale, smuggling thereof on various scales, is going on more or less throughout the country. By any prohibitive measure you cannot and will not be able to restrict the cultivation and growth of opium in the extensive Native States in Malwa and elsewhere. The decided feeling throughout the Central India Native States, in one of which I had recently been, is in favour of opium cultivation. Both the cultivators and the State profit by it, and this I know would be the unanimous testimony of all the Native Chiefs and Rajas who have been interrogated on the subject. The detractors of opium would do well to remember what would be the necessary and the natural consequence of unrestricted or clandestine growth of opium in one part of the country and a keen hankering for the drug in another. Nature

will revolt against an administrative measure that seeks to divide and keep asunder these powerful attractions.

27,470. You do not recommend that the Government monopoly and advance for the growth and manufacture of opium should be discontinued?—It should be restricted.

27,471. You do not recommend any change with regard to monopoly and purchase?—I think the present system works very well.

27,472. But you do recommend, I understand, that the excise system being retained, some further restrictions should be adopted?—In view of the fact that, whereas a general prohibition of the growth, manufacture, and sale of opium will, while entailing a serious and needless loss of Government revenue, impose an additional burden of expenditure in the shape of an espionage and suppressing establishment all over the country, I would suggest that the whole excise system, and therefore the Government revenue, being retained, some restrictions should be imposed upon the free and unrestricted retail vend of opium to prevent the abuse or the occasional debauch with it, for criminal or suicidal purposes, and that these restrictions should be further extended, almost to the extent of prohibitive measures, against the licensing the manufacture and sale of opium in the form of chandu and madak. These restrictive and prohibitive steps will necessarily entail a slight fall of revenue.

27,473. Would the people be willing to bear the cost of prohibitory measures?—I am afraid not.

27,474. (Mr. Pease.) You state that in cross-examining a witness you find it useful and successful to charge him with being an opium smoker. Is that in cases where the quantity he smokes is comparatively small, or only where he smokes to excess?—The more a man is addicted to smoking the more he is unreliable.

27,475. You make this charge of a man being unreliable even when he does not smoke to any extent?—If he smokes chandu or madak he is more or less unreliable.

27,476. Do you always confine this charge to smoking, or are opium eaters sometimes charged in the same way as being "afimchis" or "afimkhors"?—That relates to consumers of large doses. Those in favour of whom I have spoken are those who take small doses to counteract the effects of advancing age.

27,477. I asked you whether the charge of being opium consumers was not sometimes made by pleaders against persons who ate opium, and did not smoke it?—Sometimes.

27,478. With a view to shake their credit?—Yes.

27,479. (Mr. Mowbray.) What is the retail price of opium in the bazars in Khandwa?—I am not quite sure; I think from six to eight annas per tola.

27,480. Do you know what it is over the border in Indore?—About four rupees a seer.

27,481. From the papers put in by the Government it appears that the price at which it is issued to licensed vendors in the Central Provinces is 22 rupees per seer?—Yes.

27,482. And you say that the retail selling price is about six or eight annas per tola?—Yes.

27,483. I may take it, then, that there is a very large difference between the retail price in Indore and in Khandwa?—A great difference.

27,484. Do you not think that that is a restriction upon the retail vend of opium in Khandwa?—It is sufficiently restricted as it is; but in order to prevent the occasional abuse of large doses being taken for the purposes of committing suicide, and so forth, we might put a further restriction if possible.

27,485. What have you in your mind when you speak of further restrictions?—I have not considered what the mode of restriction should be.

27,486. (Mr. Haridas Vekharidas.) You say that you have invariably found that public feeling is by no means adverse to the use of opium other than for the purposes of medicine, I suppose you mean opium eating, not opium smoking?—No.

27,487. Would you qualify it by saying the moderate use?—The moderate use I mean.

27,488. Would you say that for a young man in good health to habituate himself to taking a moderate dose is a good habit?—Not for a young man, when there is no necessity for it, I do not think so.

27,489. (Mr. Fanshawe.) I understand that when you ask witnesses questions as to their opium eating with a

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view to shake their credit, you only do this if you have reason to believe that they eat opium in excess?—In excess.

27,490. The experience you have had is in the main the experience of eating opium in moderation, as I gather from your evidence?—Yes.

27,491. And the moderate use of opium is the rule and the excessive use is the exception?—Yes.

27,492. Can you tell me from what class of life chandu and madak smokers in the Nimar district are mainly drawn?—They are generally the lower order of Mahomedans in Burhanpur.

27,493. Is the taking of opium, in your experience, at all a common method of committing suicide in Nimar?—Not in that district.

27,494. When you speak of opium being used for criminal purposes, to what purposes are you referring?—Murdering and disabling people.

27,495. Have you any experience of its being used largely by regular poisoners or any class of criminals?—I have very little experience of that in the district. What I have stated has been gathered chiefly from the papers and from stories on the Bengal side, not in Nimar.

27,496. You are a Bengali yourself?—Yes.

27,497. And you have lived in the Nimar district for the last 15 years?—Yes.

27,498. In the discharge of your professional duties?—Yes.

27,499. (Mr. Wilson.) When did you begin to pay special attention to the opium question?—In my professional capacity I used to get large numbers of smuggling cases before me. It was a time when smuggling was going on extensively in Khandwa. The courts were rather lenient at first, at the commencement of my practice, and that leniency tended to smuggling going on very rapidly for some years. Since then I have not studied the opium question in its social aspect, but I think that the demand for opium, and the difference in price in the Native States and the British territories, produced very much smuggling. Eventually it was punished with exemplary sentences, and then it began to fall off. Since the sitting of the Commission I have studied the question to some extent, and I have

The witness withdrew.

Mr. WALLACE J. GLADWIN called in and examined.

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27,511. (Chairman.) Will you make the statement that you are prepared to lay before us?—Twenty-two years ago I came to India as a missionary. I have laboured in various parts of India and Ceylon. The opium habit was forced upon my attention the first year, as one of my Indian preachers was suspected by his brother Indian preachers of using it. They insisted that he should be put to the "opium test," i.e., closely watched 24 hours. It was stated that a confirmed opium user, when deprived of the drug, would within 24 hours show such nervous depression as would betray the habit. I noticed the absolute condemnation of this vicious habit by all the natives who spoke of it. It was especially affirmed that opium blunted the moral sense, and made people dishonest. Several times I have visited the opium dens of Bombay and elsewhere. Talking freely with the inmates I have heard only unqualified regret at the slavery which bound them. Most remarkable is the despair which all express. Other vices they say can be given up, but opium never. In 1891 I had much correspondence with newspapers in India upon the subject of the opium traffic. I sent circulars of inquiries to many editors of papers, who were Indians, and as far as opinions were expressed they were unanimous in their condemnation, not of the opium habit merely, but of the traffic which so mightily facilitates and promotes the use of that poison. In London three years ago—by way of testing the subject—I attempted to purchase a small quantity of opium. At every place I was refused, except one druggist, who hinted that I might get some clandestinely. Returning to India I tried to see how easily opium was available, and how much could be procured. I saw little children of 10 years of age purchase it at the open stalls in the Crawford Market and Null Bazaar. The quantity was practically unlimited. Though only 10 tolas were allowed to be sold to one person (I have been since informed that it was reduced to two tolas in 1892), yet the opium vendors told me that if I wanted more, to call together some of the bystanders and they would let me have 10 tolas for each one. The

made inquiries among the people of all classes in the district.

27,500. In reference to opium smuggling cases, is it your impression that those are *bond fide* cases of smuggling or that they are cases of false accusation?—I am afraid that there are some cases of false accusation as well. There have been some cases in which false charges have been made, and the accused have been let off. Ample rewards were given, and probably in some instances that led persons to invent cases.

27,501. Whether rightly or wrongly, is it not a common belief in Khandwa that there is an enormous amount of corruption and false accusation in connexion with opium smuggling?—Three or four or five years ago that impression was abroad, but now it has died out. Even in the earlier days the false cases were not numerous; there were some.

27,502. Can you give me your idea of the proportion of adult males in Khandwa and the district to which you are referring who are in the habit of eating opium?—I am not exactly sure of the proportion.

27,503. Do you think it is 5 or 10 or 20 per cent.?—Hardly five per cent., perhaps just about five.

27,504. The rest of the people manage to live without it?—Yes.

27,505. Without suffering, as far as you can see?—Without any necessity for opium. I am not sure about the per-centage.

27,506. Should you say, upon the whole, that the habit of taking opium by persons in good health is a good or bad habit?—Without necessity it is, of course, a bad habit.

27,507. (Sir James Lyall.) Do you think it is a good habit for young men in good health to smoke tobacco?—It is not a good habit.

27,508. In your experience do the Central Province farmers and licensed vendors who have the monopoly in their circles help the collectors to detect opium smuggling?—They do.

27,509. Do any other people help to detect smuggling?—Besides those there are others who get rewards.

27,510. Informers?—Informers. They generally go up in the trains to Indore, and there they try to find it out.

same questions were asked by others, and the vendors freely offered to sell any quantity that might be wished in this manner. Considering how much testimony has recently been given in India in favour of the use of opium not only as to its being innocent and harmless, but actually useful in many ways, it is evident that some great change of public opinion must ensue. If this wrong in depriving the people of the United Kingdom a comforting luxury. In Colombo I was told, when talking with men in the opium dens, that they took up the habit in connexion with diseases brought on by immorality. I have here a statement by John Dudgeon, M.D., surgeon to the Pekin Hospital, which I should like to read.

27,512. This is a statement by another gentleman?—It is an extract from the "Transactions of the Social Science Association at the Liverpool meeting, 1876."

27,513. (Chairman.) Unless we put some limitation upon the reading of extracts from the writings of other persons, and limit the evidence as far as possible to the testimony of witnesses to facts coming under their own observation, an indefinite extension may be given to our labours.

27,514. (Sir William Roberts.) In connexion with what society are you labouring?—I am labouring as an independent missionary under no society.

27,515. By yourself?—Yes.

27,516. Do you take the same attitude with regard to alcohol as you do with regard to opium?—Very much the same; but I believe that opium is, under the circumstances, the more of a danger because of its seductive influence upon the people.

27,517. Do you look upon the moderate use of alcohol in Europe as an evil?—Yes, I have long been of that opinion.

27,518. And a thing to be suppressed by law?—I think it would be better if there were some sort of suppression.

27,519. (Mr. Mowbray.) Do you say that you have seen opium sold at the open stalls in Crawford Market and Null Bazaar in Bombay?—Yes, I have seen opium sold.

27,520. How many of these opium stalls did you see?—I visited a large stall in Null Bazaar and another in Crawford Market. I visited one stall in each market.

27,521. Did you notice whether there was any license board where the opium was being sold?—I think there was, but I am not sure.

27,522. Did you ever think of inquiring?—No. The people were there strolling about and buying opium very largely.

27,523. They would hardly be doing that, I suppose, if it had not been a licensed shop?—I should think not if the opium department were wide awake.

27,524. I thought from your statement that you had seen it in many cases, but you now say that you saw one stall in Crawford Market and one in Null Bazaar?—For public sale. The dens using it is another matter.

27,525. When did you see the opium dens, within the last six months?—Not so recently. It has been during several years observation.

27,526. (Mr. Haridas Vekaridas.) Do you know that the amount of opium that can be sold has been lately reduced from 10 tolas to two tolas?—Yes.

27,527. Then your remark would be so far modified?—Yes. I so stated.

27,528. Four friends could buy eight tolas, two tolas each?—Yes.

27,529. Do you think they would do that for you, and give you all that was sold?—They freely offered to let me have it if I could only get the coolies to come for it.

27,530. Did you accept the 10 tolas from each of these four or five persons?—I believe the men meant what they said; they offered it freely.

27,531. But you did not try it practically; you did not get the 10 tolas?—No. I fully believed their statement, but I did not put it to the test.

27,532. (Mr. Fanshawe.) In what parts of India have you had experience? You mention Ceylon?—In the North-west Provinces, Madras, and Ceylon, and more especially in Bombay.

27,533. Is your missionary work still carried on in Bombay?—Yes.

27,534. You have been here some years?—Yes.

27,535. Eight or ten years?—Yes.

27,536. I understand your evidence to relate more particularly to opium smoking?—Both smoking and chewing it. The first case that I mentioned was that of a man who swallowed opium.

27,537. Chewing is one thing, taking a pill is another. You mean swallowing?—Yes.

27,538. Has it come within your experience that opium is used as a domestic remedy, and also as a restorative by men in older life?—I have known it frequently used to put children to sleep while the mothers are at work, not otherwise.

27,539. Those uses have not come within your experience?—Not as a medicine, except in cases such as I mentioned where persons took it to get relief for diseases brought on by immorality.

27,540. You never heard of its being used to give relief in cases of rheumatism, pains, cold, and so on?—No. I suppose it is sometimes used as such.

27,541. You never heard of its being used as a restorative by men after 35 or 40?—No, I have not.

27,542. (Sir James Lyall.) What was the result of the test you applied to the Indian preacher?—He refused to be put to the test, and left the mission.

27,543. Does your church make abstinence from alcohol as well as opium a rule of faith?—I came to India as a missionary of the American Methodists, but I am not under their direction now. I am labouring independently. They try to enforce total abstinence.

27,544. With reference to the answers you say you received at the opium dens, do you not think that if an English gentleman spoke to arrack drinkers they also would say that it was a very bad custom?—Some do, and some do not; some defend it, as our countrymen do.

The witness withdrew.

27,545. It is not the general way in which natives will answer you when you speak to them? They do the thing, and yet do not defend it?—I think not, as a general rule. I felt that they were honest in their remarks.

27,546. Are you quite sure that you correctly remember the facts in the story you told about going to a number of druggist shops in London and trying to purchase opium?—Yes.

27,547. What reason did the druggists give for refusing to sell opium?—In Holborn they simply said they could not do it. The druggist in Camden Road showed me the law, and said I must get a prescription. Almost all asked me if I had got a prescription.

27,548. Are you aware that there is no law requiring a prescription?—I saw the law. They seemed to fear selling it without some medical authority.

27,549. Are you aware that there is no such law as you state, and that there is no such general practice?—I am not aware of it.

27,550. That as a rule druggists supply any man who asks with opium or with laudanum?—I was not aware of that; it is news to me.

27,551. That makes me very much astonished at your story. What did you say? Did you simply ask for so much opium?—I asked if I could purchase some opium.

27,552. How much did you ask for?—I did not ask for any quantity at first. One or two asked me how much I wanted, and I said "a small quantity." It struck me with surprise that druggists themselves seemed to be so much afraid of selling it.

27,553. Are you aware that in some parts of England where opium eating is common the opium is made up in packets and put on the counter on fair days and market days?—I am not aware of it. I have read on what I believe to be good authority that there are opium dens in London where people can get it.

27,554. I think you said that you considered opium more seductive than alcohol?—Yes.

27,555. In the case of alcohol are not taste and the pleasure of drinking in company large items of seduction?—I suppose they are.

27,556. And are not those items entirely absent in the case of opium eating?—They may be so. It seems to be more of a slavery to the habit; it seems to come any way, whether there are friends or not.

27,557. (Mr. Wilson.) You have referred to what you learned 22 years ago. You have not told us whether your view is the same still, whether your observation has lasted to the present time?—Only changed to be more decidedly against the habit.

27,558. Has your more recent observation tended to confirm what you then learned?—Yes, indeed I may say more than confirmed what I then learned.

27,559. What would you say as to the general opinion of the people of Bombay at large in reference to the opium habit?—I have heard it always condemned except where people apologise in the way they do sometimes for a bad habit, saying that they must do it, and that they rather like it, but more or less in terms of condemnation.

27,560. With reference to your experience in England, are you aware that if the chemist had consented to sell the opium to you he would have had to label it "poison"?—I so understood. I procured a small pill in Camden Road, and it was labelled "poison."

27,561. Are you also aware that, as a matter of fact, all respectable chemists and druggists exercise a very careful scrutiny over the persons to whom they sell opium?—I understand that as a matter of common repute.

27,562. And are you aware that in some large towns there is an honourable understanding among all respectable chemists and druggists to limit and restrict the sale as far as they possibly can?—I was not aware of that, but I have read in some articles of the Chemists and Druggists' Society that they were bound by law to a very exclusive policy—the members of the Association.

27,563. (Mr. Mowbray.) Can you tell me how many chemists and druggists there are in India of the same class as the chemists and druggists in England?—I do not know. I should think there were but few, because so much work is in the hands of the official departments, but little independent practice apparently.

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Mr. KALIDAS CHAUDHRI called in and examined.

27,564. (Mr. Fanshawe.) I believe you are a pleader at Hoshangabad, in the Central Provinces?—Yes.

27,565. Will you tell us what opportunities you have had of learning about the opium habit in that district?—I have been a pleader in active practice in this district for the past 1 years. In my professional business, and in my capacity as a member of the local board, district council and municipality, at different times of my life, I have had innumerable opportunities of coming in contact with various classes of people, and though I never made a special study of the subject of the use and effects of opium, yet I can safely say that I possess a general knowledge of the subject with reference to a large portion of my countrymen.

27,566. What opinion have you formed as to the effects of the opium habit on the moral character of the people to whom you are referring?—I have been led to form no adverse opinion regarding the effects of opium on the moral condition of the people who habitually use it. In fact, I consider the two questions are quite independent of each other. I do not know of a single case where I pleaded that a crime was committed because the offender was under the influence of opium, nor do I remember any of my professional brethren having raised such a plea in any case. I think it would not be irrelevant if I were to say here that an opium eater is quite inoffensive and uninjurious to society, unlike people who are given to the habit of drunkenness. Society is quite indifferent as to whether a man takes opium or not. It condemns and excommunicates a drunkard, but an opium eater or smoker is never noticed even.

27,567. What have you to say as regards the physical effects of the habit?—As regards its effects on the physical condition, I have never taken opium myself in any shape, but I have heard from a great many people who take it moderately and habitually that it acts as a preventive against many diseases, and checks the progress of the effects of age. The common saying is "jis umar men khai usi umar men rahe" (one remains at the same age at which one begins to eat opium). The undisputable facts are that when moderately taken, opium does no harm to the physical constitution, and that its prophylactic and curative virtues are recognised by all those who take it. The Marwaris, for instance, take opium almost without exception, and habitually, and yet they are the best accountants and men of business. Similarly the Sikhs use it, and yet they are the best soldiers in India. To say the least, opium does not make the user an inefficient and immoral member of society. It does not muddle his head or make him an unfit workman. But this is only when opium is moderately used.

27,568. What is the result of opium taking in excess?—When excessively taken, which is exceptional, it makes him physically weak, and renders him unfit for the performance of his usual work.

27,569. What is the opinion of the natives, with whom you are familiar, with regard to the use of opium?—The general impression is that, whether in eating or smoking, the invariable accompaniment of the use of opium should be good nourishing food. Those who can afford to live well do not at all feel the evil effects of opium on the physique. Such people are, on the contrary, very healthy looking and active in business matters. But without nourishing food opium does harm, especially the using of it by smoking. Without good food, the opium eater and smoker deteriorates both physically and mentally. But this is only an impression which may or may not have a sound reasonable basis.

27,570. In saying that this is only an impression, you mean us to understand that you have no knowledge personally of these effects?—I have not myself taken it. The opium eaters and smokers to an excessive extent, who are a cause of anxiety to the society and to the State, are very few compared with the vast number of people who take it moderately or do not take it at all. Briefly my answer to the question is, that the use of opium has no connexion whatever with the moral condition of the user; that a moderate use does not tell upon the physical constitution; that excessive use renders the user unfit as a member of society, both physically and mentally, but happily the number of such users is very limited; that the use of opium by smoking is more injurious than its use by eating.

27,571. I suppose you mean that the use of opium in moderation has no connexion with the moral condition of the user?—Yes.

27,572. What is the opinion of the natives of the Hoshangabad district on the subject of opium consumption generally?—I am familiar with the natives of this district, and I am not aware that they hold an adverse opinion regarding the use of opium. The use of madak is more resorted to by the lower classes of the society, and this is a reason, I believe, why opium smoking is now and then found to be condemned, for in a country where the caste system has taken a firm root, anything that is done by the people of the lower order is condemned, not because the thing itself is bad, but because the lower classes do it. As opium is used by the high and the low in most cases moderately, and in very exceptional cases excessively, without any condemnation from society, there is no strong public opinion adverse to its use.

27,573. We have been told by a number of persons that the term "afimi" is used as a term of reproach; in your experience, would it mean an opium consumer in excess or an opium consumer in moderation as well?—The expression is used in regard to those who take it excessively.

27,574. Do you think it would be possible to entirely prohibit the growth of poppy or the sale of opium except for medical purposes?—I do not think it is possible to entirely prohibit the growth of the poppy and the production and sale of opium, except for medical purposes, in this part of India, or, for the matter of that, anywhere in India. Opium is considered to be a necessity in many localities, especially in malarious localities, and even if it were possible to prohibit the growth of poppy and sale of opium in India by means of a legislative measure and produce such an immense dissatisfaction (not amounting to political danger) and discomfort amongst the people, that such a measure would not last for a day even, but Government will be compelled to restore matters to their original state immediately. If such a measure were adopted there is every likelihood of the people taking to cheap alcohol which is more injurious than opium.

27,575. You have spoken of the use of opium in malarious localities, am I to understand that the prevalence of a belief to that effect is within your personal knowledge?—It is not within my personal knowledge; I have simply heard of it.

27,576. Do you think that any further restrictions or modifications of the present system are desirable?—The Chief Commissioner's Circular No. 4, of 1890, has introduced very useful changes in the system regulating the sale and manufacture of opium. It has prohibited the conversion of opium shops into dens for opium smoking, and has further directed, as an ordinary rule, to grant madak licenses only at large centres of population where there is a considerable demand for its preparation. This has placed a healthy check on the consumption of madak which is undoubtedly more injurious than the eating of opium. This will, of course, reduce the consumption of opium generally. I think this check is quite sufficient for the present, as the spread of education and civilisation is also working towards its reduction to a minimum.

27,577. Is the practice of smoking madak at all common in the Hoshangabad district?—I cannot say that it is common.

27,578. Can you tell us the classes by which the practice is followed?—By the lower classes of sweepers and Mahomedans.

27,579. Do you believe that the people would be willing to bear any extra taxation?—I do not think that the people would be willing to bear any extra taxation, if prohibition or further restriction were to be decided on, resulting in the loss of revenue to Government. There is no scope for further taxation.

27,580. Are you a Bengali?—Yes.

27,581. Have you been settled for some years in the Hoshangabad district?—Yes, for the past 22 years I have been connected with the Hoshangabad district.

27,582. (Mr. Haridas Vekharidas.) You say that the use of madak is more resorted to by the lower classes of the society, and this is the reason why opium smoking is now and then found to be condemned; you also say that opium smoking is more injurious than opium eating. Would you not modify your statement and say that the opium habit is condemned, not merely because it is used by the lower classes, but also because it is a bad habit?—No madak smoker has ever been excommunicated or condemned in society.

27,583. Do you consider that the use of opium in moderate doses for a young man in good health is a good thing?—Never in my experience have I known it to be a bad thing.

27,584. Do you take opium?—I do not take it, but I would not hesitate if I were advised.

27,585. Advised by the doctors?—Yes.

27,586. Then if advised by the doctors it is a good thing, and if not it is a bad thing; is that what you mean?—No, I do not mean that. I would not consider it at all necessary to take the opinion of a doctor before taking opium. In my own case I might do so, but I do not think it is absolutely necessary to take the opinion of a doctor before beginning to take a moderate dose of opium.

27,587. Then is it one rule for other people and another rule for yourself?—No. It entirely depends upon the person to take it or not to take it. It is not necessary that he should always go to a doctor for advice.

27,588. (Mr. Mowbray.) The closing of the smoking shops in the Central Provinces was carried out some time ago?—In 1890.

27,589. Do you know whether that has practically put a stop to smoking shops, or do they still exist under

The witness withdrew.

RAI BAHADUR RAGHOB MAHADIK called in and examined (through an interpreter).

27,595. (Mr. Fanshawe.) You are an honorary magistrate of the Raipur district, I understand?—Yes.

27,596. Will you kindly tell us what your position is; are you a landowner?—I am a zemindar in the Raipur district.

27,597. Will you tell us your experience as regards the habit of consuming opium?—I have often had special opportunities to deal with the people and localities in general whereby I have become acquainted with the use and effects of opium. In my opinion of those who habitually use opium, the habits of the opium eaters are not bad, but the smokers, and specially those who cannot afford to have nutritious food, generally take to bad habits. Opium does no physical harm to the eaters, but it does so to the smokers. As far as my experience goes, the effects of eating and smoking opium are quite different. People generally eat opium when they grow old with a view to keep up their health and comfort, and they are really benefited by it. Opium eating does away to some extent with several diseases, which usually accompany old age, and keeps up physical strength in its original state. It has been generally seen that people who do not take opium on attaining old age, and who complain of certain diseases, are advised by opium eaters as well as by those who do not use it to eat a little opium every day, and that opium in such cases does produce some good. Had opium not been beneficial in its effects, small children of our country would not have been given opium to eat which they are daily given till they grow two or three years old. People fall into the habit of smoking opium in the very prime of their youth, and oftentimes even before that, on account of bad company or immoral pursuits, and it has been generally seen that those who are greatly addicted to opium smoking, and specially those who cannot provide for nourishing diet, &c., are deprived of their physical strength which declines more and more as their age advances. Often the people do not remain even strong enough to follow the pursuits for which they commenced to smoke opium. Opium smoking makes a man contemptible in the eyes of his fellow brethren, his face becomes blackish, his very appearance indicates that he is a "opium smoker." Several persons addicted to this habit commit petty thefts, when they fall in want of money for purchasing opium. Well-to-do persons, however, are not driven to this extreme, because opium smokers like sweats and nourishing diet, and these to some extent avoid the bad consequences of opium smoking which usually fall to the lot of the poor. Still those who are very much addicted to this habit become physically and morally weak and incapable of attaining their object with which they commenced smoking opium. Their name is also stained. The public opinion is that madak should be stopped altogether, because of its bad effects, which I have already described, but that opium eating should not be prohibited. In my opinion

The witness withdrew.

another name?—The practice has decreased to a considerable extent as is shown by statistics. There were 151 shops, and the last report shows that there are now only 130.

27,590. What figures are you quoting from?—From the Government reports. They show that there has been a perceptible decrease in the number of madak shops in the Central Provinces by reason of the circular No. 4 of 1890.

27,591. What I asked was, whether smoking on premises where madak is sold has been put a stop to, or whether it still takes place in clubs under another name?—Not that I know of. In the headquarters of the district I find that it has decreased to a great extent.

27,592. (Mr. Pease.) What is your opinion with regard to the Sikhs?—It is only hearsay, but with regard to Marwaris I have personal knowledge.

27,593. Would you be surprised to hear that more than one colonel of a Sikh regiment told us that there are only eight or nine men in their regiment who take opium? (No answer.)

27,594. If conscientious Hindus and Mahomedans were unable to obtain opium they could not resort to alcohol?—Orthodoxy has been very much slackened nowadays. Necessity might drive them to take cheap alcohol.

smuggling of opium is quite possible, but the measures nowadays taken for minimising the growth and sale of opium should be kept as hitherto done. Vend and use of madak should be entirely prohibited in order to save the people from its bad consequences, which I have already mentioned in my reply. It is worth while to note here that it will be almost impossible to stop the manufacture of madak altogether when the production and sale of opium are not prohibited, for madak will then be manufactured secretly at home. But when the Government will try to put a stop to it, people will get but few opportunities to do so when its sale will be prohibited. The police should be required to keep a strict watch on the opium smokers. Proper punishment should be awarded, and the informers rewarded when a case of opium smoking be clearly proved by evidence. In this way, it is hoped, use of madak, specially by those who have not yet commenced it, will gradually disappear altogether. I am not well acquainted with the present system in these provinces regulating the sale and manufacture of opium. In my opinion sale and manufacture of opium should not be prohibited. I do not therefore think it advisable for me to touch on the question of modifying the existence, or of introducing new rules on the subject. For the sake of a very small proportion of the population who use opium, I do not think it justifiable to compel the people in general, the greater portion of whom do not use opium at all, to bear any extra taxation which will be necessary to compensate the loss resulting from its prohibition. I do not think that people will be willing to bear such taxation. In my opinion madak should at first be totally prohibited and then for a year or two the excise income from sale and manufacture of opium should be compared with that of previous year's. If there be any significant loss by the prohibition of madak, the duties on the manufacture and sale of opium should be proportionately raised so as to compensate the loss. In this way, i.e., by selling opium dearer, only those persons who use it will have to bear the additional charge, while those who do not use it will have no ground to complain of.

27,598. Do you know if there are many people who smoke opium in the Raipur district?—The number is less than those who eat dry opium.

27,599. Can you tell us among what classes the practice of madak smoking is most common?—All classes.

27,600. (Mr. Pease.) What percentage of the adult males in your district take opium in any form?—After the age of 50 most people take opium, because they think that opium benefits them.

27,601. What do you mean when you speak of the very small proportion of the population who use opium?—Yes, a small proportion of the population take opium.

27,602. But you have just told us that nearly everybody takes it after 50 years of age?—Not all; only a small proportion. Some do not take it.

Mr. Kalidas
Chandri.

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Rai Bahadur
Raghoba
Mahadik.

Lala Nand
Kishore.

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LALA NAND KISHORE called in and examined.

27,603. (Mr. Fanshawe.) Will you kindly tell us what your position is in Saugor?—I am a banker, zemindar, merchant, honorary secretary of the municipal committee, and honorary magistrate.

27,604. Is the honorary secretary to the municipal committee of Saugor elected or nominated by Government?—Elective.

27,605. Have you had many opportunities of acquainting yourself with the people of the Saugor district who use opium?—Yes.

27,606. What opinion have you been able to form regarding the effects of opium on the moral and physical condition of the people?—Moderate eating of opium is morally and physically beneficial. Smoking and excessive eating of opium are most undesirable, both morally and physically. Opium can be eaten without anybody's knowledge and without forming a society, while smokers of opium have to devote much of their time in using the drug, which does not prove of sufficient relish without society, and such society necessarily cannot be of good classes of people.

27,607. What is the general opinion, so far as you are aware, as regards opium smoking?—Smoking is generally looked down among people of the middle and richer classes. The opinion of the public is very much against the smoking of the drug only, the excessive use of which has ruined the constitution of all consumers, who generally belong to the poor class of people and who cannot afford to get sufficient and rich nourishment as is required.

27,608. Is madak smoking at all common in the Saugor district?—Yes.

27,609. Fairly common?—Yes.

27,610. Would the prohibition of the use of opium except for medical purposes be practicable?—I consider entire prohibition of sale, except for medical purposes, impracticable. Consumption of opium for purposes of eating should not be checked. Smoking should be put a stop to totally. The prohibition of smoking will not in my opinion affect the present revenue, as smokers will as an alternative take to eating.

27,611. Do you consider that the policy of prohibition would be regarded with discontent by the people of Saugor?—Only smoking; not eating.

27,612. Do you think the prohibition of eating would be regarded with discontent?—Yes.

27,613. Have you personally come across many cases of opium eating or smoking in excess?—Yes.

27,614. Many cases?—Yes.

27,615. Among what class of people would these excessive cases be?—The smoking would be among the lower classes.

27,616. As regards eating, have you come across many cases of excessive eating?—Both among the poorer classes and the richer classes.

27,617. Have you personally known many such cases?—I know a few.

27,618. A few such cases?—Yes.

27,619. (Mr. Haridas Vekaridas.) You say that the moderate eating of opium is morally and physically beneficial; may I ask you in which way the moderate eating of opium is morally beneficial?—I mean by moral that the opium eaters do not do any harm; they are not injurious to anybody.

27,620. (Mr. Mowbray.) Have you got many shops in the Saugor district where you can buy madak?—There is only one shop where madak can be sold.

27,621. Is that a shop where you can buy both opium and madak?—Yes.

The witness withdrew.

Dr. C. S. DURAND called in and examined.

27,645. (Chairman.) Will you kindly make any statement you wish to make to us?—I am a medical missionary, a graduate in medicine, having practised two years in America before coming to India. I have been in India four years and three months, most of the time at Harda in the Central Provinces. I began medical work among the natives immediately upon my arrival in the country. I am well known in Harda, having attended a medical dispensary all the time I have lived here and visited the sick in

27,622. Where do people smoke madak in Saugor?—In Saugor the general order is that they must smoke in the big shop. There is only one suddar shop, and the people are only allowed to smoke there.

27,623. Do they smoke in the suddar shop?—The order is to that effect; and those who smoke in their private houses are arrested, because in private houses it is strictly prohibited to prepare and smoke madak. They can buy ready made madak.

27,624. Do you mean that they smoke at the suddar shop where they buy it?—Yes, most of them smoke there.

27,625. (Mr. Pease.) If smoking was prohibited you say that the smokers would take to eating; do not you think it would be a good thing for them to take to eating?—Better than smoking.

27,626. You spoke as though you think it would be rather a good thing for the revenue that they should take to eating; would you not prefer that they should give up opium altogether?—It seems to me the people could not do that.

27,627. They could not do it?—No.

27,628. (Mr. Fanshawe.) With regard to the statement you made about smoking on the licensed premises, are you aware that smoking madak is not allowed in licensed shops. The sale of madak is allowed, but the smoking of madak is not allowed in licensed shops?—I am aware of that; but they cannot smoke anywhere except in the suddar shop where it is sold.

27,629. But smoking is prohibited. The order of the Government is that madak may be sold, but smoking on the premises is prohibited; are you aware of that?—Yes, I am aware. It is only sold in one shop.

27,630. Yes, sold; but not smoked?—Yes, but few smoke there.

27,631. Have you seen that yourself?—Yes.

27,632. Lately?—Yes.

27,633. In the licensed shop?—Yes.

27,634. Actually in the licensed shop you have seen some few people smoking?—Yes.

27,635. And that is what you are referring to?—Yes.

27,636. You are an honorary magistrate, did you take any action to bring this breach of the law to the notice of the authorities?—A few people were arrested lately.

27,637. Owing to your action?—No, not on my action, but the action of the police.

27,638. Are you quite sure you are telling us what you really saw, people smoking in a licensed shop just lately?—Yes.

27,639. And the people were arrested by the police, and you saw it?—Yes.

27,640. You are speaking of what you saw when these people were arrested?—Yes.

27,641. (Sir James Lyall.) Do you know what the madak is made of in the Central Provinces?—Babul leaves, and some people make it of betel leaves and opium.

27,642. Liquid opium, I suppose, mixed up with the leaves and fried?—The leaves are fried first, and the opium is melted, and they are then mixed together.

27,643. When the custom of smoking hookas prevailed a good number of people used to smoke opium with tobacco in hookas, did not they?—No.

27,644. Never?—No.

cannot be stopped. I visited an opium smoking resort at 8 p.m., January 22nd. I found 12 men who said they were smoking madak. I asked them if opium and the common preparations of it were beneficial or harmful. They all replied promptly that they were very harmful.

"Why do you use them if they are so harmful?" I asked. "We cannot give up the habit" they answered. "But why did you begin to use the drug in the beginning?"

"Because of the force of example. It was offered to us by others and we began to use it out of curiosity, but now the habit has such a hold upon us that we cannot give it up." "Does the use of opium make you stronger so that you can do more work?" "No it makes us weaker."

"We cannot do as much work as those who do not use it." "Would it be a good thing or a bad thing for the Government to close all the shops and stop the sale of opium?"

All promptly and unanimously said "It would be a very good thing." "What would be the benefit?" "Our children would not be ruined. Several boys 10 or 12 years of age in Harda are confirmed opium users!"

"How would it affect those who are confirmed in the habit to have the supply stopped?" "They would be troubled more or less with diarrhoea and prostration for a time, but the most of them would recover from that."

It is a common practice in this place for parents and nurses to give infants opium to make them sleep. I knew one case of a child being given opium until, at the age of about two-and-a-half years, there was apparently scarcely a tissue left in its body but skin and bones, and it died of marasmus caused in all probability solely by the opium. I recall two more similar cases.

The appearance of each child was the same as that of the first. I lost sight of these two cases but I am positive that they could not have lived long after I saw them. The symptoms of chronic opium poisoning are very peculiar and unmistakable. The skin hangs loose on the body, as if the flesh was taken out; and the face looks old and wrinkled and dried up. It is not to be mistaken by one who has had an opportunity of observing it. I was called on January 22nd to see an infant six weeks old, which was suffering from constipation and retention of urine brought on by an overdose of opium. This infant has had opium almost daily since its birth. It is very small, appears not to have grown at all since its birth, and its skin is loose and wrinkled like that of an extremely old person. It has since died. I have seen another case since, which is in a fair way to die also. The child is six months old and has had opium daily. I told the parents it would not live another six months. It is of the same community as the other case I mentioned. I have had some experience with opium users as labourers. A year ago I employed a man to carry two small loads a short distance. After carrying one load he said he could do no more without opium although the whole job would not have occupied more than an hour. As I refused to pay him before the work was finished and he had no money he borrowed two pice and invested it in opium. I saw no more of him that day, but the following day he brought the man from whom he had borrowed the two pice and asked me to pay the pice to him. On January 27th I sent a small load from the bazaar to my house by an opium smoker. My servants know the man well. They say he was once a well-to-do man, son of a jeweller, but since forming the habit of using opium he has spent all his money for it—has sold all his property and all his clothes except a few dirty rags. He now hangs around the bazaar earning a pice or two now and then, which he immediately spends for opium, while for his food he either goes to his parents or begs it. I see the man every time I go to the bazaar.

27,646. (Maharajah of Darbhanga.) You refer here more to opium smoking than eating, I suppose?—I am not certain in all cases which they do, whether they eat or smoke it. In the case of the twelve I saw at the smoking dens, they were all smoking; but in the case of the two coolies I have mentioned, I am not certain whether they smoked or ate.

27,647. (Sir William Roberts.) Where were you a graduate of, Dr. Durand?—St. Louis, Missouri, U.S. America.

27,648. Did you receive a full medical training?—Yes.

27,649. Is the practice of giving opium to infants very common in the neighbourhood of Harda?—It is. The mother of the child I last spoke of told me, when I told her the child would not live unless she stopped giving it opium, "all our caste give opium."

27,650. We have heard before that 80 or 90 per cent. of the infants would have opium given to them?—Yes, I should think so.

27,651. There must have been something exceptional in these cases that fell under your notice?—Yes, it is only

those into whose houses I go that I see, unless my attention is called to them, I do not see them.

27,652. How do you account for the exceptional condition of these infants you mentioned?—In the case of the use of every drug, opium as well, it has a different and more pronounced effect on some persons than on others.

27,653. Then you think it was an individual idiosyncrasy?—I think you might express it in that way, and that idiosyncrasy might be expressed as a peculiar susceptibility to the opium poison. It is hard to tell what proportion of people have that to such an extent that they would be poisoned by the opium. Some have it and some have not.

27,654. Would you think that there was greater injury done by opium amongst these infants than the occasional opium poisoning that takes place in England and America?—It is more general.

27,655. What makes you think so?—Because more infants get it. It is given to a greater percentage, 80 or 90 per cent. of the whole number are given opium, whereas in England or America a rather small per cent. get opium.

27,656. That is not quite a conclusive reason. I presume there is a greater tolerance of opium amongst the infants of India than amongst the infants of England or America?—That idea has never struck me.

27,657. If in India 80 or 90 per cent. of the children get opium and yet live to be young men or young women there must be something very exceptional in these cases of opium marasmus?—Yes.

27,658. Did you ascertain whether they had any disease?—It was mentioned they had not.

27,659. Did you make an examination?—Yes.

27,660. You could not detect anything?—I could not detect anything else.

27,661. Did you not find that when you detected a case and told the mother she was giving the child too much opium the child recovered?—Cases that have gone so far, that get the peculiar symptoms of chronic opium poisoning, I have never seen recover.

27,662. Is not that rather a sign that there was some other disease?—I do not think so, because the pure effects of opium on the healthy body are just those.

27,663. It does not produce any deleterious effect apparently: except in these singular exceptions, it does not hurt the infants at all?—It does not, apparently, hurt them so much. I think it does hurt them. I think it injures them physically, at least, if not mentally and morally to some extent; but not to so great an extent as the cases noticed.

27,664. (Mr. Mowbray.) Your experience is all Central Provinces experience?—Yes.

27,665. What sort of a place is Harda; is it a district or town?—A town.

27,666. What size town?—A town of between 13,000 and 14,000.

27,667. I see you say you know at least 15 confirmed opium users in Harda and adjacent villages; I suppose you mean 15 people who consume it in excess?—Yes, in excess; people who are fit for nothing, who barely work long enough to get a pice or two for opium, and then go and take a smoke; and who then go and get another pice to buy opium to smoke again.

27,668. Thirteen or fourteen out of 15,000 is not a very large number?—These are very excessive users.

27,669. Smokers or eaters?—I am not certain.

27,670. Was the smoking resort you went to in Harda?—Yes.

27,671. Have you given any attention to the law about these smoking places?—Somewhat.

27,672. Was it a licensed shop where you found these people smoking?—It was not in a shop. It was under a tree on the other side of a narrow street.

27,673. On one side of the street there was a shop; had the shop a license board up?—I do not recollect a board; I am sure it is a licensed shop.

27,674. Licensed for the sale, I suppose, both of madak and opium?—They have both there at least.

27,675. And you found these people smoking on the other side?—Under a tree.

27,676. Not in a house at all?—No. There is one little shed made of bamboo matting in which they smoke; and there is a tree under which they congregate and smoke.

Dr.
F. B. Seervai.
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filter, and to concentrate the extracts, and put them into different capsules, and weigh them, and find out the percentage. All that was done during the night by two Chinamen. At the same time they had to manage about a dozen and a half of vials. The smoking did not seem to make them any worse, but more fit for laborious work.

27,725. While smoking opium so excessively were they efficient in the performance of their duty?—If they had not smoked I do not think they could have worked as efficiently as they did.

27,726. Were they smoking often?—No, they only smoked once before beginning their work. They did not

The witness withdrew.

Mr. Abdulla
M. Dharamsi.

Mr. ABDULLA M. DHARAMSI called in and examined.

27,729. (Sir James Lyall.) You are a solicitor, are you not, in Bombay?—Yes.

27,730. What is your experience as to the consumption of opium?—The use of opium is not confined to any particular race of people but is found more or less in almost all classes and communities of the native population in the districts with which I am acquainted. Generally speaking its use is moderate and its abuse an exception. It is chiefly used by persons who have to undergo great physical exertion and by persons over 45 years of age, and is taken as a dietetic stimulant. The districts with which I am acquainted are Bombay and parts of Gujarat, Kathiawar, and Cutch.

27,731. What do you think are the effects of consumption?—Having known several persons who consume opium, I am of opinion that its moderate consumption does not produce any evil effects on the moral and physical condition of the people. I have known opium eaters varying in age from 45 to 80 years, and in the great majority of cases found them to be healthy both in body and in mind. No case has come under my notice, in which the moral condition of the opium eaters has suffered from the moderate use of the drug.

27,732. What do you think the people of India think generally in regard to the prohibition of the use of opium for non-medical purposes?—In my opinion the people of India are well disposed towards the moderate use of opium for non-medical purposes, and I think there are various reasons for such disposition. Some of them are as follows:—Opium does not intoxicate, and the quantity taken does not generally increase with the habit. It does not lead to violence or crime. It does not undermine the constitution and bring on the sorrows and sufferings resulting from the excessive use of alcohol. To several classes of the community spirituous drinks being forbidden by religion, opium is the only stimulant to which they can resort.

27,733. What is their disposition towards bearing, in whole or in part, the cost of prohibitive measures?—I am of opinion that the people of India are not willing to bear any part of the cost of prohibitive measures. As matters now stand the country is already heavily taxed, and is not able to bear further taxation. The loss of revenue which would result from suppressing the cultivation of opium would be felt heavily by the country, and it would be very difficult to make it up.

27,734. I gather from your opinion that the sale of opium, except for medical purposes, should not be prohibited?—In my opinion it would not be advisable to prohibit the sale of opium for non-medical purposes. Such prohibition will cause great discontent and lead to the substitution of alcohol for opium, a result much to be deplored.

27,735. Do you think if prohibition was enforced in British India it could be extended to Native States?—I think it would be difficult to extend such prohibition to Native States.

27,736. You have been to China, have you not?—Yes, recently.

The witness withdrew.

Captain HAROLD SEWALLIS BLACKBURNE called in and examined.

Capt. H. S.
Blackburne.

27,753. (Chairman.) Will you make your statement to us, please?—I am commander of the P. & O. s.s. "Gwalior." I began sea life a little more than 24 years ago, and have been trading generally to the East between England, India, and China during that time. About a

smoke during the night; and at six o'clock next morning they were again on duty, and weighed the extract and found out the per-centage by their own method.

27,727. Was it correct according to your test?—Correct within one or two per cent. I did not try all the samples, but took some at random, and verified them, and they were within one or two per cent. That does not make any difference in assaying for smokable opium extract.

27,728. (Mr. Pease.) Do you think they could have done their work if they had not smoked?—I never tried that; but they did their work well within their smoking.

27,737. Where did you stop in China?—For the most part I stopped in Hong Kong. I was for a short time at Canton and Makow.

27,738. Can you tell us anything you observed in reference to the opium smoking habit at those places?—I observed that people generally smoked opium, and I made some inquiries of people with whom I came in contact, chiefly merchants dealing in silks. I asked them if the export of opium from India was stopped whether the Chinese would give up the habit of smoking, and they said that they would never give up the habit, and if they did not get opium from India they would get it from other places. I saw opium being smoked in two or three Chinese houses. There was a gathering of two or three and I saw people from about 40 to 70 years of age who smoked opium. I asked them and they said they had had the habit for a long time. Some of them indulged in it once or twice a week, and some daily. I found them healthy and robust people. They were well-to-do people, merchants, respectable members of society dealing with foreign merchants.

27,739. Are there many merchants or other people of the Mahomedan faith in Hong Kong?—Yes, there are Mahomedan merchants at Hong Kong.

27,740. Did you see many?—There are not many.

27,741. You saw some?—I saw some.

27,742. Do you know whether the habit of smoking opium prevails at all among them, or whether they avoid it altogether?—No, not amongst them. When I said I saw people smoking opium I meant the Chinese.

27,743. Does it prevail amongst the Mahomedans?—So far as I know it does not prevail amongst them.

27,744. I believe you are of the Khoja caste, are you not?—Yes.

27,745. Is the habit of giving what they call bala golis to children common among your community?—Yes, it is.

27,746. Is it generally supposed to be beneficial?—That is the belief. It is given to the children as a tonic, and also to keep them quiet.

27,747. The Khojas are a wealthy community, are they not, in Bombay?—Yes, fairly wealthy.

27,748. What sort of professions do they follow?—Generally merchants.

27,749. And some like yourself have taken to other professions?—Very few have taken to professions yet.

27,750. (Mr. Pease.) Did you see anything of the effect of opium smoking in China among the poorer classes?—No, not amongst the poorer classes.

27,751. Do you yourself believe in the practice of giving children bala golis?—It is commonly given amongst the middle class people that I know. In our community it is largely used.

27,752. I thought by the way you answered the question you had not much faith in it yourself?—I have not tried it on my children so I do not know.

The witness withdrew.

places up; and on being asked if they wished it, said Yes. To the best of my recollection they were under the impression that the Queen had issued an order for these places to be shut up. I feel very strongly about the opium question, and as a lover of my country I feel sad about it, as in my opinion our treatment of China in regard to it is the most disgraceful blot in our history; and believing as I do that God deals with nations as with individuals I see looming in the future some terrible retribution to our country. I am not sure that it has not already begun, as I have often heard of terrible cases in our own country of gentlemen and ladies of good birth even, and sometimes doctors themselves, who have got so under the power of morphia taking that they have lost all power of will. Although I have not lived much on shore during my years of sea service, I have come a good deal in contact with the natives of India and China, as members of my crew, and also as passengers while at sea, and as labourers when in port. Until I read about the state of things in India, and began to investigate for myself, I had no idea that the natives of India were in any way addicted to opium smoking. Up to a year ago, as far as my own personal observation is concerned, I do not recollect ever seeing a native of India smoking opium on board ship. In China, however, I fear that the habit of opium smoking has a far greater hold on the people, and many of my friends in China have told me that it is greatly on the increase. Many a time have I seen some terrible specimens of humanity among our passengers, men who hardly ever move from one lying position on the deck, and seem to smoke nearly all day long, looking not unlike the photograph specimens displayed in some of the anti-opium papers. In China I think that opium smoking is universally looked on as a vice, and Europeans certainly do not, as a rule, care to have a servant who is an opium smoker. Chinamen, as a rule, do not like to own to being opium smokers, but out of a number of deck passengers I have always found a good per-centage of opium smokers who cannot restrain themselves, and are yet unable to smoke in secret. Knowing as I do intimately some of the oldest missionaries in China, men and women who have lived among the Chinese in their homes, I have not been taken in by the evidence of the numerous witnesses who have been telling us lately of the general beneficial effects of opium on the people of India. It seems strange that the same drug should affect the people of China so differently. Many a rich Chinaman has been brought by opium to a miserable beggar and thief as I have been informed by those who have known them personally in both stages of existence; and suicide by opium, especially among women, is of common occurrence. We have done China a gross and irreparable wrong by forcing the opium trade upon her, and I should like to see all opium prohibited except for medical purposes. It is not in my province to suggest how we are to make up for the loss of revenue, but of this I am fully convinced that God's blessing will not rest upon us if we continue this wrong for the sake of any gain. Since writing out this evidence I have felt so exercised about my own responsibility in the matter that I have felt led to resign the P. & O. service, as the P. & O. are and have been for many years the principal carrier of the drug to China from Bombay.

27,754. (Sir James Lyall.) You say you have often seen terrible specimens of humanity among your passengers, men who hardly ever moved from one lying position on the deck, and seemed to smoke nearly all day long, looking not unlike the photograph specimens displayed in some of the anti-opium papers. The evidence we have got from China points to the fact that there is a belief in China that people suffering from consumption and diseases of the lungs get advantage from opium smoking; did you ever inquire from those people whether they suffered from diseases of that kind?—No, I did not.

27,755. You presumed then that what you saw—the emaciated appearance—was entirely due to opium?—Yes, because they were smoking continually.

27,756. Is it not possible that if you had gone into the case like some doctors would have done you would have found that these emaciated people were also suffering from illness, and that, in fact, they were smoking because of the state of their constitution?—It is possible, but I do not think it is very probable.

27,757. You say we have done China a gross and irreparable wrong by forcing the opium upon her; it is not the fact that the opium imported into China has always been taken off the ship by the Chinese themselves—that is, our ships have taken it to the Chinese coasts, but it is the Chinese themselves who have always smuggled the opium on shore?—That may be; but it is against the wish of the

Government. At one time, as you know, thousands of chests were destroyed.

27,758. When you say "we have done China," you mean the Chinese Government?—I mean the Chinese nation, because the Government of the country made every effort to keep it out of their country 50 or 60 years ago, and there was hardly any opium in the country. They do not want any more opium wars.

27,759. I mean to say, the Chinese people are equally responsible with our sea captains and merchants who export the opium to the Chinese coast, are they not?—I do not think so, because they are the weaker nation.

27,760. You are talking of the Government; I am talking of the Chinese nation as distinct from the Government?—Our responsibility is greater, because we are a Christian nation, and these are heathens; that is where I feel our responsibility.

27,761. Do you think we ought to have made a law prohibiting our ships from carrying anything that the Chinese made contraband to the coast of China?—I think we should have helped the Chinese Government to keep it out of the country when it was against their wish.

27,762. Do we do that with regard to the trade of any other country?—I do not know what we would have thought of the nation putting such a scourge upon us, especially if they were professing to be above us altogether in moral qualities.

27,763. You mean that our ships of war ought to have overhauled these opium clippers and taken the opium out of them?—I daresay you know more about the history of the matter than I do. I do not profess to have gone very thoroughly into the matter. I rely more upon the authority of learned men, and men that have lived in the country.

27,764. Do not you think that without having studied very carefully the history of things that happened nearly 50 years ago it is rather rash to say "we have done China a gross and irreparable wrong"?—I do not think it rather rash; other people may think so.

27,765. I mean without studying the history carefully? I do not think it is rash, because I have it on the authority of those who have given their lives for higher purposes, and I know they are truthful.

27,766. You cannot tell whether they are writing from full information or not, or whether they are writing from the emotional point of view, can you?—I know they would be truthful.

27,767. You mean the missionaries?—Yes, missionaries and others. Principally missionaries, my friends in China.

27,768. (Mr. Fanshawe.) You are aware that the form in which opium is consumed in India is chiefly eating and drinking, whereas it is generally smoked in China?—I am not very much acquainted with how it is done in India. I went into some of the opium dens about a year ago, and saw some people smoking and some eating.

27,769. Then your actual experience of opium consumption in India is simply such as you have seen in the dens?—I have had very little experience in India.

27,770. But you ventured to compare the two, and you have also stated that you have not been taken in by the evidence which has been given before this Commission, which seems to suggest that you are of opinion that the evidence cannot be accepted as true?—I do think it is not all true.

27,771. At the same time you say your experience of the opium habit in India is very limited indeed?—Until a year ago. I have seen more of it since. I do not think that the natives of India smoke or use opium to anything like the same extent they do in China. I have had ample opportunities of studying the Chinese. There are perhaps 300 or 400 on deck, and we go the rounds amongst them, and they cannot get out of sight. I take it, as a rule, when a man gets in that state he is in some back shop where the public do not see him. You do not find those sort of men working in the streets or shops. They are out of sight.

27,772. Do you think you were justified in suggesting that the evidence given from all parts of India was not true, when your own experience of the practice of the opium habit was so infinitesimal?—I do not say they are not true; but they are so conflicting, and so very different to the effects I have seen and heard of opium on the Chinese, that I cannot help doubting the statements of a good many of the people.

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27,773. (Mr. Pease.) What has been your position with the P. & O. Company?—From fourth officer to commander.
27,774. In conscientiously giving up your appointment with the P. & O. Company is it a personal loss to yourself?—I have nothing at all at present from a worldly point of view—nothing.

27,775. (Sir William Roberts.) You say you fear that some terrible retribution is coming to our country in consequence of its doings with regard to opium in China, and you go on to state that you are not sure that the retribution has not already come on account of the terrible cases in our own country of gentlemen and ladies of good birth seeming to have got into the habit of taking morphia; have you any evidence that the morphia habit is more common in England than elsewhere?—No; but it is very much on the increase. I am told by doctors. I believe that opium taking will be very much on the increase soon after all that has been said about the beneficial effects.

27,776. That is a prophecy, and they say you should not prophesy unless you know; it may comfort you to know, according to the statements that I have seen, that England is rather behind hand in the morphia habit, and that other nations in Europe are rather more afflicted with that habit than England?—Yes.

27,777. Is the Chinese nation degenerating?—I think so.

27,778. What reason have you to think so?—The evidence of most of my friends in China, who have lived among them for many years.

27,779. Is there any evidence that you know of showing that the Chinese as a nation are losing their vigour?—Yes,

The witness withdrew.

Mr. JOHN FRITCHLEY called in and examined.

27,785. (Chairman.) You were formerly jailor of the Midnapore, Patna, and Bancoora Jails, and also served in the Decca and Bengal Police, that is so, is it not?—Yes.

27,786. And you are now supported by your sons?—Yes.

27,787. I believe you have had 50 years' experience among the Chinese, Mahomedans, and Hindus, and certain low classes of India; and you have had experience in jails and in the police, and as ship chandler and merchant in China?—Yes.

27,788. With these experiences what have you to say to us about the opium question?—The opium habit is very prevalent among the lower classes in China and all over India. When in China I saw the Chinese in a most deplorable state from opium eating. I also saw the Chinese lying about, with cadaverous faces, smoking their opium pipes. Several of them died within two or three months of my having observed them. That was my experience among the Mandarins and poorer classes. I saw a great many of them die. I also visited the opium dens with the Rev. Mr. Morrison.

27,789. Was that in the year 1844?—Yes; I visited the dens with Mr. Morrison, the missionary. I believe he was the first missionary that went to Hong Kong. He took me to several of these dens, and showed me how the people smoked. They make a small ball, which they put in their pipe, and light it until the ball bursts. Then the man takes a good pull at the opium and draws in the smoke, and then lies down on his pillow. He does not get up for six or seven hours afterwards. Mr. Morrison personally showed me these things to convince me what the opium effects were like in China. While I came out to India I had a great dislike for opium; and when I was in the police I had experience of lots of people being killed through opium. Opium is used as a suicidal drug. A pill of opium with a little oil over it kills them in about two or three hours. Many children were brought to the police drugged with opium which had been given them by their parents to keep them quiet. They had been given an overdose and died. Some women were also brought in dead, their husbands having dosed them with opium in the opium dens.

27,790. You observed these incidents when you were in the police?—Yes.

27,791. What action did you take?—We took their names down, and sent them to the doctor, or to the magistrate. Those that had been purposely drugged were

morally I believe they are, and physically too. They are waking a great deal to western notions, and they have been going in for trade much more largely than they used to—doing their own trade in the way of steamers, railways, and so on. They are getting more ascendancy in that way if that is what you mean.

27,780. That is rather a sign of progress, is not it?—Well I do not know whether it is so much progress.

27,781. Is it possible you can have national success without moral soundness?—For a time.

27,782. Have you not drawn a distinction between habits as they affect individuals and as they affect nations?—Individuals compose the nation, and there is a very large per-centage of Chinese who are utterly ruined by opium.

27,783. Is it not possible that a habit, like our own habit of taking alcohol, although injurious, as we know, to a large number of individuals, yet may be beneficial to a still larger number, and that upon the balance you may get a habit injurious to individuals, but beneficial to the community?—I recognise that both opium and liquor do a vast amount more harm than good. It is a very questionable thing whether either of them do any good and it is quite possible liquors and wines may be, but that is a question doctors have not thrashed out yet.

27,784. You would not even entertain it as a speculation that any estimate of the good and evil of the opium habit or of the alcohol habit was valueless until you balanced the good and evil?—I do not think they can be balanced at all

sent to the magistrate, and those who had committed suicide were reported, and the doctor made a post-mortem examination, when he found the opium and the oil mixed in their stomach had caused their death.

27,792. When did you retire from the police?—I was transferred from the police to the jail in 1864.

27,793. Have you any more recent experiences?—I was in the Patna jail too.

27,794. What did you see there?—The prisoners that came into jail. Patna, I believe, is the greatest place for opium growing and opium eating.

27,795. The prisoners in the Patna jail are not allowed to take opium, are they?—Not allowed to bring it into jail, but these people came in craving for opium, and I insisted that they should not get any until they were cured. I saw in the evidence of Dr. Mouat, who was Inspector-General of jails when I was jailor, that he said opium eaters o smokers where the healthiest people. When I saw this I wrote to the *Guardian* and told them to read my letter, and refer to the Inspector-General's Jail Circular prohibiting opium in every jail. If opium was such a nice thing as to make people robust and healthy and strong do not see why such a restriction should be imposed.

27,796. It might have been prohibited because it was luxury and an indulgence which ought to be denied to prisoners from punitive motives?—Then there was a man brought into prison sentenced for one month. This man had a craving for opium and would not eat his food.

27,797. When did this occur?—About 1865.

27,798. You are sure of your facts, I suppose—it was long time ago?—Yes. This man was brought into jail for a long time. He weighed about 32 Bengal seers. He escape from the jail for want of opium. The magistrate sentenced him again for six months. When he came into prison he craved so for opium that the doctor said he would die if he did not get it. But I prevented him getting opium. I told him to go on eating his food and he would soon get over it. In five days he had no craving for opium. When he was released, seven months afterwards, I weighed him again, and he weighed 1 maund 39 seers. He looked as robust, healthy, and hearty as ever. This was particularly reported by Mr. Cunliffe, the magistrate, to the Inspector-General of jails, and the latter sent a circular round to all the jails prohibiting as much as possible an opium entering the jails. This man got over the opium smoking in five days, and became a very robust man; and this circular was sent round to all the prisons prohibiting the prisoners from using opium in any form whatever.

27,799. Was not there any order before prohibiting the use of opium in the jail?—Yes, there were orders in 1857 by the Inspector-General of jails.

27,800. Have you any other evidence to give?—No, nothing particular.

27,801. When did you leave the jail service?—In 1871.

27,802. How long were you a merchant in China?—Three years.

27,803. What kind of merchant were you?—Ship's chandler; bartering and selling tea and other goods.

27,804. Were you born in India?—I was born at sea, near the Isle of Wight. My father belonged to the 89th Regiment.

27,805. Did you go to China from England?—From Madras. I was in Bombay in 1839.

27,806. And you were brought up in India?—Yes.

27,807. And went from India to China?—Yes.

27,808. I think you said you went to China in 1844?—About the end of 1843.

27,809. When did you enter the police?—In 1859.

27,810. What did you do between ceasing to be a merchant in China and entering the police?—I was book-keeper to Wise and Glass, the great indigo planters of Dacca.

27,811. Where have you been living since you left the service in 1871?—I have been about taking contracts in

The witness withdrew.

The Rev. H. F. LAFLAMME called in and examined.

27,822. (Chairman.) You live, I believe, at Yellamanchili, Vizagapatam?—Yes.

27,823. To what mission do you belong?—I represent the conference of the two Canadian Baptist Telugu Missions, with a membership of 43 missionaries, who occupy 14 mission stations, extending from the Kistna River on the south to the extreme northern limit of the Telugu country halfway through the Ganjam district on the north, and inland from the sea from 30 to 50 miles, but not including the hill tracts or agencies in either the Kistna, Godavari, Vizagapatam, or Ganjam districts. The native Christian community of these missions numbers about 3,055 adult church members, and perhaps twice as many children and dependents.

27,824. What classes of natives have you had experience amongst?—The members of the body here represented have had experience amongst all classes of the Telugu people, and amongst all castes. Converts from the highest castes have enabled them to learn particulars of their private practices, and the low and outcastes they have no trouble in studying at first hand. The work of the men in preaching takes them so constantly into the villages that they spend the greater part of their time amongst the people. Whereas the school and medical work and house-to-house visitations of the lady missionaries bring them into the family life of the high as well as the low castes. The oldest missionaries' experience dates back 20 years, others 16, a third 11, and the majority about five years. The missionaries superintend all of their own building work, thus dispensing with contractors, and come into daily and intimate contact with a host of masons, carpenters, coolies, and cartmen, and in this way observe not only the effect of opium on users as compared with non-users, but on users at later stages as compared with earlier stages in their history. They understand the language of the common people thoroughly, and in conversation with them from time to time learn the evil effects of opium from the users themselves. The single ladies in their medical work, caste girls' schools and house-to-house visitations come into the homes of the high caste as well as the low, and meeting the women of the household have exceptional opportunities of learning that particular phase of the opium habit which is hidden from ordinary observers. As no person addicted to the habitual use of opium is either admitted into church membership, or allowed to remain, if discovered, special inquiry is made regarding all such cases with a view to reform them if possible, and thus a knowledge of the habit is acquired. As the work of the missionary is to all classes, castes, and conditions of people, he visits not only the streets of the wealthy and the respectable, but moves amongst the shepherds, the pariahs, the fishermen, the toddy-drawers, and the fruit-sellers and scavengers, at all seasons of the year and all hours of the day. Generally being accom-

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panied by his native preachers, he can immediately learn from them the particulars of any practice or the meaning of any phrase which is new and strange and might otherwise escape him. With one exception all of our missionaries are itinerating missionaries, and spend the greater part of their time in the streets and squares, and sometimes the houses of the people in city, town, and village.

27,812. Were you an overseer in the Public Works Department?—Overseer.

27,813. That was after you left the jail service?—Yes.

27,814. (Mr. Pease.) I suppose it was when you were in the Public Works Department that you were engaged in railway construction?—No. I was engaged in the Public Works Department getting the barracks built at Jubbulpore.

27,815. When were you engaged in railway construction?—Here in Bombay in 1882.

27,816. In what capacity?—Making bricks and tiles and culverts and bridges.

27,817. As a contractor?—No; petty piece-work.

27,818. Under a contractor?—Yes; and I used to get pay from the concern as a manager.

27,819. At that time you had the engaging of persons, both men and women, had not you?—Yes.

27,820. How many had you in your employ at any one time?—On the Portuguese railway I had 500 employed.

27,821. When you were engaging them you never engaged anyone that you knew ate or smoked opium?—No.

The witness withdrew.

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panied by his native preachers, he can immediately learn from them the particulars of any practice or the meaning of any phrase which is new and strange and might otherwise escape him. With one exception all of our missionaries are itinerating missionaries, and spend the greater part of their time in the streets and squares, and sometimes the houses of the people in city, town, and village.

27,825. How far is opium eating or drinking prevalent amongst these classes?—Opium drinking is not practised to our knowledge. As to opium eating there is a great difference of opinion. At the annual meeting of one section of our Christians, who, in and about Cocanada, number some 700, of the 40 delegates from the 12 different native congregations, some 17 were in a position to express an opinion with some confidence. Of these, 12 declared that 75 per cent. of the adult population use it. Other five declared that only half used it. A regimental doctor of wide experience declared to one of our missionaries on one occasion that one-third of the people used it in these districts. In Cocanada and the Godavari others were of the opinion that about 25 per cent. of the people used it. Some of the more educated and most intelligent declared that all men over 40 years of age use it. This is confirmed by a very large number of thoughtful and observant persons from different parts of the territory mentioned in my former reply. At the very lowest estimate which I should personally dare to make, I would say that 10 per cent. of the total population—men, women, and children—are habitual users of opium. This, I am positive, is not an over-estimate, and is based on my own personal knowledge. Should I follow the testimony of others who, by a lifelong experience amongst the people are in a position to speak much more positively, I should be inclined to place the per-centage much higher, and possibly nearer the truth by saying that 25 per cent. of the entire population in these parts use it habitually. Medicinally it is used occasionally by almost all of the people. Of the habitual consumers the majority are men, possibly in the proportion of two men to one woman. I cannot speak of definite per-centages amongst children, but the universal testimony from all parts of the sea-coast talukas of the Godavari, Vizagapatam, and Ganjam districts in the Telugu country is that from the age of 40 days up to two or three years opium is constantly administered by mothers to the children; many of them give small doses daily to the babies to quiet them, and relieve colic, &c. The dose is usually the size of a mustard seed. Generally amongst habitual users the dose is one-half anna's weight a day.

27,826. Is opium smoking prevalent?—Opium smoking is confined entirely to men. It is considered a great shame for a woman to be seen smoking opium, and of all the dens I have seen I have not yet seen a woman smoking. Though in Cocanada a woman is said to run an illicit

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smoking shebang. In these parts only the principal towns of 5,000 population and over, situated on the main roads, have opium smoking dens. Out of the total population I am quite sure that at least five in 1,000 resort to the opium dens. But there is a great deal of private smoking which cannot be easily detected. I am sure the smokers are much more numerous. In Cocanada there is one licensed smoking den. I was shown three or four other places where smoking is indulged in privately. Some of them were in private houses, so not accessible, and in others, though there was every indication of the practice being carried on there, we failed to catch the habitués in the act, nor could we induce any of them to make a confession. In town populations perhaps two in 100 smoke.

27,827. At what age is the habit generally acquired?—Between the ages of 25 and 40. The taste is doubtless acquired in many instances in early childhood, from the vicious practice of mothers indiscriminately treating all infantile complaints of a certain character with opium.

27,828. What motives induce people to form the habit?—There is no doubt but that the habit is generally acquired through using the drug as a medicine; and as such for coughs, diarrhoea, dysentery, cholera, fever with chills, and rheumatism. Amongst women, many resort to opium as a relief to pains caused by womb troubles. Occasionally children, who have been sickly, never relinquish the habit, and grow up from childhood confirmed opium eaters. Lecherous persons take opium, believing that by so doing they can indulge more freely and more frequently. It seems to act as a stimulant to the passions. Many learn it by associating with users, much as boys learn to smoke at home.

27,829. Is the habit easily relinquished?—In only very exceptional cases is the habit ever relinquished, and then with the greatest difficulty; leaving it off at once and for ever is the only effective cure. That such is possible, despite the protests to the contrary of the users, is abundantly evidenced by experience with prisoners addicted to the habit. The native hospital assistant at this place* relates the incident of a prisoner who begged for opium so pitiouly, that the jail authorities called him, fearing serious results if the man's desire were denied. Instead of administering opium, the hospital assistant gave him a substitute saying there was much opium in it. The man seemed quite content, though really there was not a drop of opium used in the mixture administered. He confirmed this by many other incidents of like character. There was a notable case* in this place: that of a merchant who was an habitual excessive consumer, who fell into jail for some crime. For four months he was deprived of opium. When released, so marked was his physical improvement, that his friends were scarcely able to recognise him. He relapsed into the habit, and with that into leanness of body and soul. An old man who was blind used to find his way to the opium shop in his native village for the usual daily dose. His son moved to another place taking his father with him. He did not know the way to the opium shop in that village, and could get no one to show it him, as they were all opposed to his using so much money uselessly, so he lay all day long for days upon his cot, racked with fearful pain, and crying out that he would die for lack of opium; but he did not die. He got better and lived for years after, a stronger and a healthier man for not using it. One of the native preachers, a very useful man, fell into the opium habit. As he could not continue it and remain a member of the church he determined to leave it off. One of the missionaries took him in hand, and administered very strong coffee whenever the craving for opium recurred. He has never taken opium since, but dares not leave off the coffee. As no opium user is allowed to become a member of our communion, there are occasional cases of even old people leaving off the habit in order to join the church.

27,830. Is there a marked difference between moderate and excessive consumers; if so, what is the percentage of excessive consumers?—The effects are so decidedly different with different persons that the line between moderation and excess is exceedingly crooked. During an attack of dysentery, a native hospital assistant administered from one to three doses of laudanum to me daily, containing between 30 and 40 drops each, followed in an hour by a bolus of ipecacuanha powder. Doubtless, the nausea and vomiting neutralized the effect of the opium. The result was a comfortably dreamy condition. Whereas Mrs. Laflamme, when suffering from a similar attack, on taking only ten drops, came nearly dying of the effects. The action on natives is not nearly so powerful as on Europeans. The dose to which a user

* i.e., Yellamam, Chilli.

quickly habituates himself, if it had been taken early in the acquisition of the habit, would have been fatal. In our mission work and in receiving candidates for baptism we consider all habitual consumers as excessive consumers. We take the ground that opium, taken in any other way than as a medicine to cure a certain sickness, is an unjustifiable excess. So that any man who uses it for sickness must give it up when the sickness is cured, or should opium fail to help him, must leave it off and try some other drug. Looked at from this point of view, the percentages mentioned above represent the excessive consumers, and the difference between them and those who use the drug legitimately for medicinal purposes only is marked indeed.

27,831. What proportion of their income do habitual consumers spend on opium?—The incomes of the different classes differ so much, and even the day wages of the triets that definiteness in answering this question is quite impossible. Wealthy zamindars and landholders use it. The amount spent on opium by them would be meagre as compared with their income. Though men are able to discover how much is purchased by some of the zamindars for use in their households, the total might not be so small. Old Paikarow, of the Vizagapatam district, was a famous opium user, and latterly so constantly under its influence that a servant sat by him at meals to indicate the different dishes by placing the old man's hands on scattered through the district who would vie with him in excesses. Our coolie classes, who represent a large part of the population of these districts, and who are most quickly and seriously affected by the opium draft upon their slender incomes, secure day wages at the following rates in the different sections:—

	Men.	Women.
Kistna and Godavari Delta.	3 to 4 annas.	2 to 3 annas.
Vizagapatam	2 annas.	1 anna, 2 pies.
Ganjam	1 anna, 6 pies.	1 anna.

The price of opium varies. In the Bhimavaram taluk of the Kistna it sells for 3 tolas a rupee. In Sarvasiddhi taluk, Vizagapatam, it sells at 2½ tolas a rupee, whereas in Cocanada, where day wages are quite frequently eight annas, especially amongst the longshoremen, who are notorious opium eaters, the increased demand for opium is so great that the license for the 20 and odd retail shops in that taluk sells for 12 or 15 thousand rupees. There one rupee will buy only 2½ tolas of opium. It is a well-known fact all the world over that where day wages increase the consumption of intoxicating drinks and drugs increases, and where they diminish, the intoxicants are not so extensively used. Speaking generally, and not so except carpenters, fishermen, and such, from one-sixth to one-fourth of their income goes for opium. This is a very serious inroad on an income which, if all of it were used on nourishing food and necessary shelter and clothing, would not then save the people from the ragged and painful edge of poverty. The average income per head in Madras is only Rs. 25½. One rich man in the Godavari lost his property through the stupor and mental weakness induced by the opium habit, and when dying and unable to swallow had it rubbed on his lips, and died with the smell of it in his nostrils. One coolie in Turrie never came home till he had spent his entire day's wage of 3 annas on opium. He lived on his wife's and children's earnings and on charity. A sweeper in Yellamanchili spent all his monthly wage of 3 rupees on opium, and begged his clothes and food from door to door. A preacher named Jagayya spent one-half of his monthly wage of 6 rupees on opium, and compelled his wife and old father to support him out of their hard-earned daily wage.

27,832. Is there a general tendency to increase the dose?—The striking peculiarity of opium is that a large majority of those who use it, presumably as a medicine at first, become so enervated to it that the most violent pains in the arms and legs, and sometimes the whole body, occur immediately on their being deprived of it. The will, which has in the meantime weakened under the influence of the drug, is unable to withstand the temptation to relieve the sufferings when the old remedy is so easily procurable. And though they know that they are being weakened in body, mind, and morals, they yield and continue the habit. The dose may not be increased till some serious sickness occurs which does not yield to the former dose. Then the dose is doubled, and as even this increased dose is found ineffectual in allaying the old pains, it is slowly enlarged. The amount which some can take in a day and live is astonishing. A fisherman in the South Godavari took

½ a tola a day. He died of cholera. I have known cases in which the shopkeeper gave small pills to young men, purporting that they would cure sickness. When the habit had become so strong in their victims that they felt they could not live without it, then the shopkeeper stopped giving and made them buy. One such said he spent all the money he could get on opium, and begged his meals. He could live without food, or with very little; he felt that he could not do without opium. His bleared eyes, shrunken chest, wasted limbs, and shuffling hesitating movements indicated that he would not live long, even with opium. Although he had been using it only one year, he takes ½ of a tola a day.

27,833. What are the results of the habit physically, mentally, and morally?—A noted religious mendicant says that "alcoholic drinks deprive a man of self-control. Ganja (hemp) deprives him of his sense. But opium "takes his life-blood." I have heard that opium and alcohol taken together make a man very ugly indeed. This testimony is confirmed at the mouths of thousands of witnesses. Men commonly give up tobacco and alcoholic drinks, but the reformations amongst opium eaters are so rare that it is said, "The man who takes opium habitually takes it to his death." (a.) Physically.—The vicious practice followed by mothers of giving it to soothe restless babes has resulted in the death of many of the little ones. Opium in very minute doses will prove fatal to children, so sensitive are they to it. To tabulate the numbers is difficult. But on asking a mixed company of some 200 people in the Kistna, where the habit is not extensive, how many children they had known to die from over-doses, they mentioned seven cases. In my own experience I have known native nurses to administer opium to four different European children in their charge with almost fatal results. The parents in two of these cases, never suspecting the cause, were completely puzzled as to how the children should be treated. In two of the cases the symptoms of opium poisoning were so decided that instant measures were taken for their relief and the children barely escaped. An overseer in the Public Works Department, a man of a great deal of intelligence, in a public meeting convened to secure evidence on the opium question, rose and told how he hated opium because a dear little lad of his had come near being killed by an accidental dose of the poison, and of another child which had been killed by its own mother giving it opium to lull it to sleep. He said a great many deaths occur in this way amongst children, because the poison is so easily secured and the mothers are so ignorant as to its proper use. For these reasons he would strongly urge the necessity of placing opium in the hands of medical men to be sold by them only as a medicine. They would then ask the people why the opium was needed, and could properly advise them as to its uses, or suggest and prescribe a substitute. (b.) The mortality from opium amongst adults is sufficiently alarming to demand a more careful provision for the sale of the drug under medical supervision, so that those who use it medicinally may be properly advised as to the size and frequency of the dose. In Cocanada during a sudden cholera scare, opium was taken as a preventive medicine by several in such large quantities as to result in their death. Habitual users take such large quantities that what seems a small quantity to them when taken by a non-user is sufficient to kill them; so that the advice of opium eaters is practically worthless. Out of a group of ten men five said they had known of ten fatal cases. (c.) Many cases of suicide, especially amongst women, are the result of opium. So well known are the dangerous and powerfully poisonous properties of opium mixed with gingelly oil that a common threat amongst the women when angry is that they will take the mixture and thus end their miserable lives. An old wholesale opium vendor, who has been an habitual consumer of the drug for some 20 years, until now his abnormal appetite demands one quarter of a tola a day to satisfy its imperious cravings, thus describes the results:—"The people waste away and become lean in their flesh. Their property vanishes. When this is all gone, they beg and even steal to secure the wherewithal to satisfy the demon gnawing at their vitals. It is very bad, very bad. They lose all will-power, and when the weakened will struggles to escape the thralldom, the fearful pains in the body which immediately follow any attempt to leave it off overcome all better desires, and the man falls back a confirmed, a hopeless, and a helpless slave." A young man who had been cook to a noted opium eater in Bimlipatam describes him as follows:—"My master was stout. He ate well. He was weak. He ate sweet things, but could not take much solid food. He took opium six years in large quantities. I weighed it out for him. If there was a delay of an hour he could not endure it. He would

become violently angry and beat me. He died from the effects of it." The lad himself was an opium sot, and he looked it. From my own personal knowledge, and I have heard many a poor fellow's confession, the effects seem as follows:—"The appetite goes, there is a bitter taste in the mouth, in three months the will is so weakened that the eater becomes a slave, perhaps an unwilling one, to the habit. His strength slowly ebbs away, he loses flesh, fearful pains rack his limbs and body if he leave it off for only a few hours. His eyes become bleared, his conscience (never very active) gets blunt, and when his property wastes away because the habit has destroyed his ability to retain it, he will beg and steal to get opium. He will even threaten his wife and children with murder if they do not provide him with the money which he has become unable to earn to purchase the black pill. If he is a peon or a household servant in a family he sleeps over his work and becomes so dull, stupid, and weak that even the most indulgent of masters loses all patience with him. Amongst my masons, and I employed 20 of them for over one year, several were opium users. They were good for nothing that required intelligence and strength. They were adepts at putting in small stones and much mortar. But were a constant trial to my patience, and I bore with them only because masons were scarce, and poor as they were, no one better could be secured. The opium users amongst the coolies could be easily recognised by the characteristics common to the class, and were retained in many cases only because dismissal meant untold hardship to their suffering wives and little ones. In many cases the day's wage was paid the wife instead of the opium eating husband to ensure its being used for food. Two of my household servants were opium eaters. Stupidity, utter lack of conscience, incapacity, and shameless negligence rendered them so utterly useless that we were compelled to dismiss them. Men addicted to drink were good servants compared with them. Opium consumers have such a pernicious influence morally that none are knowingly admitted to church membership in our missions, and if discovered are excluded. I believe this is almost the universal practice in connexion with missions working in China. They do not admit opium users to their church membership.

27,834. In what proportion of cases is the habit injurious?—Any drug used as a medicine, which when taken so enslaves the user as to make it impossible for him to give it up even after the sickness for which it was taken has passed away, must be injurious. Better the original sickness than the opium habit. In all the cases which I have known well the habit has been injurious.

27,835. Is opium generally believed to be protective against fever?—There is a great diversity of opinion amongst the natives. It is generally believed to be good for a fever with chill. Men not addicted to opium laugh at those who use it as a protective against fever, and declare that those who do so have more fever than others, and say they take it for fever to give an excuse for an otherwise unjustifiably bad habit.

27,836. Is it specially useful in malarious districts, or believed to be so?—It is believed to be so.

27,837. Is it necessary, or believed to be necessary, to enable working people to get through their daily toil?—By the stupidity it induces men are not sensible of fatigue. But it does not and cannot strengthen men. And the use of it destroys the appetite for wholesome food. Men who do not use it are more hardy and stronger than those who do. In selecting coolies or bearers I should invariably take men who do not use opium.

27,838. Is the habit of taking opium looked upon as disgraceful?—Yes, by all classes of the people. There is a proverb used by all classes on occasions when anyone has been inexcusably stupid, which is to the effect "that the man acts like an opium eater." The man at whom the proverb is pointed invariably resents it with anger. This sentiment is so widespread amongst the people as to promise easy enforcement of a good strict prohibitory law.

27,839. Does the existing system of granting licenses for the sale of opium tend to the spread of the habit or its restriction?—A licensed vendor secures his license at the highest up-bid prices. In order to remunerate himself he uses his utmost endeavour to extend consumption and sale. Every retail vendor and every proprietor of an opium smoking den is loud mouthed in commending the numerous medicinal uses of the drug and in urging the people to try it. They give away a good deal to young men not addicted to the habit to induce them to adopt it, and when they are once enslaved make them pay for it.

27,840. Has the closing of shops for consumption on the premises been carried out in your district?—Opium.

27,851. But when we come to the point of trying to stop the use of alcohol or the use of opium we find that the only way of stopping it is to make it a crime punishable with fine or imprisonment?—That is the way we do in America and Canada.

27,861. Have you any statistics as to the number of suicides to show that opium is largely used as a means of suicide in the part of the country to which you refer?—No, not amongst the women. I may mention here that if a woman has a quarrel with her husband she threatens to

The witness withdrew.

27.879. Will you give us your views on the opium question?—From the statistics gathered from the shops licensed for the sale of opium it would appear that the quantity consumed in this town is comparatively very little. Men of high social status do not appear to take to opium eating. A few poor people and some pensioned sepoys are the only customers of the shops, who take it that they may not feel hunger. It is more used here for medicinal purposes than for consumption, as it is. Nations supposed to be affected by our trade in it appear to manufacture the same more or less in their own countries, and

27,877. (*Mr. Fanshawe.*) What about compensation to cultivators in the Native States?—I do not see why they should receive it if the other cultivators do not. Then in connexion with the Madras Act—I have it here.—I have made a study of it during the last few months. I have been surprised at a great deal of the evidence given in favour of opium, speaking of it as a very beneficial thing, a very good thing; whereas in the wording of the Act right throughout it is treated as a very dangerous drug indeed. In connexion with the prohibition of the traffic we were only asking that the opium traffic may be so prohibited that opium will be used for medicinal purposes only. Some have said that if this occurred there would be a great deal of trouble among the people, that the people would not endure it; but we find that previous to this Act—one of 1878—opium sold at eight tolas to the rupee. When this Act was introduced and the new regulations came in force the price of opium rose to 24 tolas a rupee, and there was no disturbance. So that I think if a still further prohibitory enactment is made according to the 6th Rule of the Madras Opium Act, all that we asked for would be accomplished, and I do not think any trouble would result. The 6th Regulation of the Madras Act says: “The collector may grant to any person residing within his district a license as a medical practitioner in such form as may from time to time be prescribed by the board with the previous sanction of the Governor of Fort St. George in council, for the possession and retail of opium, intoxicating drugs, and poppy heads for medical purposes only; provided that such medical practitioner shall not have in his possession at one time more than one seer of opium, one seer of intoxicating drugs, and ten seers of poppy heads, or such larger quantities as the board may in special cases authorise.” We ask for that restriction to medical purposes only. Then in connexion with this Act I find on page 182, paragraph 10, in the grant of the license to the vendor of opium, that he shall “close his shop if situated on or adjacent to the line of march whilst a regiment or detachment of European or native soldiers is passing or encamped in the vicinity, should the collector so direct.” I think the tendency to crime is evidenced in the regulations by the Madras Governor. He says in the fifth clause of the license for the vend of opium under Rule 31, “He shall not receive any wearing apparel or other goods in barter for opium; 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.; that he shall not harbour any suspicious person therein; and that he shall not at any time allow the smoking or consumption of opium or its preparations in any form on the premises of such shop,”—“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 suspicious person who may resort to his shop.” So that the various tendencies of the use of the drug are evidenced by the wording of the regulations themselves.

**Mr. R. M.
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they may themselves be left to look after them. Our trade in it is a chief source of income to this country. The populace of this town, therefore, are of opinion that its distribution in this country may be confined to medicinal purposes alone, the manufacture of the same here and its export to other countries being left unmolested. The following resolutions were passed by my society :—“ The amount of opium consumed during the official year of 1891 to 1892 is about 1,500 tolas. The amount consumed from 1892 to 1893 comes to about 1,957 tolas. From April 1893 to March 1894 it will come to nearly 1,200 tolas. Yearly about 300 tolas are used for medicinal purposes, and 200 tolas for the manufacture of

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"nadat. Deducting those from the whole, about 1,000 tolas per year is consumed in the genuine state. The maximum amount allowed for each buyer is only three tolas. Even if it should be presumed that 1½ tola is consumed by each man, we have only about 60 opium eaters, against a population of about 40,000. Of these 60 opium eaters 40 are habitual eaters. Most of these are pensioned sepoys of low condition in life. They say that opium satisfies hunger. It is a sort of febrifuge to them. Opium is used in the manufacture of certain medicines called poonady, madanakameswary legyam, and so forth. These are things that increase the lust of a man, as their very names express. Opium does not do any harm to a man of good nourishment. Excess in opium eating only causes unconsciousness to the eater, and does not prove deadly as is the case with alcoholic liquors. An opium eater does not do any harm to society. He does not rave or throw stones at others as a drunkard. But men of high social status do not at all have any recourse to any of these intoxicants. By the manufacture of opium, the Indian Government and the Indian agriculturists are profited much. To deprive the Government of this legitimate source of income is not desirable. If it is the intention of the British Parliament to suppress the traffic in opium, in

"the interest of its Indian subjects, the Government may be directed to prohibit the sale of opium in India for other than medical purposes. We are not for a thorough prohibition of the manufacture of opium. India should be free to export her opium to any country. It is not the duty of this Government to prohibit the importation of opium into countries like China, &c.; for those Governments will themselves take care of their subjects where necessary. By prohibiting the manufacture of opium India alone may be made to lose an immense income, and the supposed evil will continue to remain the same in those places, for it is clearly known that opium is manufactured even in those countries, in the interest of whose people the suppression of the manufacture is being considered."

27,880. (Chairman.) They are resolutions passed at a meeting, are they not?—Yes.

27,881. (Mr. Fanshawe.) I understand that this was a meeting of the Mahajana Sabha, is that so?—Yes.

27,882. How many persons belong to that association?—About 60.

27,883. How many were present at the meeting when these resolutions were passed?—Nearly 45.

The witness withdrew.

RAO SAHIB RAMBILAS called in and examined (through an interpreter).

27,884. (Chairman.) You are, I believe, a banker, of Amraoti, Hyderabad?—Yes.

27,885. What have you to say with regard to opium?—Opium eating is neither morally nor physically in any way harmful. It is actually beneficial to those that are given to it. He who is an habitual user of opium cannot do without it. If he does not get opium in time his strength fails, and he is quite knocked down; nay, he becomes insensible. Those addicted to this habit are industrious and diligent. I am not aware of any moral evils resulting from opium eating. As to opium smoking it is much looked down upon. There would scarcely be any person (excepting those that are addicted to opium smoking) who would say anything in favour of opium smoking. It has a deleterious effect upon the nervous system, and it results in decay of the faculties. But in Berar, amongst users of opium, there could be found only 10 per cent. who smoke opium, and again opium smokers could be found, for the most part, among the lower classes (i.e., Kunbi, Dheds, &c.). From a medical point of view opium is absolutely necessary to the people of Berar, and the effect of consumption of opium (excepting smoking) is undoubtedly beneficial. Opium is administered in many medicines that relieve people from diseases. There are very few persons in Berar who use opium as a luxury. My conclusion is that the use of opium is not deleterious to the population, and, therefore, my opinion is that its supply should not be curtailed either wholly or partially, nor could it be so curtailed, as such curtailment would tend to tell upon the Government revenue and the health of people devoted to the use of opium. If it be assumed that Government could possibly curtail the supply of opium, my belief is that an entire curtailment would never be received by classes given to opium, though a partial one might be received with great difficulty and reluctance; and the result of such an entire curtailment will be that many an opium user shall have to fall a victim at the altar of this curtailment. I having made inquiries, and referred

to popular opinion, am of opinion that opium cannot with advantage be replaced by any other drug.

27,886. (Sir James Lyall.) When you talk about opium smoking in Berar, do you mean chandu smoking or madak smoking?—Madak; there is no chandu in Berar.

27,887. Is it an ancient custom?—I have seen it going on for 50 years, and it existed before that.

27,888. Are you sure that about 10 per cent. of the total users of opium are smokers?—Yes. People of lower castes smoke madak, but the better class people do not.

27,889. When you say that madak smoking results in the decay of the faculties is that a general statement, or have you noticed it?—The liver is destroyed by madak smoking.

27,890. Have you seen instances?—I have been told that it produces these effects internally, but I have not seen it myself.

27,891. You say there are very few persons in Berar who use opium as a luxury. Do not you consider madak smoking a luxury?—Yes, it is a luxury.

27,892. (Mr. Fanshawe.) What is your position at Amraoti?—I am a banker there. My firm has been established there for over 100 years.

27,893. (Mr. Haridas Veharidas.) Do you take opium yourself?—No.

27,894. Do you say it is actually beneficial to those who use it; if you took it would it benefit you?—I think I would be benefited by it.

27,895. Even without any necessity for taking it?—If there should be any failure in my strength, and I should feel the necessity for opium, I should take it.

27,896. Then people should take it only for the sake of health?—Yes.

The witness withdrew.

Adjourned till to-morrow at 11 o'clock.

At the Town Hall, Bombay.

SEVENTY-SIXTH DAY.

Tuesday, 20th February, 1894.

PRESENT:

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

Sir JAMES B. LYALL, G.C.I.E., K.C.S.I.
Sir WILLIAM ROBERTS, M.D., F.R.S.
Mr. R. G. C. MOWBRAY, M.P.

Mr. A. U. FANSHAWE.
Mr. ARTHUR PEASE.
Mr. HARIDAS VEHARIDAS.

Mr. J. PRESCOTT-HEWETT, C.I.E., Secretary.

Mr. A. J. DUNLOP recalled and further examined.

27,897. (Chairman.) I believe you are the senior member of the Board of Revenue of the Hyderabad State?—Yes.

27,898. You have put in a valuable memorandum on the question that has been referred to this Commission so far as it relates to Hyderabad?—Yes. I have also filed a letter* written by the Prime Minister of Hyderabad to Mr. Plowden, the Resident, which he is anxious should be before the Commission, as showing the views of His Highness the Nizam's Government. Since my memorandum was written I have also obtained further evidence which I should like to put in.

(Chairman.) Your memorandum will receive the most careful attention of the Commission; and we shall be happy to receive anything you wish to put in.

27,899. (Sir James Lyall.) How long have you been in service in the Hyderabad State?—I have been ten years in Hyderabad. Altogether my service amounts to nearly 25 years. I held the appointment of Deputy Commissioner in Berar; and in foreign service I am senior member of the Board of Revenue in Hyderabad.

27,900. You say in your memorandum, "Opium imported, either from beyond the frontier or from the districts, into the city of Hyderabad, and also opium exported beyond the frontiers, were subjected to a uniform customs duty of Re. 1 per seer"; apart from the city of Hyderabad, opium passing to and fro in the district of Hyderabad did not pay any duty I suppose?—Up to 1880 it paid no duty, except the Re. 1 import duty whether imported into the city or into the district.

27,901. I suppose opium was very cheap at that time in the Hyderabad districts?—Yes; it was very much cheaper than it is now. Sometimes the price is made the cause of complaint by certain people. One still hears of people complaining of the high price of opium. The policy of the Government has been to raise the price.

27,902. I suppose the Nizam's Government agreed to the proposals of the Government of India because they were convinced, after examination, that they would get a much larger revenue from opium in that way than they had before?—I do not think so. I happened to know something of that question at the time, because while some of these negotiations were going on I was second Assistant Resident in Hyderabad, and acting at that time, and I do not think His Highness the Nizam's Government realised that they would receive such an increase in revenue as they have actually got. They simply did it because they were induced to do so by the Government of India to save their revenue. They did not anticipate any loss, but I do not think they anticipated such an increase as they have obtained. I also think that it was not anticipated that there would be such an increase in Berar as there has been. We are very much in the same position in Hyderabad as the Government of the assigned districts are.

27,903. I see it is provided in the agreement that either of the parties shall be at liberty to withdraw after giving to the other party 12 months' notice. As it was so profitable a measure there is no chance of the Hyderabad Government wishing to withdraw; but if the Government

of India went in for prohibition in British India the Hyderabad Government would withdraw and change its policy?—I am instructed to say that if this agreement is cancelled, and if opium is prohibited, His Highness the Nizam's Government will claim the right of allowing opium to be cultivated again, which will be a very inconvenient arrangement for the neighbouring provinces of the British Government. Under this agreement they have the right to do so; and the Prime Minister himself has said so in his own letter.

27,904. You say "muddutkhanas and chandul shops known in Hyderabad as bambookhanas, because the chandul is smoked through a bamboo pipe, are prohibited by law, and the police have instructions to prevent the opening of any such places." When was that law introduced?—I cannot give the actual year. It has been in force some time. I am sorry to say it is not always observed. There are a large number of muddutkhanas still in the Hyderabad city. One reason of that is because in the city itself there are so many jurisdictions of independent jagirdars, and the police have not succeeded in closing all the shops. The rule, however, is that they should be closed.

27,905. Do you know what the reasons were which induced the Hyderabad Government to pass the order?—The order was passed in the time of the first Sir Salar Jung. I have not seen the order myself, and I do not know what reason was given for it; but it is not supposed to be respectable to have muddutkhanas. I suppose the Mahomedan Government wish to see them closed.

27,906. Is there any prohibition against liquor shops?—None whatever, except that they must be licensed; and the number, of course, is kept within certain bounds.

27,907. I see you say, "These figures" (referring to revenue) "give an average of nearly Rs. 18 per seer, or Rs. 7-13 per seer less than the amount realised in Berar"; is it the sale of the Government farms in Berar which fetches a higher figure, or what is the reason?—Certainly the sale of Government farms realise more in Berar than it does with us. I fancy also that there is more smuggling in the Hyderabad State than there is in Berar, which, of course, affects the sale of farms.

27,908. In giving your opinion upon the effects of opium, comparing them with those of liquor, you say, "For my own part I can only say that, while I see much drunkenness among the lower classes of the native population caused by excessive indulgence in country spirits, and while the consumption of European liquor is seriously increasing, I cannot recall a single instance in which I have seen a person the worse for opium smoking or eating"; is liquor very cheap in Hyderabad?—Native liquor is not so very cheap. Compared with Bombay prices it is a little cheaper perhaps, but not very much. The serious question is the enormous consumption of European liquor which is on the increase. The people of Hyderabad, especially the rising generations, are taking to drinking European liquor to a very serious extent. Those of us who meet the people cannot help observing it. The use of European liquor is a very growing evil in Hyderabad, not on account of its cheapness, but, I suppose, because the people prefer it. By the people I mean the rather better class. This is really one of the serious questions in Hyderabad.

Mr.
A. J. Dunlop.
20 Feb. 1894.

Rao Sanib
Rambilas.

* See Appendix XXV. to this Volume.
† See Appendix XXVI. to this Volume.

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27,909. You know that the Government of India levies a customs duty on European liquors, calculated to be equal to the excise duty upon native liquors?—Yes.

27,910. Does the liquor which reaches Bombay bound for Hyderabad pay customs duty, or is it sent through in bond?—It pays customs duty in Bombay, and it pays customs duty in Hyderabad; so that it is considerably more expensive than liquor in Bombay.

27,911. There is no arrangement by which the Nizam can claim to get it through without paying customs duty?—That is raising rather a difficult question. There is an old treaty by which the old port of Masulapatam is supposed to be a free port to the Nizam. But the question is an old one, and I am not justified in saying that. As a matter of fact all the liquor goes to Bombay, and is all assessed. The ordinary customs duty is assessed in Bombay, and it again pays duty in Hyderabad.

27,912. You say "Sikhs, of whom there are 4,600 according to the last census, are also regular consumers of opium." I suppose those 4,600 Sikhs are mostly Deccani Sikhs?—Yes.

27,913. What professions do the Deccani Sikhs generally follow?—They are in the regular troops; some of them are now employed in the police. They form a portion of the Nizam's regular troops and Jagirdar's troops.

27,914. Are they men of different castes; do you know what their caste is, being a Sikh of course it is a matter of religion?—I do not think so. I think they are just the same as the Sikhs as originally came from up-country. They have become Deccanis now. Some of them have not married. I always make a distinction between pure Sikhs and Deccani Sikhs. I do not think they are people who have changed their religion.

27,915. Further on you say, "There are no druggists' shops or medical practitioners in the Hyderabad districts to whom the duty of selling opium could be entrusted"; I suppose there are what are called Attar shops?—We have Yunani doctors in parts of the districts, but not everywhere. There is a great scarcity of them. In our districts it would be practically impossible to say that opium should only be sold through medical practitioners because they do not exist except in the larger towns.

27,916. I gather from your memorandum that you think that not only the ministers of His Highness the Nizam, but the people of Hyderabad generally, would regard with great presentiment any attempt to force a policy of prohibition upon them?—Most certainly. The feeling is very strong indeed; in fact it is so strong that in a city like Hyderabad, which has a population, including the suburbs, of something like 400,000 it would be practically impossible to do it. On this point, if I may be permitted, I should like to give some evidence which has come into my hands since I wrote my memorandum a few weeks ago. The supply of opium was stopped in a town containing about 20,000 inhabitants for two or three days owing to a dispute between the contractors; and with your permission I will read what the Talukdar, who is in the position of the collector of a district, or deputy commissioner of a district, reported to me as a member of the Board of Revenue, showing what happened when the opium supply was stopped. This is a translation of Rubkar No. 517, dated 27 Isfandar 1303 Fasli, from the First Talukdar, Warangal district, to the Subadar.

Eastern division. "In forwarding copy of a petition from Nomal Ramchandram, opium contractor of this district, I have the honour to state that the opium contractor had sent for about eight thousand rupees worth of opium for the Warangal district, but the opium has been detained at Hyderabad in the excise office. At the request of the contractor the matter was reported to the excise office, the Abkari Commissioner, and the Revenue Board, with a request that permission may be granted to the contractor to bring in his opium, as the people have become clamorous owing to opium not being procurable in Warangal. A telegram also was sent yesterday, but up to this time no reply has been received from anywhere. In consequence of opium not being available the lives of the opium eaters are at stake. On my way to office I saw a crowd near the hospital in a curious state. Some men were gasping as if they were going to die, and the contractor was surrounded by all of them. With great difficulty I rescued the contractor from their hands and pacified them by telling them that I was endeavouring to get them opium which I hoped would arrive in a short space of time. Another crowd came to my office and stated that about 50 men were in a very sad plight, and in fact the wretched state in which I found the men forming

"part of this crowd cannot be described. This then is the state of affairs. If permission is granted the opium chests in Warangal which are under attachment since two years will be made over to the contractor on his furnishing a reliable security, and afterwards when the contractor's opium is received two boxes of the same quantity and weight will be replaced in lieu thereof. It is also possible to recover the price of the opium from the contractor. I have made this suggestion owing to the extreme urgency of the case, as in the event of any delay taking place, I am afraid to conjecture what will happen to the opium eaters this night. Irrespective of the present request I beg that a representation may be made to higher authorities with a view to prompt orders being issued regarding the contractor's opium."

(Signed) SHOUKATH HUSAIN,
"Officiating First Talukdar."

This is the translation of an Urdu letter. It came to me in my official capacity; and I was obliged to telegraph down to release certain opium from attachment, which under ordinary circumstances would not have been released. If this happened in a small town like Warangal with 20,000 inhabitants it can be imagined what would happen in Hyderabad.

27,917. I gather from the rules attached to your memorandum that all the opium imported into the Hyderabad State has to come through the authorities and are exactly the same as the opium rules for Berar. The rules are issued; it goes to the Godown and it is weighed and dispatched.

27,918. From these depôts it is sent to the licensed vendors?—Yes.

27,919. So that the State authorities have complete control, and can issue the opium at whatever price they think fit to the licensed vendors?—We have nothing to do with the price.

27,920. You might?—No, we sell the farms at auction; the opium farm for each district is sold.

27,921. I am not talking about the price to the public; I am talking about the price to the vendor?—We have himsell at Indore and Malwa and he brings it in. He comes to the Nizam's Government to ask for a pass, and through the Resident the pass is given. He makes his own arrangement. He brings it into Hyderabad; he puts it into the Godown, where it is checked, weighed, and our Rs. 10 duty, and the amount of the farm revenue, which raises the price.

27,922. The Government has complete control, and might easily raise the price if it liked?—We sell by auction; we have no minimum price. As I have shown our price is still too cheap. We are anxious to make it dearer. We suffer from the great drawback that Jagirdars have independent jurisdiction (there are very large Jagirdars in Hyderabad having independent States), and then there is competition between Government and the Talukhas, which also lowers the price.

27,923. If you got over the difficulty of the Jagirdars' jurisdiction it would be very easy for the Nizam's Government to tax the opium to any extent it liked over and above the Rs. 10 per seer import duty, as it must come, as it were, into their hands at the Godown?—We could not put more on at the Godown; we could with the sanction of the Government of India, but we could not put on any kind of customs duty without the sanction of the Government of India.

27,924. Under this agreement?—Yes, under this agreement; and also under an old treaty regarding all our customs duties. We do not impose any customs duty without the sanction of the Government of India, and India is the maximum arranged for. Of course it could be arranged with the Government of India, and in that way we could raise the price to anything we liked.

27,925. (Mr. Haridas Vekaridas.) You state that the Nizam's Government would claim the right to grow poppy?—We reserve the right of claiming it.

27,926. The Minister's letter says that you maintain the right to claim; you are not claiming now?—We maintain our right to claim. It was a right which we enjoyed before this arrangement was made.

27,927. If one party withdrew from the agreement the other party would withdraw?—Certainly.

27,928. (Mr. Mowbray.) I think you have told us that when this arrangement was made with His Highness' Government, His Highness' Government did not anticipate any loss, and that, as a matter of fact, there has been a considerable gain?—Yes, a very great gain.

27,929. And, therefore, in this case no question of compensation arose so far as the State revenue was concerned?—No.

27,930. I should like to ask you whether any question of compensation arose with regard to the cultivators who had been in the habit of growing poppy, and who were prohibited under this agreement from continuing to grow it?—They have made considerable claims, especially the Jagirdars—the large proprietors; but so far their claims have not been settled.

27,931. Is the land revenue in Hyderabad settled in the same way as it is in British India?—The land revenue in Hyderabad, so far as the district is concerned, is settled in exactly the same way as the land revenue in the Bombay Presidency. I have been Settlement Commissioner in the Nizam's Government for some years, and I can say that we have lost heavily from that point of view—from opium ceasing to be grown. Opium land used to pay Rs. 30 per bigam, and now we are assessing the same land at about Rs. 5; but we have gained on the other side.

27,932. Looking at it from the other side, the cultivator who has been prohibited from growing poppy has in fact received compensation by the reduction of the land revenue which he has to pay?—He has now since the settlement was introduced. For some years the cultivators did not receive it and there were great complaints, so much so that land was thrown out of cultivation. The cultivators, however, would still be very glad to go back to opium. It was a very favourite crop with them.

27,933. They would prefer to grow opium with a higher rate of land revenue than grow other crops with a lower rate of land revenue?—They would.

27,934. With regard to the shops for the sale of madak and chandu, I understand that there are no shops in which smoking is allowed. Are there any shops in Hyderabad, or in the Nizam's dominions, in which madak and chandu can be bought in its prepared state?—Yes, there are many shops where it can be bought; but they do not allow smoking in the shops.

27,935. There is no rule against smoking itself?—No, none whatever.

27,936. You say that there is more smuggling in Hyderabad than there is in Berar; what form does the smuggling take?—I say so because I have had a great deal of experience of smuggling in Berar, having been the magistrate at the emporium where opium is received. We used to detect many cases in Hyderabad, and though now we detect very few cases I am quite convinced myself that there is a good deal of smuggling. I think it is brought there by the passengers who arrive by the mail trains. One in by the passengers who arrive by the mail trains. One has only to look at the crowds of natives travelling, each with a large bundle. It would be almost practically impossible to check smuggling. We have had cases in which they have actually put opium into the spokes of the wheels. They have hollowed out the spokes of the wheels and packed opium inside. I have no hesitation in saying that our system for checking smuggling is at the present time in a very unsatisfactory state.

27,937. I suppose it would be very difficult to make it satisfactory?—It would be extremely difficult. We are doing all we can, but it is very difficult.

27,937a. I suppose the opium which is brought in in this way is all Malwa opium?—I fancy so.

27,938. It would hardly pay to smuggle Bengal opium, would it?—Bengal opium, I believe, is the cheaper of the two, but Malwa being nearer I should think the probability is that the smuggled opium is all Malwa opium. Any opium which saves our Rs. 10 duty would give a sufficient profit to a man to induce him to smuggle.

27,939. Even if he got opium which paid the pass duty?—Yes; the pass duty is Rs. 10 a seer, that is what I was thinking of.

27,940. I was thinking of the Rs. 600 a chest?—Rs. 700 a chest is what we take, which is Rs. 10 a seer. Rs. 600 is the minimum.

27,941. I do not quite understand the letter you have read to us, how long had the opium been detained?—The letter was not written with the object of its being placed before the Commission in any way; it was merely a report made to the Subadar of the Eastern Division, and it was sent to me. The contractor had imported some six chests

of opium which he was not allowed to take possession of, owing to a dispute with another contractor. It is unnecessary to enter upon the details here, but for certain reasons this opium was attached and the supply of opium fell short in this town of 20,000 inhabitants. My only object in putting this letter forward is to shew what happened for two or three days when there was no opium. I was obliged to telegraph down to give them some opium there.

27,942. The want of opium made itself felt in three days?—Yes.

27,943. (Mr. Pease.) You have stated that certain claims of the ryots are still unsettled; is that under the agreement of October 1883?—The claims arise out of the change of system introduced by the agreement of 1883. The system was introduced in 1880, and the agreement was executed formally in 1883.

27,944. The cultivation of the poppy ceased in 1880?—Yes, the formal agreement with the Government of India being executed in 1883.

27,945. How can claims remain unsettled in 1894 that arose in 1880?—I do not suppose that the claims will ever be admitted. The claims have been made but they have not been satisfied.

27,946. In plain English, the Government have declined to recognise the claims?—Practically that is so. The ryots felt that they had a grievance, but whether they have formulated a claim or not I do not know; but the Jagirdars did do so.

27,947. The fact remains that they were prohibited from growing poppy and there was no revision of the rates for some years after?—The revision of the rates was made as soon as the settlement operations came into these districts. There was no revision of the rates pending the regular settlement operations.

27,948. What is the date of the letter you have read?—January the 30th, 1894.

27,949. (Chairman.) In the interesting statement you have put in there is one point which seems to me to call for particular notice. Referring to the general question of the prohibition of the use of opium except for medical purposes you tell us very clearly that your view is "that such an extreme course could only be justifiable if it were proved beyond all doubt that the use of opium is carried to such an extent, and so abused, that it is undermining the health, strength, and moral character of the population, or any large class of the population." What is your view of the exact state of facts from that point of view?—I cannot recall in all my service ever having seen any case in which a man was the worse for opium consumption. I have seen many drunkards but I have seen no evidence in my daily life in Hyderabad of anybody being the worse for opium. On the other hand, since we have been especially inquiring into the subject I have heard an immense amount of evidence on the other side. If I had known when I wrote my memorandum all that I know now I would have stated the case much more emphatically than I have done. The view which I have expressed here still maintain most fully, that there is not a tithe of evidence to show from anything found in the Hyderabad State that the use of opium is abused or is injuring people in any degree whatsoever. It is practically impossible to stop the use of the drug; and I should be very sorry to be at Hyderabad if any measure were introduced to stop it because it would lead to most serious consequences in the city. Hyderabad is a town we cannot trifle with; it is full of armed men.

27,949a. With regard to compensation to His Highness' Government and to the Jagirdars, what do you consider the total sum would be which might be demanded?—I have said in my memorandum that if opium were to be stopped we should claim 5 or 5½ lakhs a year, which is what we now receive. His Highness' Government sees no reason why opium should be stopped, and therefore it is not disposed to sacrifice any revenue. If the measure were forced upon His Highness' Government the sum I have mentioned would be claimed. But this is what the Prime Minister has said: "I feel so strongly the practical impossibility of prohibiting the consumption of opium as proposed, that it seems almost unnecessary to refer to the question of compensation." We throw that quite into the background because it is such an impracticable question.

27,950. Do you desire to say that even if this large sum which you have named as the annual amount to be paid by us as compensation were paid, there would still be dissatisfaction and discontent?—I say most earnestly that if you were to give us 20 lakhs a year we would rather continue

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opium. It would be impossible to carry on the Nizam's Government if opium were entirely prohibited. It is not used to any great extent as I have shown. The consumption in the city and the suburbs is one-third of a grain per head per day, which is not high, by any means. Still, it is used in moderation by so many people that to stop it would lead to such a state of things that His Highness' Government would rather forfeit any revenue than have it stopped.

The witness withdrew.

Colonel K. J. L. MACKENZIE, C.I.E., called in and examined.

27,952. (Chairman.) I believe you are commissioner having charge of the Hyderabad assigned districts?—Yes.

27,953. I believe you wish to put in a memorandum* on opium and its use in the Hyderabad assigned districts, commonly called Berar?—Yes.

27,954. As I understand previous to the 31st of March 1878 the control and check upon the consumption of opium was extremely lax?—Yes.

27,955. And there are no records previous to that date upon which you are prepared to place reliance?—None whatever. Up to 1877 the cultivation was entirely free. Import was also free.

27,956. What was the date when the existing rules were founded?—The existing rules came into force on the 1st of April 1879. Our revenue year goes from the 1st of April to the 31st of March.

27,957. Tell us shortly what has been the effect of the rules of 1880 with regard to the vendors of opium?—It has enabled us to watch the movements of opium inside the province, and it has enabled us to control and check it as far as we could.

27,958. Under the rules of 1880 the vendors of opium, wholesale or retail, are obliged to keep up regular accounts showing the date of sale, the name of the purchaser, the quantity of opium purchased, the total quantity sold to consumers, and the quantity of opium used in preparing madak?—Yes.

27,959. You have a perfect means of checking the amount of consumption?—I should be sorry to say that. Some opium may be smuggled, though I do not think it would be so very much.

27,960. But so far as it comes within the ken of the authorities you have a good check now?—Yes.

27,961. What is the duty?—Rs. 10 a seer.

27,962. Or Rs. 700 per chest of 140 lbs.?—Yes.

27,963. That is a very heavy duty is it not?—It has brought opium up from about Rs. 8 a seer to Rs. 40 or Rs. 50 a seer.

27,964. So far as the action of Government is concerned it has put a very serious check upon the consumption of opium?—Yes. The immediate effect was to check cultivation, it fell considerably.

27,965. The consumption per head is exceedingly small, is it not?—Yes. The highest it has ever gone to is '3 of a seer.

27,966. What is the lowest amount?—5.

27,967. Keeping in view the medicinal use, you think it cannot be asserted that in Berar the use of opium except in a few rare cases is hurtful?—No, certainly not.

27,968. What was the price of opium before this taxation was imposed, and what is the present price?—It varied from Rs. 6 to Rs. 8 a seer when cultivation was free, and before any of these rules were brought in. As I have shown in my memorandum the licensee sells to the taluk farmers, who purchase the right to vend at Rs. 20 per seer. These in turn sell opium to their sub-contractors at a fixed price of Rs. 22 per seer. These sub-contractors or the retail vendors in their turn realise quite Rs. 40 a seer for opium sold for consumption, and Rs. 40 to Rs. 50 a seer for opium used for madak.

27,969. Have you anything to say as to the use of opium by the different races?—No reliable information is to be obtained as to the exact numbers of the different sections of the population mainly addicted to the use of opium. Its use is very general and fairly evenly distributed between all castes and peoples except Europeans and Parsis. Hindus (high and low caste) and Mahomedans, males, females, and children (between birth and up to three and four years of age) all consume opium. Amongst smokers of opium Mahomedans mainly predominate.

* See Appendix XXVIII. to this Volume.

Government would rather forfeit any revenue than have it stopped.

27,951. I suppose the amount used is not in excess of what you would call medical use?—These is no evidence to show that the amount used is excessive in any way; it may be in some cases, but we have no evidence of it.

27,970. It is considerably given to children, is it not?—I believe so.

27,971. Is it believed by the people generally that such use does no harm?—So I am told.

27,972. Looking at the native races amongst whom you have lived, would you say that the finest specimens are to be found among the people who use opium?—Certainly.

27,973. What is your own view as to the policy of prohibition?—I think it is impossible.

27,974. Do you think it is undesirable?—I think it is most undesirable.

27,975. (Mr. Fanshawe.) You say, "If the information obtained from the vendors is to be trusted, it would appear that in Berar most of the opium which is sold is mean by that that it is used on medical advice or used by the people themselves as a household medicine?—As a indeed. The people use it for all sorts of pains and ills, and they go and buy it for that purpose.

27,976. Then the class of information to which you refer would be statements by the sellers, who told you that opium was bought by native purchasers for pains and complaints, and so on?—That is what I mean.

27,977. (Mr. Moubray.) So far as the revenue of the assigned districts has gone, the prohibition of the growth of poppy, taken with the new arrangements, has resulted in an increase of revenue to the Government?—Yes, that is shown.

27,978. Have there been any complaints on the part of the cultivators who formerly cultivated poppy?—The only complaint recorded by Mr. Jones, who was then the commissioner of the day, was that he found that they were obliged to sell their opium to the farmers. They did not complain of the stoppage of the cultivation.

27,979. When the cultivation was allowed the cultivators were compelled to sell to the licensed vendors?—Yes.

27,980. And that they complained of?—Yes, they wanted to sell it to anybody they liked.

27,981. But when the cultivation was prohibited altogether, did they make any complaint or claim for compensation for having been deprived of a profitable crop?—No.

27,982. When were the land rates in Berar settled?—We commenced about 30 years ago in the western portion of Berar; we took taluk by taluk.

27,983. Are you now commencing to revise the rates?—Yes.

27,984. Do you know in the revision which is now beginning whether any calculation is made in consequence of opium being prohibited?—It does not come into our calculation at all. Opium was only grown on what they called garden cultivation. At the time when it was stopped the area of cultivation fell to about 2,462 acres. That was before that, because the price of cotton was rising so high, and garden cultivation did not pay. Since then garden cultivation has fallen out in Berar very much. The wells are useless. The people rely very much upon cotton and oil seeds, linseed, and so on.

27,985. So that practically at the time when the cultivation of poppy was prohibited in Berar it was a dying industry?—It was. I do not mean to say that it would have died out for it was always a valuable crop. Even a little helped if everything else failed.

27,986. But it was not a matter of serious importance to the agriculturalists?—No.

27,987. You say "the licensee sells to the taluk farmers, licensee is the man who holds the wholesale vend license, is he not?—Yes, he pays Rs. 16, and he gets the right to bring the opium in from Indore.

27,988. The Rs. 20, I suppose, is fixed between the licensee and the taluk farmer?—Yes.

27,989. Then you say that these taluk farmers in turn sell opium to their sub-contractors at a fixed price of Rs. 22 per seer; is that fixed by Government?—No, it is arranged by themselves.

27,990. You only mean that it is fixed in the sense that it is always the same?—Yes.

27,991. And not fixed by law?—No.

27,992. With regard to the number of shops, see that in the last year for which you have given us figures, 1892-93, there has been a very large reduction indeed in the number of shops as compared with 1891-92?—Yes, in 1891-92 the number was 585, and in 1892-93 it was 478.

27,993. Is there any special reason for that?—There were complaints that they overlapped, and there were parts of the country that did not require them. It was to prevent ruinous competition that we reduced the number.

27,994. These are the number of shops and not licenses?—The number of shops.

27,995. The number of shops to be opened for each license is settled I suppose?—Yes.

27,996. Who by?—By the deputy commissioner, sanctioned by the commissioner.

27,997. The number of shops is settled before the license is put up to auction?—Yes.

27,998. The revenue shown in column No. 4 of your first table is not for opium alone but includes also revenue obtained from other drugs?—Yes, we have separated them this year.

27,999. But the main portion you say comes from opium?—Yes.

28,000. Have you separate shops for the sale of chandu and madak?—Chandu is unknown in Berar. I believe madak is the only thing they prepare.

28,001. Have you shops for the sale of madak?—Not separately.

28,002. Is every opium shop able to sell madak, or is a separate license required?—No, they have not a separate license, they can prepare and sell it.

28,003. So that every opium shop may also be a madak shop, if it is wished?—Yes.

28,004. I suppose the resolution of the Government of India against smoking on licensed premises applies to Berar?—Yes.

28,005. Have you done your best to carry it into effect there?—Yes, we have.

The witness withdrew.

RAO SAHEB DEORAO VINAYAK called in and examined.

28,014. (Sir James Lyall.) Are you a Government officer?—I am a pleader.

28,015. Are you a native of Bombay Presidency?—I am a native of Bombay Presidency, but I have spent 40 years of my life in Berar.

28,016. Will you kindly give us your opinion with regard to the habit of opium eating and opium smoking?—I make distinction between opium eating and opium smoking. In opium eating again I make two divisions, (1) using opium medicinally, and (2) using the same non-medicinally. In medical use I include opium prescribed by medical men and also opium given to children and opium taken by old and infirm persons in old age only. Non-medical use: In Berar and among Beraris, Rajputs, and a few other Hindus and a few Mahomedans take it for its own sake. Marwaris born in Berar or elsewhere are more or less used to opium. But with a few exceptions these people are well fed, and opium does not do any harm to them. Morally, they are in no way inferior to non-eaters, and physically they do not fare badly. Opium requires solid nourishment, and his they can afford to have. Opium smoking is bad and produces very undesirable results. In Berar opium smoking prevails generally among lower classes, and they are a rule, poor. Smokers are physically weak and morally are. My belief is based on personal inquiries and personal observations. Rajputs, Sikhs, and Rathors are excessively opium eaters, and yet are fine, stout, and healthy. Morally, they are not inferior to non-eaters similarly situated. Marwaris are notoriously opium eaters, and I have not been able to find more business-like, more frugal,

28,006. Have you found much difficulty in doing it?—No. I think the people are very law abiding. I do not know that they would always obey the law unless someone was present to look after them.

28,007. As far as your experience goes, has the closing of licensed shops for smoking led to the opening of unlicensed places?—I am afraid it has, from what respectable native gentlemen tell me. Personally, I cannot give you any evidence of value upon that point, but they tell me it has done harm in that way.

28,008. Do the people who complain to you think that it is better or worse that smoking should go on in unlicensed shops?—They think it would be better to have the smoking in licensed shops where everything is open.

28,009. Do you care to express an opinion upon it yourself?—I should say, let it be done openly. It is looked upon as a matter of disgrace and you would probably check opium smoking. The tendency at present is either to drive the people to smoke opium in secret or to take to something else, so I am told by respectable natives. I would have licensed shops, where the people would have to go in public to smoke. The disgrace of the thing would prevent a number of people from taking to it.

28,009a. (Mr. Pease.) Do you not think that in the statistics you have given with regard to Amraoti you have placed under medical use opium that is taken as a stimulant and can hardly be considered as medical use?—Probably so. This is only a return from the man himself, to give a rough idea of how he sold it. The people generally tell him that it is for medicinal use and he puts it down in his book.

28,010. After deducting what is for medical use and what is for smoking, about half a pound is left out of seventeen pounds and a half, and as we know that opium in various forms is used for outward application, it seems to me very little for non-medical use?—I should not attach very great importance to these figures myself. I only gave them from what the man told me; it is only to give a kind of idea of what happens.

28,011. (Sir James Lyall.) Did you happen to be working in an opium growing district when the cultivation of the poppy was stopped?—I was in Ellichpur.

28,012. You heard no complaints by the cultivators at all?—No, I heard no complaints.

28,013. You said that one reason for that was because cotton cultivation was taking its place; another reason, I fancy, was because the wholesale vendors so bullied the cultivators by forcing down the price that the cultivation was not a popular one?—It was not a popular one certainly, because of the complaints that were made to the commissioner at the time. The cultivation of opium fell because of that reason.

and more accurate sort of people than they. Smokers, however, I have seen hundreds of the description I have mentioned, viz., physically weak and morally low.

28,017. Can you give us any figures?—I have no figures to cite, but can assert that in 90 out of 100 cases my remarks will hold good. Medically, opium can never be deleterious; nor is it so non-medicinally if used in moderate quantity. It is looked upon as a relief in certain cases; opium eating ought not therefore to be stopped.

28,018. What is your opinion about opium smoking?—Opium smoking is no doubt desirable to stop, but more desirable will it be to stop the use of alcohol which has been doing immense mischief to the country. Opium in its worst form would allow a person at least to stand on his legs and behave as an ordinary human being, whereas a drunkard is sometimes a beast, and is found lying his full length. If at all philanthropists insist on Government to remove vices from the population, I think the ways adopted must be directed towards the stoppage of vices in the order of the mischief they create. The first efforts, therefore, ought to be directed to the stoppage of alcohol drinks, and then, and then only, the question I think would arise as to whether opium smoking should also be stopped or not, and not till then.

28,019. With reference to what you say about intoxication from alcohol, people often talk of intoxication from opium, do you think that is a proper word to use with regard to opium?—No.

28,020. Have you ever seen a man who was at all out of his senses from the use of opium?—No.

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28,021. Have you ever seen a man in a state of insensibility or stupor from the use of opium?—No. I have seen many people using a moderate quantity of opium, and they were the best men of business.

28,022. Among what classes does the opium smoking habit prevail?—Opium smoking is a vice, but in Berar generally it is confined to the lower classes. Alcohol, on the other hand, covers higher as well as lower classes, including the classes more or less influenced by some strange liquor ideas—such as concentration of mind in philosophical studies, buoyancy of animal spirit, &c., &c. These, no doubt, are not the ideas of higher classes, but are such as could be cited as an excuse by some of our newly educated violent people to hide their weakness. Whatever may be the truth in these excuses, liquor to my mind is a curse, and immense times greater curse than opium smoking in its worst form.

28,023. Can you suggest any means for stopping opium smoking?—I cannot at present suggest any practical means to stop opium smoking. Stoppage means three things—(1) lingering death, (2) going to liquor or any other worse thing such as bhang or ganja, (3) smuggling. Smuggling means a remedy worse than the disease itself. Between the two other things, the smoker, I am inclined to believe, will naturally prefer vice to death.

28,024. Is it desirable to raise the price?—It is not desirable to raise the price.

28,025. What is the public opinion in the matter of the use of opium?—Public opinion is not against opium eating but it is against opium smoking. But short supply of the article will not be received by the general population as an unmixed blessing since it has the tendency of turning the smoker to worse things.

28,026. What is the popular belief about the effects of opium eating?—Popular belief is that opium eating is beneficial to health when taken in moderate quantity. It is bad if extravagantly taken, but not one-tenth so bad as the liquor is. Popular belief in giving opium to children is that it keeps them quiet and gives them sound sleep. It is also believed that it is a preventive in several ailments to which children are liable. Popular belief regarding the use of opium by old and infirm persons is that it keeps them in spirit and enables them to attend to their daily occupations. Old persons are many times obliged under certain circumstances to live on one meal, and opium has the capacity to avoid pangs of hunger.

28,027. Do you agree yourself in that view as regards the use of opium by old and infirm persons—do you think it is a right view?—There is a popular belief about it. I am personally inclined to think that old people take opium simply to keep them in comfort. The poorer classes use opium in old age because they have to work in the hot sun and at night, and opium keeps them in spirits.

28,028. What is your opinion on the whole about stopping the use of opium?—I consider, on the whole, that

The witness withdrew.

NAWAB MUHAMMAD SALAM-ULLAH KHAN called in and examined.

28,043. (Sir James Lyall.) You are a Jagirdar and Special Magistrate in the Buidana district?—Yes.

28,044. In what part of Berar is the Buldana district?—There are six districts in Berar, and Buldana is one of them. It is on the boundary of the Nizam's State and the commencement of Berar.

28,045. What family do you belong to?—I belong to the Bhutan family. My grandfather was in office, a Talukdar, at the time of the battle of Assaye in 1803. He rendered service to the British Government in that war, and therefore he got a Jagir, and we have settled there from that time.

28,046. What is your view with regard to the effects of the consumption of opium upon the people?—My belief is that the effect of the consumption of opium on the people of Berar is not bad or injurious at all, and the result of the consumption is not in any way injurious either to the consumers or to the public in general. The effect of the consumption of opium does not necessarily affect the morals of the consumer. Physically the effect of eating of opium does not result in bad consequences, if opium is eaten in moderation.

28,047. Among what classes of people is the habit prevalent?—There is no particular class of people who could be said to be abnormally affected by opium, and as a whole the consumption of opium is equal in all classes and

it would be impolitic to stop the use of opium in India indiscriminately.

28,029. What do you mean by "indiscriminately"?—I have said that it is desirable to stop opium smoking, but because it is not practicable I say it need not be stopped; therefore I used the word "indiscriminately."

28,030. Your general conclusion is that nothing can be done at the present time?—To my idea nothing can be done at present.

28,031. Have you interested yourself in any way in social or political matters?—I am the vice-chairman of the Akola Municipality, and also vice-chairman of the Berar Sarvajanik Sabha.

28,032. Is that association a political association?—Yes.

28,033. Has it any alliance with the Congress?—The Congress is for the whole country. The Berar Sabha looks after the interests of the Berar province only.

28,034. You are also interested in the Congress, are you not?—Yes.

28,035. Have you attended as a deputy?—Yes, I have been to the Congress every year since 1888. I am a delegate from Berar.

28,036. (Mr. Haridas Viharidas.) Do you consider the habit of taking opium by a young man in good health a good habit?—Opium is generally taken for some remedy or to relieve pain; it is not taken as a mere luxury.

28,037. Would you consider it a good habit when it is not taken on account of health?—My opinion is that it is not so much opium that is to be condemned as objectionable; it is only on account of want of nourishment that people suffer when they suffer at all from opium.

28,038. Do you think that if a man who was in the habit of taking opium did not take it at the regular time he would suffer?—Yes.

28,039. Would you consider it advisable to take it as a habit and not for the benefit of the health?—In Berar the reason, but there are people, for instance the Marwaris pleasure.

28,040. You would not consider it advisable to take opium under those circumstances?—No, but it has become a habit with them, and I do not think they can give it up.

28,041. Would you advise your son who is young and in good health to take opium as a habit?—No, I would not, but if he required it on account of his health I would not object.

28,042. (Sir James Lyall.) Would you advise your son if he is young and in good health to take tobacco?—Parents will not advise their children to take tobacco or opium, but if they do take it they will not object.

The witness withdrew.

Nawab
Muhammad
Salam-Ullah
Khan.

28,043. (Sir James Lyall.) You are a Jagirdar and Special Magistrate in the Buidana district?—Yes.

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28,047. Among what classes of people is the habit prevalent?—There is no particular class of people who could be said to be abnormally affected by opium, and as a whole the consumption of opium is equal in all classes and

sections of the people. If there should be called a section of people who are habitual eaters of opium, but not abnormally affected by eating opium, I should take these sections to be old women and infants. As to view the opium eaters medicinally and non-medicinally, I think, it would not be wrong to view that all the opium taken is taken medicinally, because opium has not a pleasant taste or any pleasant effect, and those who take it take it for the benefit derived from its effect. Some people take opium as a cure for some disease, some take it for the pain, some for exhaustion, or as a stimulant to the general system of the body in old age and under similar circumstances.

28,048. Is opium used as a domestic medicine?—Yes. The opium is the cheapest and the best available medicine within the reach of the poor people, and a better one they cannot obtain.

28,049. What effect does the habit have upon the morals?—I have seen people enjoying very high position in the native society addicted to the habit of eating opium, and I have found that it had not any bad effect on their morals, as they were found to be men of very good morals all round. I am not of opinion that the use of opium is deleterious, and, as I have said before, the use of opium is wholly medicinal, and in my opinion it is not advisable to curtail its supply wholly or partially.

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28,050. Opium is much dearer than it used to be, is it not?—Yes, it is much dearer. Every attempt has been made to make it as dear as possible.

28,051. Do you think that the making of it so much dearer has materially reduced the consumption?—Yes, because the people cannot take so much. They have reduced their doses. A poor man cannot afford to take too much. If he took two mashes before he would only be able to take one masha now.

28,051a. Do you think the present system is good, or would you propose any alteration?—I do not think any system can be better than the present one. The present system of the Government is, in my humble opinion, a quite sufficient curtailment of the supply of opium, and any steps beyond the present system would be dangerous. Any curtailment of the supply of opium would be received in a most serious light by the people, and would be very dangerous, as many soldiers in the army of the Government, and many of the fighting races, such as Sikhs and Rajputs, are addicted to the habit of eating opium, and it would be most dangerous if a discontent is created amongst them.

28,052. Have you any experience of the cultivation of opium?—Not much.

28,053. Do you think it is a profitable one?—Yes, it is a very profitable one. I have not cultivated it myself, but I am a landholder, and they used to cultivate it in my own villages.

28,054. When the cultivation was stopped by order was there any complaint made about it?—My people suffered very much.

28,055. Do you know whether they complained to the authorities?—No, they did not make any complaint.

28,056. They thought it would be useless to complain. It is very profitable. The only two good crops are sugar cane and poppy. The cultivation of sugar cane involves a great deal of expense. First of all there is the seed. The seed

The witness withdrew.

Mr. G. S. KHAPARDE called in and examined.

28,062. (Chairman.) What is your position?—I am a High Court pleader of Bombay, and also a High Court pleader of my province. I was for four years a first-class magistrate, and after resigning my place I have been practising. I am vice-chairman of the Municipality of Amraoti.

28,063. Are you the elected chairman?—Yes, the elected vice-chairman of the Municipality, and the elected chairman of the District Board, and I am a member of the District Congress Committee and also a member of the International Congress.

28,064. We shall be glad to hear anything you have to tell us with regard to the question before this Commission?—Opium is given to nearly all the children in Amraoti up to three or four years of age. It is not given after that unless they have some ailment or the doctor prescribes it. My own idea is that it produces no injurious effects. It has produced no bad effects on me, on my father, or on my children. We give our children opium until they reach the age of three years. During my experience as a magistrate I did not come across a very bad character, a person who had committed crime, through taking opium. I have known people quarrel because of taking liquor, but I have not known any quarrel through taking opium. I have seen people who were very well fed and very well looked after, but yet when they took to opium smoking they ruined their health. They get sunken cheeks and protruding eyes, and all sorts of ailments. So far as I see it produces no special effect upon the morals of a person. If anything, an opium eater is what we call an easy going person. He takes everything more or less easy. The greatest fault I can attribute to opium is that a man who takes opium is not disposed to mind anything which is going on about him. He does not take to bad habits, and he is not necessarily a liar or a person addicted to any other kind of evil-doing.

28,065. That tendency to let things pass is exhibited, I suppose, in the case of those who take opium in what may be called excess?—I think even in small quantities it has that effect on a man. It makes him more or less disposed to let things alone. That is one of the reasons why it is given to children. The ladies in the house and the people given to work, and the child gives too much trouble when want to work, and the child gives too much trouble when it is wide-awake. They give it a small dose of opium and it keeps the child quiet. Otherwise it does not do harm to

of sugar cane will cost 50 or 60 rupees. The cultivation of poppy takes only three months, whereas sugar cane takes 12 months. Sugar cane has to be watered the whole year, and at the time of making molasses it costs a great deal because about 25 persons are engaged and they have to be paid. Opium grows in three months, and 20 labourers only can do the work in three days. They are paid 1 anna in the morning. They have only to work two hours, and I have known the average produce of a bigha to be about 7 seers of opium.

28,056. One witness told us that about the time when opium was prohibited in Berar the price of cotton was going up very much, and therefore the cultivators took to cotton instead of opium, and did not mind very much?—I cannot speak about that because it is a very long time ago. I was not old enough to judge as to that. It was prohibited nearly 20 years ago and I did not have any interest in it. I was learning at school at that time.

28,057. Where did you go to college?—I was at Akola High School, and I was a short time at Bombay.

28,058. (Mr. Haridas Viharidas.) Did your father or grandfather get the title of Nawab from the British Government?—I got it.

28,059. You say that "some people take opium as a cure for some disease, some take it for relief from pain, some for exhaustion, or as a stimulant to the general system of the body in old age." In the case of old age of course it is used as a stimulant?—Yes.

28,060. Is it good for a young man in good health?—It would be folly to take it in that case. If a young man suffers from sickness of course he would take it.

28,061. You mean he would take it for the benefit of his health?—Yes. If I am in good health I do not want it and why should I take it. If I am sick or have some complaint I should take it.

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children. My three sons have been brought up on opium, and none of them are in bad health, and they can compare favourably with any boys of their age.

28,066. Do you desire to recommend any modifications in the present regulations, either as regards licensing or the rules affecting the sale or cultivation of opium?—I am familiar only with the regulations in my province.

28,067. What do you say about them?—I think they are quite sufficient so far as they go.

28,068. What is your opinion as to the general feeling of the people with reference to any changes that have been proposed to this Commission?—The people more or less desire the present arrangement to remain *statu quo*. The cultivators naturally wish for permission to cultivate poppy and so get more money by it, but otherwise there is no desire to change the law.

28,069. As regards the general body of opium consumers, do you say they would not wish that the sale should be restricted to medical use upon a doctor's certificate?—Consumers naturally want to get it as cheap as they can; they would like to have it made cheaper if possible, but otherwise the general body of the public are quite satisfied with the regulations as they now stand.

28,070. Would they object to any change?—Change in the direction of making it harder to get would be objected to, I think, either in the way of making it harder to get or by raising the price.

28,071. What would you say would be the feeling of the people as to increased taxation to make up for the loss of revenue?—They would object very strongly to increased taxation.

28,072. (Sir William Roberts.) Is the practice of giving opium to infants very common in your district?—Yes.

28,073. Is it given to them every day?—Yes, generally every day, in the evening.

28,074. Only once a day?—Yes.

28,075. It is ordinarily given once a day in the evening?—Yes.

28,076. But if it is given to keep the children quiet, as you say, while the mothers are at work, I suppose it must be given in the morning?—No, because one dose keeps them quiet for 24 hours.

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28,077. (Sir James Lyall.) You say you have seen some people extremely thin or emaciated from opium smoking?—Yes.

28,078. May not a man be very emaciated and more or less weak, and yet able to do his work?—These people whom I have come across, these opium smokers, turn out very worthless men. They could not do any work. They spend most of their time in sleeping and lying idle.

28,079. Are you speaking of Amraoti?—No, of Ellichpur.

28,080. That was from madak smoking, I suppose?—Yes, I have seen it. I noticed in my province that the people do not generally stop at madak smoking. When they commence madak smoking they generally take to other kinds of intoxicants along with it, such as bhang or ganja. The madak smoker is really an objectionable character.

28,081. He is almost always a man of low position, is he not?—No; I met one man of a very good family who has taken to it, but he is looked down upon; nobody associates with him if they can help it.

28,082. As a rule, I suppose, it is confined to the towns, is it not?—Usually, but occasionally I come across an opium smoker in a village—very occasionally.

28,083. As it is so much looked down upon and thought so vicious, naturally only rather shameless people take to it, I suppose—people who have no reputation to lose—as a rule?—As a rule people of exactly the class you state take to it, but in some cases I have even found rich men and men of position take to it. I met four or five of them once.

28,084. I suppose they were vicious young men, were they not?—More or less almost all of them were of the same character. Only one of them has risen to a position since.

28,085. If you stopped madak smoking would not these same rather shameless vicious sort of people take to liquor?—I think they would.

28,086. (Mr. Fanshawe.) You have spoken of the use of opium among children; is it your experience in the districts in which you have been employed that opium is taken by older men as a restorative?—Yes, some old men take it as a restorative.

28,087. Is opium used, as far as you know, as a household remedy among the people of the districts against rheumatism, colds, and complaints of that kind?—Yes, they often make a paste out of it, and if they have a pain in the stomach they put some of the paste on the stomach and occasionally they put it on the forehead, and so on.

The witness withdrew.

Mr. R. M. DANE called in and examined.

28,101. (Chairman.) I believe you have a statement to make to us?

(Witness.) I would request that the abstracts of evidence of the following witnesses from the Hyderabad State, who were prepared to appear before the Commission at Hyderabad, but who have been unable to attend at Bombay, may be printed in the Appendices to the Report:—Surgeon-Lieutenant-Colonel Edward Lawrie, Residency Surgeon, Hyderabad; Mr. Dorabji, Commissioner of Customs of H. H. the Nizam's Government; Nawab Imad Nawaz Jung Bahadur, Abkari Commissioner; Sheo Lall Moti Lall, banker; and Seth Bhagwandas, banker. The abstracts of their evidence have been submitted.

(Chairman.) The abstracts shall be inserted in the Appendices* as you request.

(Witness.) As regards the Central Provinces, I very much regret to say that the memorandum on the excise administration of opium in the Central Provinces, which was intended to supplement the information contained in the note regarding those provinces which was put in by Mr. Finlay on opium produced and consumed in India, has not been prepared in time.

28,102. It will be put before us for the preparation of the Commissioners' Report?—Certainly. I have received a note in manuscript this morning; it is possible that some alterations in it may be necessary, and there has been no time to have it printed. The note is by Mr. Drake Brockman, the Officiating Commissioner of Excise. He is here

* See Appendix XXVII. to this Volume.

The witness withdrew.

28,088. That would be external application, but I am speaking of taking it in the shape of pills for rheumatism and colds in the head—nusha, as it is called—and so on?—That has not come within my experience.

28,089. (Mr. Haridas Voharidas.) Do you consider the habit of taking alcohol is more injurious than opium?—Yes.

28,090. Would you like to see some steps taken to restrict the sale or use of alcohol?—Yes. I do not wish to say that opium is a blessing and should be recommended to everybody, but I say it is the lesser evil of the two.

28,091. Would you like to see the use of alcohol restricted or suppressed first?—Yes.

28,092. (Mr. Mowbray.) Are you a member of the National Congress?—Yes.

28,093. Were you at Lahore a short time ago?—I was.

28,094. There was no session at all with regard to the opium question at the Congress?—There was no discussion brought up specially. There was a private conversation among the members, and the feeling appeared to be that, as there was a Royal Commission sitting and evidence being recorded, it would not be proper for a non-official body like the Congress to pronounce an opinion upon it.

28,095. (Mr. Pease.) Do you think that some young men who are respectable begin to smoke and through the association of smoking become disreputable characters?—I have not come across a person who started well in life—I mean one who went to school or to college—who afterwards took to smoking opium. I have not seen a young man of that kind yet.

28,096. Still there are many respectable young men in a very humble position in life; do these respectable young men sometimes commence the habit of opium smoking?—In my experience I only know of one instance of that kind.

28,097. You think they become bad characters before they begin to smoke?—Yes.

28,098. (Sir William Roberts.) Have you noticed many fatal accidents from this practice of giving opium to children, or have you heard of any?—I know of none.

28,099. The people are so skilled in the use of opium?—The mothers generally understand the dose. They give so little of it. It is a very small pill.

28,100. Fatal cases do not even happen accidentally?—So far as my experience goes I have not heard of anything of that kind.

The witness withdrew.

Mr. V. Dane.

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* See Appendix XXVII. to this Volume.

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* See Appendix XXIX. to this Volume.
† See Appendix XXX. to this Volume.

The Honourable GANGADHAR RAO CHITNAVIS called in and examined.

28,104. (Chairman.) You are a malguzar and honorary magistrate of Nagpur?—I am.

28,105. Have you any observations to make to us with reference to the consumption of opium?—I have not had many opportunities of informing myself on the subject of the use and effects of opium. The few opportunities I had were only at Nagpur, in the persons of some who had suffered from opium or madak smoking, and had then gone begging, and some who came before me as criminals in my court. In these districts persons who are generally addicted to opium smoking belong to the Mahomedan class. Very few Hindus take to it. But the number of opium eating Hindus is, I believe, much larger than opium eating Mahomedans. I may here say that in these districts opium is not smoked by itself, but is smoked in the shape of madak.

28,106. You have spoken of opium smoking; may I take it from you that this opium or madak smoking is much more injurious to health than opium eating?—Yes, I think so.

28,107. With regard to opium eating, would you say it does not conduce to any very bad effects?—My experience has been limited to well-to-do classes of persons who have taken to opium eating, generally persons who have taken to it with a motive, to do them good or to prevent them from having malarial fever.

28,108. For medicinal purposes?—Yes.

28,109. With regard to madak smoking, is that a habit which is looked down upon by the people?—Yes, people do look down upon it.

28,110. Persons who eat opium are not regarded in that light?—No.

28,111. You say some of them are very respectable members of society?—There are only a few in my part of the country. The people do not take opium there much, because the climate is not malarial in most parts of the province.

28,112. Do you consider it possible to entirely prohibit the use of opium?—I do not think so.

28,113. Do you think that if such a prohibition of the use of opium were attempted it would lead to a great increase of smuggling?—Yes, to increase of smuggling and dissatisfaction as well, as opium is mostly taken for medicinal purposes.

The witness withdrew.

RAO BAHADUR RAO YADO RAO PANDR called in and examined (through an interpreter).

28,122. (Chairman.) What is your position as a landholder?—I am a malguzar of 35 villages, and also a jagirdar and mahajan (money-lender).

28,123. In what district do you reside?—Bhandara.

28,124. What have you to tell us with regard to the question before this Commission?—I have had numerous opportunities in the course of my daily avocations of observing the habits of persons who use opium. Opium serving the habits of persons who eat opium. They take it in their respective houses at appointed hours. Even in their respective houses at appointed hours. The Mar-wares who have settled down here from two or three generations, and are generally in good circumstances, are addicted to this habit. Some of my acquaintances use opium while others do not. I have no personal experience either of eating or smoking opium. The use of opium is not injurious. As a rule natives administer it as medicine in small doses to young children till they are nearly three or four years old, the reason being that it acts as a preventive of cold and other minor complaints. It keeps up the strength of old persons if taken by them. But it is decidedly injurious in the case of young persons. Still, if the use of opium is accompanied by that of milk, ghee, and sugar it does not cause any injury. There may be 10 or 15 per cent. of persons who use opium. The effect of opium smoking in the case of aged persons is physically very injurious. It makes a man weak and dries his blood. The liver and brain are both affected. In my opinion smoking should be put a stop to. I have got a number of acquaintances among natives who eat opium. They are in favour of its use. It is my opinion, as well as the opinion of other people, that it may be used for purposes other than medical. The growth of poppy and the production and sale of opium should not be stopped. There should be no prohibition against its use for those who only

eat it. But some punishment should be prescribed for those who buy under the pretext of eating but use it for smoking purposes. There is no prohibition for the sale of opium, but there is a prohibition for its manufacture. The consumption of opium will diminish in case its sale for purposes other than medical is stopped. The system in this province is that licenses are issued for the sale of opium. The system is good. As far as my opinion goes, I see no harm in making opium pay for the loss which may be sustained by stopping the use of madak. Most probably the people will not be willing to bear the extra taxation. I believe that they will greatly dislike it.

28,125. (Mr. Pease.) Do you think that young persons can smoke opium without injury to their health?—No, they cannot, it causes great injury whether they are young or old.

28,126. (Sir James Lyall.) Is Bhandara one of the districts in which they used to cultivate poppy?—No.

28,127. When used the Bhandara opium to come from?—I do not know.

28,128. Was opium 20 years ago much cheaper than it is now, or has there been any change?—It is much dearer now.

28,129. Do you know why?—One reason of the increased cost is that opium is now taxed, and another reason is that people have begun to smoke more madak than before, and as madak is made out of opium the price of opium has, therefore, been increased. Formerly people did not smoke madak so much; they used to eat opium in the solid form.

28,130. Do you really think there has been a great increase in madak smoking?—Yes, the number of madak smokers has increased, and the people smoke more than they did before.

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The Hon. Gangadhar Rao Chitnavis.

20 Feb. 1894.

Rao Bahadur Rao Yado Rao Pande.

Rao Bahadur
Rao Yado Rao
Pande.

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Rao Sahib
Bihari Lal.

28,131. (Mr. Pease.) Do you advise that madak smoking should be prohibited, and the price of opium for eating increased?—I am in favour of the prohibition of madak smoking, and I see no particular objection to increasing

the price of opium, because the number of opium eaters is not large, and those who eat it generally eat it as a restorative in old age or for some disease.

The witness withdrew.

RAO SAHIB BIHARI LAL called in and examined (through an interpreter).

28,132. (Chairman.) What is your position?—I am a malguzar of 35 villages. I have the title of Rao Sahib, and I am also a banker.

28,133. Where do you reside?—In the district of Jubulpore. I am also Government Treasurer of the Seoni district.

28,134. What have you to tell us with regard to the question before this Commission?—I frequently come across those in Jubulpore who take opium in my dealings with them, which has made me acquainted with the use and effects of opium. In my opinion the opium eaters are frequently steady workers and keep good health. Madak smokers who are poor are generally lean in body and suffer from poverty of blood. Madak costs them much more than those who take opium, as the latter can satisfy themselves by taking opium of one or two pice, while opium smokers must spend two annas or so to intoxicate them to their satisfaction. The natives of India consider that opium has several medicinal properties and is frequently useful, and it is taken on account of its beneficial effect in some diseases. Opium taking has never been observed to be the cause of any crime as alcohol. A drunkard may become senseless, which is not the case with an opium eater. In my opinion it is not advisable, with reference to

The witness withdrew.

Surgeon-Major C. HENDERSON called in and examined.

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28,137. (Chairman.) You are civil surgeon at Hoshangabad?—I am.

28,138. How long have you been in India?—Since 1880.

28,139. In what districts have you served?—In Madras, Burma, Port Blair, and the Central Provinces.

28,140. (Sir William Roberts.) In what capacities have you served?—In connexion with my professional duties, and also with reference to the prisoners of the Hoshangabad Jail during the past nine years, and the police force of the Hoshangabad district during the same period, I have had considerable opportunity of informing myself with respect to the use and effects of opium.

28,141. What opinion have you come to as to the effect of the habit on the users?—My opinion as to the effects of opium on the people who habitually use it is that only in the case of a comparatively small number who eat it in large quantities, and in the case of those who smoke it habitually, does it do any harm. In these, according to my experience, not very frequent cases, it does undoubtedly do harm by causing more or less permanent muscular inactivity and waste, reducing the individual in course of time to a state of helpless inactivity and bad health. In the very large number of those, however, who eat the drug habitually in moderate quantities—five to 30 grains a day—I am quite convinced that it is an inestimable boon, having no appreciable effect other than beneficial. It has the effect of checking chronic painful affections, of bracing up the system before undergoing heavy or unusual fatigue. Its action in checking and preventing such chronic affections as chronic bronchitis, asthma, rheumatism, and dysentery I think is undisputed, and in my opinion there is a strong probability of its possessing the property commonly attributed to it, viz., of acting as a prophylactic in certain diseases such as malaria. The effect physically on moderate eaters is nil; they are just as well nourished, strong, and healthy as other people. I cannot recall a single case in which I have had to invalid a man when his incapacity for further service was attributed to the opium habit. I believe the use of opium has no moral effect whatever upon those who consume it. No bad moral effects from the consumption of the drug have ever come to my notice among the general population, nor have I noticed any connexion between the crimes committed by the prisoners in the jail and their opium consuming habits; and such a thing must be rare, otherwise instances would have come before me during the many years in which I have been in charge of the jail. The large majority of opium consumers are quiet, well-conducted, orderly people.

28,142. What is your experience as to opium smoking?—Smoking opium in the forms of chandu and madak is much less resorted to than eating, and chiefly among the poorer classes. It is in my opinion far more injurious than eating, probably from its gaining access to the system through the lungs instead of through the stomach. Its effects are much more quickly realized and somewhat necessary to increase the amount of opium entirely depends upon the reason for which it is taken. In the case of those who are the victims of chronic complaints the amount obtained, and has often to be increased; on the other hand, those who take it in moderate doses for pleasure need only to increase the amount slightly during a period of years.

28,143. What have you to tell us with regard to the practice of giving opium to infants?—As regards the practice of giving children opium to keep them quiet, I am of opinion that it is harmful and injurious and ought to be stopped, although I am aware that many hold an entirely different opinion.

28,144. May I ask you on what ground you have come to the conclusion that it is injurious?—Because I think that as a rule it is not given for medicinal purposes, but simply to keep children quiet when they cry.

28,145. Have you any cases which have come within your actual personal experience of evil effects connected with this habit?—No, I cannot say that any cases have.

28,146. Your objections are based merely on theoretical grounds?—Yes.

28,147. What is the public opinion with regard to the habit of using opium?—Native public opinion is not adverse to the habit of eating, especially in the case of those who are driven to it from chronic intractable complaints, but opium smoking is regarded by many as a disgrace, there being a pretty unanimous and strong public opinion that it should be put a stop to.

28,148. Is it possible, in your opinion, to prohibit the sale and production of opium except for medical purposes?—In my opinion it would be impossible to prohibit the sale and production of opium except for medical purposes, because (1) of the ease with which smuggling could be carried on; (2) medical purposes are often closely and intimately connected with others; (3) anyone requiring opium could always say that they wanted it for medical purposes; (4) if the medical agents through whom the drug could only be procured were to consist of the

civil surgeon and hospital assistants the number of these would be so infinitesimally small as compared with the large number requiring the drug that it would amount to a great and public scandal that the people could only procure the drug through such agency; (5) if such a system were resorted to the existing medical authorities (putting aside native hakims as being altogether unreliable and out of the question) would have to be enormously augmented, or the system would prove impracticable.

28,149. Would you approve of any modification of the existing Government system to check the use of opium?—As to consumption being checked by modification of the existing Government system, in my opinion no such step should be taken. I would advocate, on the contrary, that every village, with the exception perhaps of the very small ones, should be provided with a supply of opium, so that the people may be able to procure the drug when ill much easier than they can at present. Under the existing system it can only be procured in a few villages, and people living in the large number of remaining ones have to send long distances or go without it. I have upon several occasions, while on tour in the district, seen examples of this hardship, and no doubt it very frequently occurs. As regards chandu and madak, however, I am of opinion that the use of these forms of opium should be abolished as far as possible. In making this suggestion I do not of course suppose that it would be possible for Government to stop the custom of smoking opium completely so long as the drug can be purchased, but I think that Government would do wisely to discourage the habit of opium smoking as far as possible. There is no necessity for its continuance. The practice is looked upon by many as a disgrace; native opinion generally is against it, and it is injurious to the system. Moreover, if stopped, there will be no resulting hardship to the people who use it, as they will simply resort to the harmless habit of eating opium instead of smoking it.

28,150. Have you had much experience of madak smoking or madak smokers?—I have been brought into contact with them during my service in this country.

28,151. There has been some little confusion as to why madak smoking is looked upon with disapproval. We are not quite sure whether it is a form of the opium habit that is resorted to by persons of abandoned character, and that it is disreputable on that account, and not because it is more injurious than the eating of opium, what is your view?—As far as my experience goes I am inclined to think that madak smoking is much more injurious than opium eating on account of its being inhaled into the lungs; the fumes of madak are not simply taken into the mouth.

28,152. May I take it that your opinion of the more injurious character of madak smoking is based upon that theoretical supposition?—Partly upon theory, and partly upon what I have seen of those who actually smoke madak.

28,153. (Mr. Pease.) Do you think the effect of burning opium in the process of smoking alters its character and effect upon the human system?—It might be so.

28,154. (Mr. Mowbray.) You referred to madak shops. Are there many places where people can buy madak now?—I believe there are comparatively few places now. There are something like 57 shops where you can buy opium for eating, but there are not so many where you can buy madak.

The witness withdrew.

The Rev. W. E. ROBBINS, M.A., called in and examined.

28,167. (Chairman.) I believe you have been a missionary of the Methodist Episcopal Church in India since 1872, and that you were one of the bearers of an anti-opium memorial from 17,000 Christians in India and Great Britain to the Chinese Government four years ago?—Yes.

28,168. We shall be glad to hear anything you have to tell us with regard to the question before this Commission?—I have from time to time visited numbers of places in India, as well as in other countries, which were reeking with the fumes of the opium smoked therein, there being often as many as a hundred in, and some instances several hundreds of men, women, and children in each at a time, in all stages of exhilaration and intoxication. Of the numbers of frequenters of these places questioned—in Marathi, Hindustani, and English—with reference to the good or bad effects of the habit of eating or smoking the drug, there has been a remarkable consensus of opinion in

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28,155. You said, "I think that Government would do wisely to discourage the habit of opium smoking as far as possible"; how do you think Government can discourage it?—By prohibiting the public sale of it.

28,156. You cannot say exactly how many places sell it at present? You think it is sold now at a small number of places, and you wish the sale to be prohibited altogether?—Yes.

28,157. I suppose there would not be much difficulty then in people buying opium and converting it into madak?—No, they could do so.

28,158. (Mr. Fanshawe.) As regards your proposal to make opium more easily procurable, is it not the case that in many villages opium would be found in some few houses as being kept there in small quantities as a household remedy?—Among the well-to-do people perhaps that would be so, but I do not think it is the case among the poor people.

28,159. Not among the cultivating classes?—No. That is my experience.

28,160. You say, "Native public opinion is not adverse to the habit of eating, especially in the case of those who are driven to it from chronic intractable complaints"; do you not think also that native public opinion is not adverse to the habit when opium is used as a restorative in old age? You have only spoken of chronic and intractable complaints?—I did not mean it in that sense, I meant generally speaking, but especially in the case of those who are driven to it from chronic intractable complaints. I do not think they are adverse to the habit of eating opium either in the case of old age or in the case of the young.

28,161. I understand you to mean that they are not adverse to the habit of eating opium whether by old or young people, and that there is a less feeling against it when people are driven to it by some complaint?—That is what I mean.

28,162. (Sir James Lyall.) Are you aware that certain Chinese witnesses have said that in China opium smoking is believed to be a very effective remedy for consumption and pulmonary affections, or at any rate a habit which stops the progress of these affections?—I have heard it stated.

28,163. Do you think it is possible?—I think it is possible in moderation. It is the excessive smoking which is injurious.

28,164. You said that your idea of the results of madak smoking is not obtained from mere theory, but that you have noticed its effects in cases; do you mean by that that you have noticed the appearance of madak smokers, or do you mean that you have medically attended many madak smokers?—I mean both. I have attended them as prisoners in jail, and I have also noticed the emaciated appearance of madak smokers.

28,165. These people are generally supposed to be debauched characters. Is it not very difficult, therefore, to say whether their physical condition is due merely to the madak smoking habit, or whether it may not be due to debauchery of other kinds?—In many cases I think it is very difficult to say whether their emaciation is due to disease or whether it is due to the smoking habit.

28,166. A witness who gave evidence to-day said that in many cases these madak smokers also took bhang and other drugs; would not that add to the difficulty of the diagnosis?—It would complicate things very much.

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condemnation of it as evil and only evil; and certainly the looks of the speakers did not belie their words. Indeed I may say that this condemnation of the practice has been unanimous—the only exception that I recall being a vendor at one of the stalls. Only recently a man, unsolicited, told me in good English that it was doing him harm and he was quite ready to give it up, but could not, and that has been the sad wail of multitudes in this land and others. My observation is to the effect that not only do the habitués of opium loathe the practice and themselves for having become enslaved by it, but that they are held in disrepute among the people generally who do not use it. Wherever I have gone amongst Christian missions and churches of all denominations I have found that those addicted to the use of opium are rigidly excluded from membership until they have abandoned it; and in order to treat them for it, medical missionaries have their patients locked up in rooms

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where they can have no access to the drug for a number of days, and even after they seemed cured they are very liable to relapse. As fascinating as the habit may be to the Chinese, I am of opinion that if it be not prohibited except as a medicine it may prove just as fascinating and seductive to the people of India, who certainly have not more robust constitutions for resisting its evil effects. I have met at least one Hindu merchant who had been reduced from wealth and respectability to penury to gratify his craving for the drug. But he was only an example of the many of all classes and creeds.

28,169. I notice that you speak of having seen on certain occasions several hundreds of men, women, and children at one time smoking opium—where and when did you see these large gatherings?—About five years ago I had my attention first directed to this subject in the city of Bombay. I visited several different places where there were very nearly a hundred persons smoking. I think, perhaps, I have not seen more than a hundred at one place in Bombay. In China, at Shanghai, I saw as many as a thousand in one place at a time.

28,170. When you spoke of these large numbers you referred to your experiences in China?—Yes.

28,171. Do you know that under recent regulations licenses are no longer granted in this country for opium smoking?—I believe that is so, but I see them at the stalls in great numbers, three men at one stall, serving out opium as fast as they can to passers by of all ages, sexes, and creeds.

28,172. You have not stated specifically what is your recommendation as a remedy for the evils of which you have spoken about—what do you recommend to be done?—The best recommendation I can make is to prohibit the growth of opium in India, the export of it from India, and the import of it into India except for medical purposes. That seems to me to be the only effectual remedy.

28,173. Being in favour of a prohibitory policy in relation to opium, would you desire to include in the same restrictions the sale of alcohol?—I would be quite ready to advocate that as well. I think one of the strongest points that has been made with reference to the evil effects of opium is that you cannot find anything better to compare it with than alcohol.

28,174. In this country, which do you consider is the greater cause of evil—alcohol or opium?—It would be difficult to tell, perhaps, without a greater knowledge of the whole country. It was a long time before I would agree that opium was really worse in its effects than alcohol, knowing, as I do, the evil effects of alcohol; but there are two or three reasons why it seems to me that it is really worse. One reason is that it is more seductive, fascinating, and insidious, and people get into the habit before they are aware of it, even more so than in the case of alcohol. Another reason is that it seems to be more difficult to break off even than alcohol. I have been told by our medical missionaries in the opium refuges where they have a great many of these smokers that they had a large number whom they sent out as cured, and the universal testimony of these medical missionaries was that a very large proportion of these men went back again to the habit. One medical missionary said that as many as 90 per cent. went back to the habit, and another missionary told me that the per-centage was even more than that.

28,175. (*Mr. Fanshawe.*) I understand that your experience of the opium-eating habit in India is limited? You speak more particularly as regards opium smoking?—Yes.

28,176. With regard to the views you have expressed as to habits of opium loathing the practise and themselves for having become enslaved by it, and being held in disrepute among the people generally, do you wish those remarks to apply more particularly to the smoking habit?—Yes, to the opium smoking habit more particularly. I think they would apply to the opium eating habit as well, but these places which I have visited were places where opium was smoked principally.

28,177. I understand that the time when you visited these opium smoking places was five years ago?—It would be about five years ago when I first visited them.

28,178. As regards your experience of opium smoking on licensed premises in Bombay, did you see any children smoking opium on any occasion at those places?—I have seen young people. I could not say how old they were. They were not small children.

28,179. You say that you have seen hundreds of men, women, and children smoking opium. I wish to know whether you have seen children smoking opium in Bombay?

—I do not say that I have seen so many children smoking opium in Bombay as in China.

28,180. Did you see any? In your recollection, have you seen any children in licensed shops in Bombay actually smoking opium?—I would not say that I saw any under 12 or 15 years of age.

28,181. Did you see many children over that age smoking opium?—Not very many, the proportion was small.

28,182. Did you see any large number of women smoking opium in these licensed shops in Bombay?—I do not recall just now whether I saw any women at the time I visited these places in Bombay. I certainly saw a great number in China.

28,183. (*Mr. Haridas Voharidas.*) Do you consider at the present time that the alcohol habit is increasing or decreasing?—I think it is increasing.

28,184. Do you think the opium habit is increasing or decreasing?—I think they both go together. From my observations in Singapore I saw that there were opium shops about every 10 yards with liquor shops between them.

28,185. I am speaking of India?—I have not seen so many opium shops in India.

28,186. How would you compare the opium habit of 20 years ago with the opium habit of to-day, do you think it is increasing?—I think the opium habit has increased during the last 20 years.

28,187. Do you think the opium habit is more injurious than the alcohol habit?—I think it is more injurious in the respects that I have mentioned.

28,188. In other respects do you think alcohol is the more injurious?—It is six of one and half-a-dozen of the other. I do not know which to condemn the more.

28,189. If opium is stopped do you think the people would take to alcohol?—I believe, from the characteristics and temperament of the people of India, that they are more liable to take to opium, and that it is likely to do more harm than alcohol to which they have not been generally addicted.

28,190. If opium is stopped in the way you propose, would they not take to alcohol?—I am not prepared to say. To some extent they would, no doubt.

28,191. Would it not be more injurious in point of religion and precept? Perhaps you know that alcohol causes a person to be violent?—The very effect of its causing them to be violent prevents many from taking it insidiously that they are under its influence before they are aware of it.

28,192. Would not you like to see alcohol dealt with first?—I would like to see either habit done away with. If you do away with alcohol to-day and opium to-morrow it would be all right.

28,193. (*Mr. Mowbray.*) In what parts of India has your work been?—I have been about nine years in Bombay city.

28,194. Is that recently?—I was here for my first five years, and I have been here for four years from 1888 to 1892.

28,195. Have you been in any other part?—This merchant that I speak of was at Dongargarh, in the Central Provinces.

28,196. You have been 22 years in India, and you have accounted for nine years; where have you spent the rest of the time?—I was six years at Poona, two years in Igatpuri, one year in Lucknow, and two years on furlough.

28,197. Did you see much of the opium dens at Lucknow?—I did not. My attention was not called to it at the time I was there, which was nine or 10 years ago.

28,198. How long were you in China when you went with this petition?—I was in China about four or five months altogether.

28,199. How long were you in the Straits Settlements?—I spent 15 or 16 days in the Straits Settlements, Singapore, and Penang. I was at Hong Kong one week, Tientsin a week or more, and three weeks at Pekin.

28,200. Are you working at Bombay now?—I am working at Igatpuri, about 85 miles on the north-east on the G.I.P. Railway.

28,201. (*Mr. Pease.*) When you were at Tientsin did you have an interview with Li Hung Chang, the Chinese Minister?—Yes; I had an interview with the Chinese Minister, the Metropolitan Viceroy.

28,202. Did he receive your memorials and promise to forward them to the Imperial authorities?—Yes, he received them and promised to forward them to the Central Government with his recommendation.

28,203. Is this a correct representation of what took place?—“He spoke in strong and emphatic terms of the moral and material evils of opium smoking. He said ‘the Central Government were most sincere in their antagonism to the opium traffic, and if the foreign import were prohibited they would at once turn their efforts to effectually put down the home growth. But,’ he asked, would not the demand for a prohibition treaty ‘with Great Britain bring on a third opium war?’—Those are the words he used.”

28,204. Have you anything further you would like to add with regard to that interview?—When asked that the Chinese Government should demand a prohibition treaty from Great Britain (which was the purport of the memorials), he nearly repeated the words uttered by the Marquis Tseng a few days before he died, viz., “China is not free; she cannot take the first step.” He said China would be most glad, and would take measures if there were a prohibition treaty between Great Britain and China; they would take measures which they thought would be successful in putting it down, like the home growth.

28,205. (*Sir James Lyall.*) Who was the Chinese Minister you had this interview with?—Li Hung Chang. We also had an interview with Prince Ching, the father of the reigning Emperor—a communication from his physician.

28,206. What was Li Hung Chang's position?—He is Grand Secretary to the Chinese Government, corresponding to the Prime Minister, and he is also the Viceroy of the Metropolitan Province of Chihli.

28,207. Did he give you a reply?—Not a written reply.

28,208. Who interpreted?—A Chinese gentleman named Lo Fung Lo.

28,209. You said just now that you had known one rich man who was ruined by the opium habit. I suppose you have known a good many who were ruined by liquor, have you not?—Yes; I have nothing good to say of the liquor habit.

28,210. Are you prepared to say in what way you would prohibit the use of opium except as a medicine?—The only effectual way is legal prohibition.

28,211. To make it a criminal offence?—Yes.

28,212. What do you mean by medical use, do you mean medical prescription?—I would say precisely as it is done in England.

28,213. Are you aware that the English system does not prevent its use for other than medical purposes?—I am not aware of that. I would say under a doctor's prescription.

28,214. The English system does not prevent its sale except so far that the word “Poison” must be put on the bottle—would you be satisfied if the words “Poison Shop” were put up above an opium shop?—That would help some perhaps, but I am not sure that the people do not know already that it is poison—a great many of them.

The witness withdrew.

Mr. DRAKE-BROCKMAN called in and examined.

28,227. (*Sir James Lyall.*) What is the title of your office?—I am officiating Commissioner of Excise in the Central Provinces.

28,228. How many years' service have you had?—A little over seven years.

28,229. Your experience has been entirely in the Central Provinces?—Entirely.

28,230. How long have you acted as officiating Excise Commissioner?—Nearly two years. I hold several other offices besides, Inspector General of Registration, Superintendent of Stamps, and Commissioner of Miscellaneous Revenue.

28,231. I believe you have prepared, on behalf of the Central Provinces,* a note on the administration of the excise revenue from opium?—Yes, the note shown to me is based on one of mine, the original has been modified.

28,232. Who modified it?—The Revenue Secretariat.

28,233. Do you put in this note now?—I did not put it in. It was sent by post from the Secretariat.

* The memorandum on the administration of the excise revenue from opium in the Central Provinces will be found in its complete form in Appendix XXIX. to this Volume.

28,215. You do not mean that it should only be procurable on a medical order?—Yes, that is what I meant to say. I was not quite aware how it was done in England.

28,216. I think you have had experience of places like the Central Provinces? In Bombay there are a great number of reliable doctors of all kinds, but in the Central Provinces you may go a great many miles without finding a doctor, except perhaps a village Vaid, is not that the case?—That is true, certainly, in many places. I think it would be easy enough to regulate that. I have not thought just how it should be done in cases of that sort, but I have no doubt it could be done. Some officer could be authorised to do it.

28,217. You would have some medical officer appointed for the purpose all over the country?—I would not have them specially appointed for the purpose. I think there would be little difficulty in that. We cannot go very far, excepting away out on the frontiers, without finding a medical officer of some kind.

28,218. But in the Central Provinces you will admit that you may go a great number of miles, 50 or 60 or 70 miles without finding a medical officer?—Yes, that is so, but I do not think they would suffer very much if they did not get it.

28,219. Some witnesses have told us in reference to what you say that opium is the great and almost the only medicine which is used as a domestic medicine in India, and which everybody knows how to apply?—That is not my experience, it is something quite new to me. I have not heard of its being used as a general remedy at all until the last few weeks.

28,220. You spoke of having seen the opium shops crowded with customers, is it not a fact that if you only allow one shop in an area of 50 to 100 square miles for an article which is in considerable demand that shop is likely to be more crowded than most shops?—Yes, that would be so in a large place.

28,221. Do you say that opium eating is more seductive and fascinating than alcohol drinking?—Yes, it comes on so insidiously.

28,222. Is it not the fact that a great part of the seductiveness of alcohol consists in the pleasure of its taste and the pleasure of drinking in company?—It may be so, I do not know why people drink it at all.

28,223. Is it not general knowledge that in all countries people like the taste of liquor, and the pleasure of drinking it in company, and that that is one of the seductions of the habit?—I have heard that.

28,224. Do you think there is the same seductiveness in swallowing a bitter pill?—They soon get a very powerful craving for it.

28,225. (*Mr. Mowbray.*) With regard to the China petition you have mentioned, I suppose the proceedings were reported at the time?—Yes, it was published in several papers in England.

28,226. Can you give me the date?—21st April 1892.

28,234. You were told it was part of your duty to put it in?—Not exactly so. I was told to forward a memorandum to the Secretariat. It was there modified, and sent on by post.

28,235. I understand that up to 1873-74 throughout the whole Central Provinces, except Sambalpoore, the cultivation of the poppy was allowed, and the licensed vendors drew their supply of opium from those cultivators?—They got it from where they pleased. They either imported it from outside the province or obtained it from the local growers.

28,236. Were they allowed to import it from the Native States?—They could make their own arrangements.

28,237. Was the import from Native States allowed?—Yes, I think so, certainly.

28,238. Import was allowed freely from Native States?—Yes, certainly.

28,239. Without any pass?—There was a small duty I believe. I have the rules here, if I may be allowed to refer to them. The rule was as follows: Opium, the growth of

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"foreign territory, may be imported for sale in the districts of the Central Provinces, or for transit elsewhere, except as described in the preceding rule, covered by a pass form No. 5, which shall be granted by the officer in charge of the district or by the Tehsildar of the sub-division into which it is proposed to import, on a written application showing the weight, number of packages, and destination of the consignment. Such pass must be countersigned by the officer in charge of the district or sub-division of each district through which the consignment may pass, as in Rule 10."

28,240. Is this the present system?—No, under the present rules import is not allowed except on account of Government. The rule just quoted was issued in 1866, and remained in force till October 1872, when others to much the same effect were issued.

28,241. I understand that in 1873-74 the Bengal system, which had prevailed in Sumbalpoore, began to be extended to the other districts?—Yes, that is so.

28,242. You quoted some figures, and you say in consequence of this change the revenue rose from 38,979 to 107,273?—Yes; but the latter figure represents gross revenue, and to make the comparison just the net revenue, Rs. 78,216, should be taken.

28,243. Are you talking of the revenue of the whole Central Provinces or of those three districts?—The revenue from the Chattisgarh division.

28,244. I suppose that great increase was due to the substitution of licit for illicit opium?—Yes, I should say so certainly, and particularly to the fact that the price of the opium came to Government.

28,245. You say that the result of the introduction of the Bengal system has been to raise the price of opium to the purchasers from 4 to 6 tolas to the rupee, the old village price, to 2 or 2½ tolas to the rupee?—That is so.

28,246. The old village price was from 4 to 6 tolas the rupee, and it has been raised to 2 or 2½ tolas the rupee?—Yes.

28,247. That is, the price has been doubled to the consumer?—Yes.

28,248. You say, "The policy of the administration has been only to license shops where an actual and steady demand existed, or where facilities for illicit traffic were great." Do you mean by the last words that in such places, even when the demand is small, you sometimes allow shops?—Yes; where there are special facilities for illicit introduction of the drug, shops are licensed more freely than they otherwise would be.

28,249. The new system was completely introduced from 1879-80?—Cultivation was stopped towards the end of 1878, and all districts were under the new system from the 1st April 1879.

28,250. Since then there has been no reduction in the number of shops, but a small increase?—The figures have varied from time to time.

28,251. The consumption of opium would remain about the same?—It has slightly increased. Looking to a long series of years, the average annual consumption has been 625 maunds, and in no year have the total issues varied greatly from that amount.

28,252. I see it is stated that the number of madak shops has been reduced from 285 in 1890-91 to 128 in 1893-94?—That is so; including temporary shops the reduction has been from 298 to 131.

28,253. What has been the cause of that large reduction?—The main reason has been that the practice of madak smoking is generally recognised by the native community to be very harmful, and in 1890 proposals were submitted to the Chief Commissioner to make its manufacture illegal; but it was not thought desirable to go so far at that time, and the orders issued were simply to the effect that licenses should be granted only at large centres of population where there is a considerable and permanent demand for the preparation.

28,254. You say that poppy cultivation was absolutely closed in all districts by 1878?—That is so.

28,255. I believe you were not there at the time, but have you any information as to whether it led to great complaint or not?—No. So far as my perusal of official records goes I should say it did not; but I have no information worth imparting on the subject.

28,256. You say that "smuggling had been stopped from the Madras side and from the Bengal side?"

there could hardly have been smuggling from the Madras side?—Before the Opium Act came into force there was some smuggling of what is called "bisquit" opium. It came through from Rajmundri into the Chattisgarh division.

28,257. You say that smuggling is still going on in those districts which adjoin Native States, and that the measures to stop it met with very slight success in spite of special supervisors and paid detectives, &c.?—That is so.

28,258. Are the powers of the feudatory States under the Central Provinces distinctly defined?—They have sunnuds, which will be found in Aitchison's Treaties. With regard to opium, they are under special restrictions, which are described in the note on opium arrangements in the Central Provinces.

28,259. You do not know how those restrictions are imposed?—I understand they are in their sunnuds; executive orders embodying them issued, in the first instance, from the Local Secretariat.

28,260. (Mr. Pease.) Does the number of shops, of which we have a record, give us the complete number, or are there, as there used to be in the Central Provinces, special licenses given for shops on bazaar days?—There are temporary shops in the Central Provinces.

28,261. Those are not recorded in the list of shops which are given to us?—Under the standing orders they should be for the most part be classed as permanent shops. In some districts I have reason to believe that these orders have not been observed, and I am now engaged in bringing them to the notice of the Deputy Commissioners.

28,262. Some years ago it appears that they were in the habit also of granting occasional licenses for bazaar days; I was asking whether these shops licensed specially on bazaar days are included in the total number of shops now returned?—The figures on page 10 of the Government of India's "Note on opium produced and consumed in India" were checked by my office, and I believe they are correct.

28,263. Then with regard to the permanent shops?—All the shops,* including the temporary shops, are included in the Government of India's return, so far as their existence is known to me.

28,264. Those shops are not opened all the year round?—In many cases a shop which is intended to be permanent is not worked whether it is called temporary or not.

28,265. I want to know whether that is the number of shops that are licensed for the year, and whether there are additional shops occasionally licensed for special occasions?—The number returned by the Government of India* includes all the temporary shops, so far as their existence is known to my office.

28,266. Smoking on licensed premises was forbidden many years ago I believe?—The prohibition came into force on the 1st April 1891.

28,267. Do you think that there is smoking upon licensed premises now?—Occasionally. I have had complaints. Only the other day the Deputy Commissioner of Seoni caught a number of persons smoking on the shop premises. The licensee was punished. If cases do occur, and are brought to the notice of the authorities, the men to blame are punished.

28,268. What effect do you think the closing of the licensed premises for the purpose of smoking since 1891 had had upon the practice of opium smoking?—My personal opinion, already expressed in an official report to the Government, is that it is likely to do good, as indicating deleterious practice, and one that should be discouraged. I may also add, however, that many officers do not agree with me in thinking that the measure can have any effect on consumption of madak.

28,269. I suppose you would be of the opinion that a person who is an opium smoker would be sure to smoke on private premises if he could not smoke on public premises?—I think so; but there would be fewer recruits for the practice.

28,270. Is it not your opinion that the fact that there is no licensed shop would, to use your own term, tend to lessen the number of recruits for smoking opium?—I am inclined to think so. That is my personal opinion.

* The witness subsequently corrected this: see page 374. The figures in the Government of India return do not include temporary shops.

The witness withdrew.

Mr. J. PRESCOTT-HEWETT, Secretary to the Commission, called in.

(Chairman.) I believe you have a statement to make to us?

(Witness.) I received yesterday a petition from certain opium smokers in Bombay to the following effect:—

"To the President and Members of the Royal Commission on Opium. Honoured Sirs,—We, the undersigned opium consumers of Bombay, beg to inform you that opium has done us no harm. If the use of it is prohibited, it will be a great hardship on us. As the Commission is appointed for us, we must be heard and not the Padris. We request you to go round our private clubs and get us examined by doctors. If you do not do this, and your report is unfavourable to us, we shall protest against it.—We remain, Sirs, your obedient servants."

The petition is signed by a number of opium smokers. They were induced to leave the room under the solicitations of Mr. Haridas. I have next to read a letter addressed to your lordship by Mr. Prautch, which is as follows:—

"Bombay, 16th February 1894. Lord Brassey, Chairman, Royal Opium Commission. My Lord,—I think it right to inform your lordship that it has come to my knowledge that recently a Resolution was issued by the Bombay Government to restrict the giving of information and evidence by Government servants on the opium question. I desire to think that your lordship ought to call for a copy of this Resolution. I wish to further mention that a few weeks ago W. Almon, Esq., Assistant Commissioner of Customs, wrote a letter from Bombay Customs House Office to a legal gentleman in Poona, asking him to arrange an interview for himself with an important anti-opium witness. This attempt having failed, Mr. Almon himself called on the witness who declined to see him. This affords another illustration of the action of the authorities in this opium inquiry. If my statement is denied, I can produce the original letter.—I have the honour to remain, faithfully, A. W. PRAUTCH."

The witness withdrew.

Adjourned to Thursday next.

At the Council Hall, Secretariat, Bombay.

SEVENTY-SEVENTH DAY.

Thursday, 22nd February 1894.

PRESENT:

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

Sir JAMES LYALL, G.C.I.E., K.C.S.I.
The Hon. Sir LACHHMESWAR SING, Bahadur,
Maharaja of Darbhanga, K.C.I.E.
Sir WILLIAM ROBERTS, M.D., F.R.S.

Mr. R. G. C. MOWBRAY, M.P.
Mr. A. U. FANSHAW.
Mr. ARTHUR PEASE.
Mr. HARIDAS VEHADIDAS.

Mr. J. PRESCOTT-HEWETT, C.I.E., Secretary.

Mr. J. PRESCOTT-HEWETT called in.

(Chairman.) I believe you have some communications to make to us?

(Witness.) I have received the following letter from Mr. Dane, "On behalf of the Government of Bombay I request that a note may be made in the proceedings to the effect that Mr. Lee Warner, C.S.I., Secretary to the Government of Bombay in the Political Department, and Mr. Panchbhai Vishram, who are now members of His Excellency the Viceroy's Legislative Council, were not examined owing to their absence in Calcutta, and that

Your lordship has asked for the communications from the Bombay Government, referred to by Mr. Prautch in his letter of the 16th instant. They are as follows:—

Revenue Department,
Bombay Castle, 25th November 1893.
Letter from the Commissioner of Customs, salt, opium, and abkari, No. 5,834, dated 8th November 1893:—

"I have the honour to submit, for the information of Government, a circular which, I understand, has been sent to various executive officers under this Government by Mr. Ernest Hart on the question of the use and abuse of opium. It was submitted to me by Mr. Lamb, acting collector of Kolaba, with a request that I should instruct him as to the reply he should send. I forward also copy of my reply to Mr. Lamb and of the circular which I addressed to all collectors. It seems probable that Mr. Hart's circular has been sent to others than collectors, and possibly Government might wish to issue instructions regarding it in the general and political departments."

Circular letter from the Commissioner of Customs, salt, opium, and abkari to all collectors in the Presidency (except the collector of Kolaba), and the collectors and deputy-commissioners in Sind, No. 5642, dated 27th October 1893:—

"A collector has forwarded to this office for instructions a circular from Mr. Ernest Hart, Chairman of the British Medical Association, asking for certain information about the use and abuse of opium amongst the natives of India. To reply to such applications might prove embarrassing, and as the Opium Commission, which has been appointed by Parliament, is shortly about to visit India, all the information which Mr. Hart desires to obtain will be elicited by the properly constituted authorities. I have therefore to inform you that if you have received a similar letter it is desirable, for the reasons given above, that you should not reply to it."

Resolution.—Government approve of the circular issued by the commissioner of customs, salt, opium, and abkari to the collectors and deputy commissioners, copies of which should be forwarded to all other heads of offices for information.

W. L. HARVEY,
Under Secretary to Government.

"the abstracts* of their evidence may be printed in the "Appendices."

(Chairman.) Very well.

(Witness.) I have also received the following letter from Mr. Drake-Brockman, dated 21st February:—"I was mistaken yesterday in informing Mr. Pease that the number of shops for retail vend of opium as given on

* See Appendix XXIII. to this Volume.

3 A 3

Mr.
J. P. Hewett.
—
20 Feb. 1894.

Mr.
J. P. Hewett,
—
22 Feb. 1894.

Mr.
J. P. Hewett.
22 Feb. 1894.

"page 10 of the Government of India's Note included 'temporary' shops. Statistics of these shops will now be added to the Central Province Note, so that there may be no further mistake on the point. A temporary shop is always sold with the nearest permanent one, and a single license covers sale of both; the Government of India figures correctly represent the number of licenses issued. I shall be glad if the error can be corrected before the shorthand notes are sent to press." Mr. Drake-Brockman wishes his answer to be corrected, the question is whether it is to be done by correcting the answer on the minutes, or affixing a note.

(Chairman.) I think the answer* may be corrected.

(Witness.) I have also received the following letter from Mr. Campbell:—

"To the Secretary, The Royal Opium Commission,
Bombay.

SIR,
21st February, 1894.
In connexion with the letter published in to-day's paper, which, at the last meeting of the Royal Opium Commission the Rev. Mr. Prautch laid before the Chairman, I have the honour to request that the following statement may be placed on record.

"Mr. Prautch writes that Mr. Almon, the assistant commissioner and collector, wrote from the Customs House to a legal gentleman in Poona asking him to arrange an interview with an important anti-opiumist witness in Poona. The letter to which Mr. Prautch presumably refers was addressed by Mr. Almon to a friend who is a pleader in Poona, and is also a leading member of the Methodist Episcopal Church in that city. The letter is in the following terms:—My Dear ———, In a paper called the 'Woman's Anti-Opium Prayer Sheet for August 1892,' published in England, there is a report of an address by Miss Soonderbai Powar on the opium question. Some of the statements said to have been made by Miss Powar are strange to those having a knowledge of these things here. Are you acquainted with Miss Powar? If you are, and can do so, could you arrange with Miss Powar that I could see her with a view of asking her about these particular statements in the way of explanation. If Miss Powar will see me, I would like yourself and some other non-official gentleman to be present at the interview.

"With regard to Mr. Prautch's statement that the suggestion of an interview had reference to an important anti-opiumist witness, it is to be noted that when Mr. Almon's letter was written we were not aware that Miss Soonderbai Powar was intended to be called as a witness. The circumstances under which that letter was written are briefly as follows:—In January last my attention was drawn to a paper published in England in August 1892 under the title 'Soonderbai Powar's Message,' which I had

not before seen and which contained, among others, the following statements:—That thousands of high caste women die of starvation in their dark zenana rooms because their husbands ruin themselves by smoking in licensed opium dens; that young men are led to smoke opium through the wiles of the opium farmer who sets his servants at the street corners furnished with opium pipes to tempt the youths to smoke; that they (apparently either the opium officials or the opium farmer) quietly mix opium with our tea in refreshment rooms and in hotels, so that a craving for opium arises and before we know what we are doing we shall become slaves of opium. As the alleged writer, Miss Soonderbai Powar, was born in or near Poona, and has spent almost her whole life in Poona or in Bombay, it follows that these statements referred either involved serious charges against the management of the opium revenue in Bombay my duty required me to examine into their truth. Inquiries made through the commissioner of police and the health officer of the municipality failed to reveal any foundation for them, except that, in respect of rumour, some two years ago, that certain Irani, that is, Persian Parsi, tea-house keepers, put poppy heads in their tea to darken its colour. As Mr. Almon, the assistant collector also as he is responsible for hotel and refreshment room infringements of the Opium Act, I asked him to deal with inquiry into the truth of the rumour that poppy heads were sometimes put in tea. The result of these inquiries was that Mr. Almon failed to find that the rumour had that, as is usual in such cases, he might obtain from Miss Soonderbai in Poona the individual who made the statement, information regarding the practice which he had written with that object and with my knowledge. In reply, Mr. Almon was informed that his friend could not arrange a visit, but that a reference might be made to forwarding Mr. Almon's letter, to whom his friend was would probably know Miss Soonderbai and might arrange an interview. On hearing of Mr. Prautch's connexion with Prautch's statement in the letter to the Chairman, that after the receipt of his friend's communication Mr. Almon called on the witness who declined to see him is, I am informed, without foundation.

I have the honour to be,
Sir,
Your most obedient servant,
J. M. CAMPBELL,
Collector of Opium.

The witness withdrew.

ADDENDUM.

NOTE.—The following evidence was taken at Delhi on the 23rd of January 1894, but the transcript of the notes having been mislaid, the depositions were not printed in their proper place, which is on page 251 of Vol. III., between Questions 18,863 and 18,864.

RAI BAHADUR RAGHUNATH SINGH called in and examined (through an interpreter).

(Chairman.) I believe you are a Jat and honorary magistrate of Najafgarh?—A. Yes.

Q. We shall be glad to hear anything you have to tell us with reference to the subject which has been referred to this Commission for inquiry?—A. Opium is generally used medicinally, old people in particular resorting to it as a preventive against catarrh, &c. People of advanced age use it also as a digestive and look upon it as a means of sustaining life. The people would not care to see restrictions placed on the use of opium, and they would pray Government not to do so as it is considered a medicine for certain diseases and is a means of enabling the old to digest their food. The natives of India have been accustomed to it for ages past. Opium is not produced in the Delhi district where I now live; but in the Bharatpur State where I resided before, the poppy is cultivated; and I know therefore that there is no other crop as valuable as that, seeing that it repays by hundreds of rupees on a single bigha. The people of this district are anxious to be permitted

to cultivate the poppy, and would hail such permission with delight. The people would, in my opinion, object to prohibitive measures being adopted as to the use of opium, and they would not like to be burdened with fresh taxation in lieu of that already imposed.

(Mr. Fanshawe.) Will you kindly tell us whether you are honorary magistrate in Delhi itself or in the Delhi district.

(Mr. Wilson.) Will you tell me whether you consider that opium for men in perfect health is a good thing or a bad thing?—A. It is not good; it is bad for persons in health.

Q. Do you really mean to say that the profit on opium can be counted by hundreds of rupees on a single bigha?—A. I mean one bigha—one pakka bigha, which is three bighas kachha—that fetches more than hundreds of rupees.

(Sir William Roberts.) You have said that the habit of using opium in healthy persons is a bad habit;

would you also say that the use of alcohol by healthy persons was an equally bad habit?—A. Worse than that.

(Mr. Fanshawe.) In saying that opium is a bad habit for persons in good health, do you apply that to the old people who you say use opium as a digestive?—A. I mean digestive only in those cases where old people become

degenerated or weak. It is bad for young men in good health.

Q. In speaking of the profits of opium you speak of the profits in the Bharatpur State?—A. Yes.

Q. Bharatpur being a Native State in Rajputana?—A. Yes.

The witness withdrew.

RAI BAHADUR RAMKISHAN DAS called in and examined (through an interpreter).

(Mr. Fanshawe.) I believe you are an honorary magistrate of Delhi?—A. Yes.

Q. Are you a regular resident of Delhi?—A. Yes.

Q. Will you tell us what you know about the use of opium by the people of this place?—A. Large numbers, especially those among the labouring classes, are in the habit of taking opium, which they consider to be more essential than either food or raiment. After having taken opium they can work more hard than they otherwise would do.

Q. For what reasons do these classes take opium?—A. To avoid catching cold, and in order to enable them to work hard.

Q. How is the habit of opium eating regarded by the people of Delhi?—A. The popular view in Delhi and its neighbourhood in regard to the consumption of opium is rather indifferent, viz., they look at it neither as a virtue nor as a vice. Persons addicted to other drugs are looked down upon, while opium consumers never attempt to conceal the habit, as they are considered a harmless lot of people.

Q. Are you referring to people who take opium in moderate quantities?—A. Yes, to persons who take it in moderate quantities.

The witness withdrew.

Q. As regards the present arrangements for the supply of opium on the part of the Government, have you any opinion to express?—A. I consider the present arrangements the best, as people can get opium very easily.

Q. I believe that you are a Marwari?—A. A Khatri.

(Mr. Wilson.) Is it your opinion that opium is more necessary to the labouring classes than either food or clothing?—A. Those who have become habituated to its use.

Rai Bahadur
Raghunath
Singh.

Rai Bahadur
Ramkishan
Das.

Rai Bahadur
Raghunath
Singh.

* See note on page 372.

VOL. IV.
APPENDIX I.SUMMARY OF OPERATIONS ON OPIUM BY SURGEON LIEUTENANT-COLONEL HENDLEY, C.I.E.
(Handed in by Surgeon Lieutenant-Colonel Hendley, C.I.E., see Question 20,262.)

As I was interested in obtaining a correct knowledge of the conditions under which opium was taken in the Jeypore State, and was also desirous of ascertaining what native opinion, both professional and lay, was on the subject as regards the habitual use of the drug, I prepared in August 1892 a series of questions, which were based in part upon an inquiry conducted by Surgeon-Lieutenant-Colonel Crombie of Calcutta as well as on my own experience, and forwarded it to medical officers and hospital assistants, who were serving under me, and also to a large number of representative persons in Jeypore, with a request that they would be good enough to answer them from their personal knowledge. I received 55 replies.

Appended is a list of persons from whom I received replies, a summary of the replies received, and a letter received by me from the Rao Raja of Sikar on the subject.

I.—LIST OF PERSONS WHO HAVE SENT REPLIES TO QUESTIONS.

1. Babu Jadunath De, M.B., Assistant Superintendent of Dispensaries at Jeypore, 21 years a practitioner, mostly at Jeypore.
2. Assistant Surgeon Jalaluddin, a Punjabi, formerly a Musalman, now a Roman Catholic Christian, L.M.S., Lahore. Since 1884 in Medical Department, Jeypore.
3. Second Class Hospital Assistant Myan Singh, a Sikh with 14 years' medical service, chiefly in the District Gaol, Jeypore, since he entered Jeypore service.
4. Third Class Hospital Assistant Ram Gopal, a Brahman with seven years' service, Sikar Dispensary.
5. Third Class Hospital Assistant Ram Sanehi, a Brahman, with one year's service, Chatsu Dispensary.
6. Third Class Hospital Assistant Mookund Ram, with two years' service, five years previously in private practice, a Brahman, Sambhar Dispensary.
7. Third Class Hospital Assistant Hurdeo Prasad, Brahman, with 15 years' service, Cherama Dispensary. Poorly qualified.
8. Native Doctor Narsing Lal, Brahman, with 20 years' service, Mohwa Dispensary. Poorly qualified.
9. Second Class Hospital Assistant Broma Nund, Brahman, with 16 years' service, Madhopur Dispensary.
10. Second Class Hospital Assistant Devi Lal, Brahman, Bandikui Dispensary.
11. Native Doctor Nund Kishore Singh, Rajput, of 21 years' service, Gaol Dispensary.
12. Hospital Assistant Gordhun Das, a Bania, over five years' service, Chomu Dispensary.
13. Local Class Native Doctor Prosono Kumar Das, a Bengali, 35 years' service, Khetri Dispensary.
14. Native Doctor Ganesh Lal, a Jain, with 24 years' service, Mayho Hospital, Jeypore.
15. Female Hospital Assistant Barji Bai, a Bania widow, three years' service, Mayo Hospital, Jeypore.
16. Female Hospital Assistant Janki Bai, a Khadewal Brahman widow, three years' service, Mayo Hospital, Jeypore.
17. Native Doctor Kasim Ali, a Mohamedan, of 26 years' service, Sanganir Dispensary. Indifferent qualifications.
18. Native Doctor Azimulla, a Mohamedan of 25 years' service, Uniara Dispensary. Indifferent qualifications.
19. First Class Hospital Assistant Abdul Rahim, a Mohamedan of 22 years' service, Malpura Dispensary.
20. Third Class Hospital Assistant Abdulla Khan, a Mohamedan of six years' service, Jhunjhnoo Dispensary. Indifferent qualifications.

21. Third Class Hospital Assistant Mohamed Zahu ul-Huk, a Mohamedan of five years' service, Hindow Dispensary.
22. First Class Hospital Assistant Syad Nur Khan, Mohamedan of 25 years' service, Jeypore Central Gaol, has the order of merit for bravery.
23. Hospital Assistant Basat Ali, a Mohamedan of 1 years' service, Nim-Ka-Thana Dispensary.
24. First Class Hospital Assistant Mahbub Khan, a Mohamedan of 30 years' service, now pensioned, Sr Madhopur Dispensary.
25. Native Doctor Surfarajudin, a strict Mohamedan of 26 years' service, Sawai Madhopur Dispensary.
26. Hakim Mahomed Salim Khan, a Mohamedan and the Chief Yunani physician in Jeypore. Experienced.
27. Hakim Mahomed Azeezudin, a Mohamedan Yunani physician in Jeypore. Experienced.
28. Hakim Mohamed Ynsaf Hussain Khan, a Mohamedan physician. Experienced.

NON-PROFESSIONAL STATEMENTS.

29. The Reverend G. Macalister, United Presbyterian Mission, Jeypore. About 20 years' experience here.
30. The Reverend J. Traill, United Presbyterian Mission, Jeypore. He has lived about 24 years in Jeypore.
31. Rao Bahadur Govind Singh Bahadur, Thakur of Chomu. He is the premier Rajput noble of Jeypore, and is a member of the Jeypore Council. He has received titles from both the British and Jeypore Governments, and is a leading member of the Walter Krit Sabha, or Marriage Reform Association of Rajputana.
32. Thakur Fattah Singh, Thakur of Naila, a Rajput Rajput, formerly the Vice-President of the Council and Minister of Jeypore and a man of great experience.
33. Haji Mahomed Ali Khan, a Mohamedan and member of the Jeypore Council.
34. Thakur Harf Singh, a Rajput, and who takes great interest in all social questions relating to the Hindus.
35. Pundit Braj Balabh, a Brahman and head clerk, Jeypore Museum.
36. Lala Samander Karan, an Oswal or Saraogi, second clerk, Jeypore Museum.
37. Darogah Chimun Lal, a leader amongst the Jains and head of the Imarat or Public Works Department, Jeypore.
38. Durga Pershad, a Loda Rajput and first Meteorological Observer.
39. Nathu Narain, a Kayasth, a member of the Kayasth Congress, and second observer.
40. Sheo Pratap, a Kayasth, and third observer.
41. Luchmi Narain, a Kayasth and treasurer, Medical Department.
42. Babu Jogindra Nath Sen, many years president of the Jeypore municipality.
43. Hospital Assistant Shib Lal, reserve list, a Brahman.
44. Hospital Assistant Abdul Halim, a Mohamedan of four years' service. Furana-Basti Dispensary. Short service.
45. Rao Bahadur Kantee Chunder Mookerjee, C.I.E., Chief Member of Council, Jeypore, Brahman.
46. Mr. Williams, Superintendent of Goals, Jeypore, for more than 25 years.
47. Third Class Hospital Assistant Alimullah, a Mohamedan and a reserve hospital assistant. Intelligent but very short service.

48. Bajah of Khetri Bahadur. He holds a separate estate from the British Government.
49. Babu Mohendra Nath Sen, Member of Council, Jeypore.
50. Rao Rajah of Sikar, a very large landholder and great noble in Shekhawati.
51. Bhatt Sri Krishen Ram Vaid, a Hindu physician in Jeypore.
52. Vaid Anandi Lal, a Hindu physician in Jeypore.
53. Swami Ram Narain, a Dadu-Panthi Vaid.
54. Gokul Das Attar, a dealer in perfumes and apothecary.
55. Pandit Chimun Lal.

II.—SUMMARY OF REPLIES TO QUESTIONS.

[Quotations are given to indicate the line of native thought on the subject, and especially the position taken up by practitioners of the indigenous system of medicine.]

1. To what extent does the habitual use of opium prevail amongst the Hindus, Mahomedans, and Jains of Jeypore; and what do you think is the proportion of opium-eaters in each community in your district? Almost all agree that the orthodox Hindus use most, then Mahomedans, and last of all Jains. The last named take bhang instead. The estimates vary from that of Thakur Hari Singh, a very experienced resident of Shekhawati, viz., that 10 per cent. of the young take opium, and after 60 years only 10 per cent. do not use it; and the opinion of Assistant Surgeon Jalaluddin that in Jeypore 90 per cent. take it, down to 10 and even 5 per cent., according to Hospital Assistant Basat Ali and native doctor Ganesh Lal. The majority give about 25 per cent. In the Chomu district 75 per cent., according to Hospital Assistant Goverdhun Dass, use opium or poppy-heads. All agree that Marwaris use most. In Sawai Madhopur, a fatally malarious district, almost everyone is said to use opium. Hakim Mohamed Azizuddin writes that 75 per cent. of the Jeypore people take opium, and 40 per cent. of the inhabitants of Delhi. The Rev. G. Macalister, U. P. Missionary, a 20 years' resident of Jeypore, is informed that as a rule Hindus and Jains take a little opium when they are over 40 years of age. The premier noble of Jeypore states that all castes use it more or less. Chimun Lal, a leader amongst the Jains, believes that 35 per cent. of Jeypore people take it. Nathu Narain, a member of the Kayasth Congress, gives the proportion at 25 per cent. The Rao Rajah of Sikar gives one-tenth. The Rajah of Khetri 8 per cent. Babu Mohendra Nath Sen one-tenth. Three Vaidas state that Rajputs use it most.
2. Does such use, in your opinion, lead to any evil results, as, for example, deterioration of health, neglect of business, poverty, gambling, domestic unhappiness, or sensuality? Eight reply "yes," without giving any details; several others add, "only if the opium-eater is badly fed, and especially if milk cannot be obtained"; the others, again, write, "only in young persons"; the most experienced observe that bad results only follow its use in excess. The Rev. J. Macalister and Assistant Surgeon Jadu Nath De do not think it leads to any of the results mentioned. The Rev. J. Traill says, "not the use, the abuse might." Haji Mohamed Ali Khan, Member of Council, considers the moderate use beneficial; Rao Bahadur Kantee Chunder Mookerjee, C.I.E., chief Member of Council, writes, "to deterioration of health when used in excess. In moderation sickly men generally improve in health, as I have experienced. Poverty cannot be the result of opium, as the drug costs very little in Jeypore; nor is there any connexion with gambling. Nor can domestic unhappiness result, as it does not make people troublesome as with intoxicants, nor is sensuality a result." Hospital Assistant Devi Lal thinks domestic unhappiness might ensue from want of opium. Hospital Assistant Syed Nur Khan says, "no, unless in the case of sensualists who in time may become impotent." Thakur Fatch Singh thinks it leads to waste of time, poverty, and

useless expenditure, but not to gambling, family quarrels, or sensuality. He also says medicines are of no use to the opium-eater. Thakur Hari Singh believes it leads to most of the results mentioned and to a little petty theft. Rao Bahadur Gobind Singh agrees with him, except that gambling and domestic unhappiness are not traceable to it. The Hakims think it may lead to idleness and poverty if the regular dose is not taken; and, according to the Chief Hakim Salim Khan, if milk and certain condiments are not used with it. He writes that "India is hot and the people phlegmatic, but opium is cool, hence it does not hurt them, as it would the inhabitants of cold countries. By itself it does not lead to ill results. Chandu and madak may do so, because taken in bad company in shops." Lala Samandar Karan says, "it leads to some neglect of business, but promotes perseverance in work. It causes obstinacy and readiness to be provoked." Mr. Williams, Superintendent of the Gaols, says, "Many parts of the plant are useful, it is valuable as a preventive of disease and against the effects of overwork." The Rajas of Khetri and Sikar think it is hurtful to some extent, but the former says "it does not lead to poverty or gambling." Babu Mohendra Nath Sen believes that only excessive use is injurious. The Vaidas generally think it valuable in disease.

3. Does the moderate use of opium lead in any considerable number of instances to excessive use? Is the tendency to increase greater or less than the same tendency in moderate spirit-drinkers? Only two think the tendency is greater than in the case of wine, viz., Babu Jadu Nath De and native doctor Nursing Lal, but the latter adds, "wine drinkers become insane or violent." Two of the Hakims say, "wise men do not exceed," and also note that if the regular doses are not taken of opium, increase takes place.

The chief man says, "it does not increase, because opium is not a food, but the use of wine increases, because it is a food."

The Rev. G. Macalister can only recollect two instances of men so seriously addicted to opium as to be unfit for work. Thakur Fatch Singh thinks it a matter of personal character, and that only thoughtless persons exceed.

Haji Mohamed Ali Khan is much of the same opinion. Rao Bahadur Kantee Chunder Mookerjee thinks the craving for drink becomes irresistible, and is much more difficult to fight against than that of opium.

Others consider that all intoxicants lead to excess when taken in company. Native Doctor Kassim Ali says he once saw a sepoy who took an ounce of opium, but a man who takes two or three ounces of spirit may afterwards take two or three bottles.

4.—(a.) Do you think the prohibition of opium, except for purely medicinal purposes, would lead to an extended use of alcoholic drinks or of bhang or of other drugs or stimulants? (b.) Would you regard such substitution of alcohol for opium (apart from the religious aspect of the question) as against public or private morality or as a disaster to the community?

The reply of Babu Jadu Nath De perhaps best summarises the general opinion: "No; liquor cannot replace opium, because the latter is taken by all without prejudice. Bhang, charas, ganja, or stimulants or drugs would not serve the purposes of opium. The use of liquor is disastrous to the community and against public morality. In some classes, which have no religious prejudice against alcohol, opium might be superseded by it." Female Hospital Assistant Barji Bai writes, "Spirit-drinking would be injurious, because it leads to poverty, irreligion (breach of worship), and disagreement amongst caste fellows." Others think bhang would be taken. One man says, "wine is better." Hospital Assistant Basat Ali says, "Wine would cost 4 annas, but opium costs only a pie, hence the man who eats the latter would suffer."

Some think arsenic or strychnine would be taken. The Hakims think bhang and spirit would be used. One is of opinion that moderate use of wine makes a man fatter and more ruddy, whereas the opium-eater becomes feeble and pallid. Some think nothing could take the place of opium. Thakur Hari Singh says, "Spirit would be taken, which, even apart from religion, would be a great disaster for Hindus." Darogah Chimun Lal writes, "One habituated to wine becomes insolent as the number of doses increases more than opium." Two or three men think it might be prohibited without danger, but add that alcohol is most harmful.

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Rao Bahadur Kantee Chunder Mookerjee says that most certainly other things would be used. Each class would take those which are not against their religion; thus Rajputs, Menas, Jats, Gujars, &c. would not take spirit.

The poor would drink country wine; the rich English spirit; Brahmans, Jains, and Musulmans would take bhang.

The former offer bhang to Mahadeva as prasad or consecrated food, which they eat, because Mahadeva or Shiva is very fond of it. It is offered daily or on special occasions. Alcohol would be disastrous to all.

The Raja of Khetri says, "more harm and less profit from alcohol." The Rao Rajah of Sikar, "Of course other drugs would be used, and alcohol would be a disastrous exchange." The Vaidas all say wine would not be a substitute, and its use would be disgraceful. Pandit Chiman Lal, Jain, thinks it would not be hurtful to the Jains. Gokul Das, apothecary, thinks alcohol disgraceful, "because men would treat their mothers and sisters like their wives."

Mr. Williams believes prohibition would be a cruel hardship to the poor. Babu Mahendra Nath Sen would not like to see alcohol used instead.

5. Do you think the excessive use of opium is increasing or diminishing? If increasing would it be wise or useful for the State to interfere and stop the growth of the poppy and use of opium except for medical purposes.

On the whole, the opinion is that it is increasing. Rao Bahadur Kantee Chunder Mookerjee writes: "It would not under present circumstances be wise to interfere or to bring it down to the limit of medical uses. A check would only be necessary if it were used inordinately." Several think it should only be sold in licensed shops, others think only gradual interference would be right as other drugs would be used which are worse, and opium-eaters would suffer very much. Babu Jadu Nath De deprecates interference as no evil results follow moderate use. One writer would check sale of opium, but allow the poppy to be used. Another, in giving the same opinion, adds "without the poppy the poor are like the dead." All the Hakims think it is increasing, but should not be stopped without a substitute.

The chief one says "opium prevents bad air getting into the body and as many natives live in a small space."

"Opium prevents the otherwise bad effects of bad air getting from the body of one man into that of another."

Thakur Hari Singh thinks everything should be stopped. One or two think the tax might be increased.

Mr. Williams is of opinion that it has "not diminished since the agitation began regarding opium."

The Raja of Khetri thinks gradual interference might be useful. The Rao Raja of Sikar believes it would be neither wise nor useful.

Babu Mahendra Nath Sen says, "it is not necessary." Bhatt Sri Krishun Vaid says "to stop it would be oppression."

Anandi Lal says that it would be disastrous. Pandit Chiman Lal that nothing could replace it. Swami Ram Narain that opium-eaters would suffer from many diseases, and Gokul Das "not for diseases, though useful for those who take it for other reasons."

6. Does excessive use of opium cause more or less degradation and depravity in your experience than immoderate drinking as regards (1) Deterioration of bodily health; (2) Mental or moral degradation; (3) Domestic misery; (4) Public decency; or (5) the frequency and kind of crime it leads to?

Babu Jadu Nath De says "excessive use leads to the above results as in the case of the moderate use of wine, but less crimes are committed." Assistant Surgeon Jalaluddin writes, "not more; opium-eaters are generally innocent and commit no crimes, but become poor, humble, and talkative."

Devi Lal thinks it leads to those results, except unhappiness when the usual dose cannot be had. One female Hospital Assistant thinks it worse than wine, the other that opium makes men obstinate if used in excess. A Musalman thinks liquor drinkers are not thought bad men, whereas opium-eaters are.

One says, "wine leads to breach of etiquette." Hakim Mahomed Salim Khan thinks it not so bad as wine, because the latter is taken in public shops and so is disgraceful; it is moreover expensive, even in moderation and leads to boldness, and so to crime. The other Hakims say "opium does not lead to crime." The Reverend G. Macalister, the Reverend J. Traill, and Thakur Gobind Singh, all think excessive use of

spirit much worse. Thakur Hari Singh says opium is taken to prevent the use of spirit rather than the contrary. Chiman Lal says, "the opium-eater never commits such crimes as dead drunk tipplers." Luchmi Narain says, "opium-eaters are looked down upon by those who do not use the drug, they remain strong if they take butter and milk." Hospital Assistant Abdul Halim says, "less in all ways, because spirit drinkers are more liable to brain and liver diseases and disorders of the digestive system, whereas opium-eaters only suffer from constipation." Rao Bahadur Kantee Chunder Mookerjee writes thus: "opium never produces the least degradation or depravity. It may make a man indolent or injure health, but not give rise to the sort of degradation experienced by immoderate drinkers, nor does it cause crime."

The general opinion is that excess is not as bad as immoderate drinking.

Mr. Williams says, "in moderation adds to health, causes reflection and caution, a quiet home life, and does not lead to crime."

Babu Mahendra Nath Sen writes, "the abuse is less harmful than the abuse of alcohol. It does no harm to the mental faculties."

Swami Ram Narain says, "those who find fault with opium are quite incorrect. It preserves the health and protects against insanity."

7. What effect in your opinion (a) does the opium habit have in the children of an opium-eater? (b) It is well known that the children of spirit drinkers have congenital tendency to drink, is any similar tendency noted amongst the children of opium-eaters?

Replies almost uniformly in the negative to both questions. Several think a few children may be weakened, and three or four that it has some effect in making them like the drug. The Rev. G. Macalister says, "no desire for it in after years though very commonly given it when young."

Hakim Mahomed Salim Khan says, "opium does not nourish the body, hence the liking for it cannot be transmitted. Three Vaidas think that the children may have a congenital tendency if the parents take opium at the time of conception."

9. What is the quantity used in a month on an average?

This question was imperfectly understood. Some replying for the quantities used in their district by the whole population, others for the individual.

Thakur Gobind Singh says 32 grains a day are taken by moderate eaters. Rao Bahadur Kantee Chunder Mookerjee writes, "they begin with a grain and may go to 8 grains, rarely to a tola or 180 grains a day." He himself takes 1½ grains each morning and evening. He began it 15 years ago for chronic diarrhoea and has not increased the dose. He has lost the diarrhoea. He is now 59 and is equal to his duties. He has been under similar circumstances. At 44 he was so disabled that if he had not used opium, he would not have been able to carry on his business, if life had not been cut short altogether. He is, he adds, "a living instance of the benefit of opium in moderation to a man who is not physically strong."

10. Does the quantity taken always or often increase? On the whole the answers are in favour of increase. A few do not know. The Rev. G. Macalister believes it and excess is the exception. The Rev. J. Traill has known men useless until they gave it up altogether. Rao Bahadur Kantee Chunder Mookerjee says, "it increases if sufficient guard is not taken." Several reply that it is increased in the cold season; and others, after a long period. Swami Ram Narain says, "wise men do not increase it."

11. At what age is the habit generally formed? Replies generally in favour of middle age, about 40 years. A few say ignorant persons begin in youth for pleasure. One says "it varies with temperament." The President of the Jeypore Municipality says, "young men begin it for society, not for bad purposes." Others say in old age; and one that some parents do not give it up when their children grow up. One or two say young men begin it for sexual purposes. Rao Bahadur Kantee Chunder Mookerjee says, "between 30 and 40 as health and strength are then at a standstill or are on the decline." Pandit Chiman Lal says, "the old are in great need of opium."

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12. What are the reasons which usually induce people to begin to take opium?

For chronic diseases, for example:—

Diseases of the lungs.—Catarrh, bronchitis, asthma, phthisis. In cold and cough to dry up the secretions. Diseases of the digestive tract.—Dyspepsia, diarrhoea, dysentery, piles, colic, fistula in ano, flatulence.

Other affections.—Palpitation of heart; insomnia, paralysis.

Diseases of the eye, such as staphylocoma, iritis, nyctalopia, and epiphora; earache; neuralgia, mental derangement, diabetes. In poverty to "induce labour." Villagers take it when tired and weariness of old age. Chronic pain of all kinds, grief, cold, exhaustion, to prevent worry. Debility; rheumatism, phlegmatic diseases of all kinds. Stricture, gleet.

Spermatorrhoea and gonorrhoea. Young men take it for sexual purposes, and rich men to delay emission.

Hakim Mahomed Salim Khan says, "to prevent emission and when the semen is thin." This is the meaning attached to its use for sexual purposes.

It is taken for luxury, that is, because others do it at feasts, especially amongst the Rajputs; also as a stimulant as beer and wine are taken in Europe. Rao Bahadur Kantee Chunder Mookerjee writes, "when a man feels decline of health. There are cases in which it is taken, but very rare ones, merely as an intoxicant. Taken especially for dyspepsia, diarrhoea, disorders of the stomach and bowels, affections of the lungs and neuralgia."

Babu Mahendra, Nath Sen, in addition to the above, says, "it is used by the old to enable them to take rich food." Swami Ram Narain says, "also in some cases of diarrhoea which cannot be cured without it."

13. Do women use opium as much as men, or at all, for the same purposes?

Replies generally to the effect that much less is used and generally for diseases, old age, troubles, and sorrow. Thakur Fateh Singh says it is thought improper in the upper classes. One or two men think it is used by a few bad characters for sexual purposes.

14. Do Mohamedans, Hindus, and Jains consider it disgraceful to take opium habitually in moderate quantities? Is it contrary to their religion? If so, why?

Most of the Musulmans and less experienced Hindus say it is prohibited for the former because an intoxicant. Only one or two consider that it is prohibited to Hindus and Jains, but some especially note that the prohibition is not so strict as in the case of wine. Moderation is enjoined. One man says it is less disgraceful than tobacco. Another that, though contrary to religion, "Precepts are not practice," and opium can be eaten privately. The Rev. J. Traill says, "I think not; I have met references such as this, 'opium banishes care, so the name of God ought to ease the soul in trouble.' The general idea is that, though prohibited to Musulmans, and, to some degree, on this account, disgraceful, its use is tolerated, and in disease is allowable."

Rao Bahadur Kantee Chunder Mookerjee says, "nor at all ashamed, nor disgraceful, nor contrary to religion."

The Rao Rajah of Sikar says that even Mahomedans in his district do not consider it disgraceful though contrary to their religion. The Vaidas say "it concerns the Mahomedans."

15. Do persons who take opium habitually live longer or shorter lives than others?

Thirteen say "shorter." Thakur Fateh Singh says, "weakens, but does not shorten life."

The Rev. G. Macalister has known old men habitually using opium. The Rev. J. Traill is informed that they "live to full age if well fed."

Rao Bahadur Kantee Chunder Mookerjee says, "those who take it in moderation are likely to live longer."

Babu Jadunath De the same, Assistant Surgeon Jalaluddin the same, also Hospital Assistant Ganesh Lal, who quotes a case in the Mayo Hospital of a woman aged 100. Hospital Assistant Mahub Khan says, "No, because it does not lead to sexual appetite, which shortens life." Thakur Hari Singh says, "longer if moderate in use."

Rao Bahadur Thakur Gobind Singh says, no. Luchmi Narain writes, "live longer, my grandfather took half an ounce a day and lived to 85. My father was not in such good health, did not take opium, and died at 69."

The Raja of Khetri says the people in his estate think it the cause of long life, so does Babu Mahendra Nath Sen.

16. Are they as liable to diseases as others or more so?

A few say "more," without comment. Babu Jadunath De says, "they keep better health and do not suffer from diseases as others do." Hospital Assistant Devi Lal observes "less liable, but do not recover from disease as easily as others." Hospital Assistant Syed Noor Khan and Rao Bahadur Thakuran Gobind Singh say the same. Also Thakur Hari Singh. Rao Bahadur Kantee Chunder Mookerjee writes, "in moderate quantities protects less liable." Hospital Assistant Abdul Halim observes, "less liable except to constipation," and Hospital Assistant Shib Lal, "more liable, because they are constipated," and Bagbhat says, "no man can be attacked by any disease unless he has constipation."

Lala Samander Karan says, "less, but bear cold with difficulty." Hakim Mahomed Salim Khan writes, in our medical book "Quarabini-Kabir," it is noted that "in modern times, when used in a proper way, opium protects from many diseases and saves the health when failing." Hospital Assistant Mahabab Khan, "less, because opium is hot and dry, and diseases prevail from humidity." Hospital Assistant Mya Singh says, "they escape malarial fevers sometimes."

17. Do you think the use of opium protects against any diseases or the effects of exposure to cold? If so, what diseases?

2. Do the men who use opium habitually suffer more or less than other people when they go from the plains to the hills in India or to Europe during the cold weather?

Only six think it does not protect from cold. Only one, a young man, from neither cold nor disease.

Question 12 has much the same meaning, hence most repeat their answers here.

In most cases it is said to protect against chest disorders, rheumatism, and diseases of the digestive tract. The Hakims all agree in this; one says, "of course it protects." "I saw a traveller quite senseless from cold, I gave him opium, and he got right at once." The Rev. G. Macalister says, "it protects against fever." The Rev. J. Traill, "fever and cholera." Thakurs Gobind Singh, Fateh Singh, and Hari Singh, Haji Mahomed Ali, Rao Bahadur Kantee Chunder Mookerjee all agree that it protects from cold, but some say the dose must be increased. The Vaidas say it protects against cold, diseases, and against corpulency. In short against disease of the phlegmonous humour.

18. Does the use of opium ever cause insanity?

Replies nearly all in the negative. Two or three say it may increase. The native doctor says, "the want of it leads to foolishness." Hakim Mahomed Salim Khan says, "no." Sheikh Buali Sena (Avicenna) and Hakim Ali say that some kinds of mania are quite cured by opium. The Hakim Azizuddin says, "no," but makes people strong. Hakim Yusuf Khan says, "no, protects against it." Darogah Chiman Lal writes, "never become insane, though by excesses their morality is a little muddled."

19. Is opium frequently abused so as to cause death or shorten life?

Nine reply in the affirmative without any proof. Others say, "only when abused."

Native doctor Surfaraj writes, "men addicted to it never die." Hakim Azizuddin writes, "it is the antidote to death." The Rev. G. Macalister, "very seldom." The Rev. J. Traill "often does so as a poison, but not so often as other things."

Haji Mahomed Ali says, "it cannot shorten life." Darogah Chiman Lal "produces a mortiferous effect, causing an ultimate death if taken abruptly in excess."

Durga Prasad writes, "if abused, danger of death when on the house top or beside a well."

20. Do Hindus, Mohamedans, or Jains ever use opium in the belief that it increases sexual appetite, or for the sake of restoring it when it is failing? Do they use other drugs for that purpose?

Babu Jadunath De writes, "all classes believe it invigorates it and steadies the power when failing." They use other drugs and adopt many other practices for this purpose. Assistant Surgeon Jalaluddin writes to the same effect, but points out that it is not to restore it; many other drugs are used for that purpose. Several say "yes, but impotency ensues." Those who know say, "to prolong or retard emission, keep up the power, not used for appetite." All

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the Hakims say this. Durga Prashad says, "it keeps it moderate and even preserves it if milk and rich food are taken." Pundit Brij Balabh says, "this is the general belief."

Nearly all dwell upon the fact that other drugs are used for appetite. Rao Bahadur Kantee Chunder Mookerjee writes, "it is the general impression that excess impairs the sexual power. It has never been known to increase the appetite or restore the power when failing. As it improves the health, it may act indirectly in strengthening the power." The Vaidas think it is a matter for Mahomedans only.

21. Does the opium-eater become indecent?
Replies nearly all in the negative. Some say men may become filthy in their persons, or ridiculous as they nod in company. Chimun Lall says, "not beyond humanity like a drunkard."

22. Would the habitual use of alcohol or ganja, instead of opium, be against public decency?
All agree that alcohol and ganja are worse. One says, "these would not be allowed before guardians or superiors." Others note that, while all intoxicants lead to evil, the use of spirit is disgraceful, and a cause of public shame and indecency.

23. What per-centages of persons are locked up or brought before a magistrate on account of alcohol, ganja, and opium respectively?
Replies generally to the effect that very few, if any, are locked up for opium. A few commit petty thefts. Rao Bahadur Kantee Chunder Mookerji says, "hundreds of cases for alcohol almost daily in large cities."

"Ganja makes men irritable, and so a man who takes it may be very quarrelsome, and offend his neighbours, and so come before the magistrate, but not so frequently as for alcohol. Instances are rarely known of such cases in which opium-eaters are brought before the magistrate on criminal grounds committed as caused by opium."

Mr. Williams, Superintendent of the Gaols, says, "none from opium." The Rajah of Khetri writes, "opium-eaters are not brought before the magistrates. Ganja-smokers and spirit-drinkers are." The Raja of Khetri and the Rao Raja of Sikar say, "not opium, but hundreds of spirit-drinkers." Mr. Williams has not met a case in 25 years. Babu Mohendra Nath Sen hardly remembers a case.

24. Is much crime traceable to the habitual use of opium? If so, what kind of crime? Crimes of violence? Of assault? Robbery? Theft? House Trespass, &c.?
Rao Bahadur Kantee Chunder Mookerjee writes, "no crime is traceable to the habitual use of opium as the effect of opium-eating. No opium-eater was ever so charged. An opium-eater may rob as in the ordinary world, but not because he takes opium."

Rao Bahadur Govind Singh and the Raja of Khetri say, "they do not commit crimes."

Nearly all say only a little petty theft or sell their clothes to get opium. Mr. Williams does not recollect a single case here in 25 years of gaol work.

Gokul Das, the apothecary, says, "opium-eaters can do all sorts of crimes." No one else holds this opinion. He is clearly a pessimist all round.

25. Does the person who habitually uses opium become less useful in business, less powerful in body, less active, or more stupid than before?
Replies on the whole are that they do not if they use the drug moderately, and take the dose regularly. The Rev. G. Macalister knows many men "who use opium regularly, and they are certainly hard-working men."

Rev. J. Traill says, "the abuse of opium, as of any thing, may lead to them."

Lala Samander Kuran says, "they are less powerful and but get steadiness at work, not less stupid or useful up to 60 years." Others say "no, if they get good food," others that they are a little weary, or "Pinak" after he effect is over. Durga Prasad also dwells on their erseverance. Hakim Mahomed Salim Khan writes, improper use of bread is even dangerous. Opium-eaters are less active, &c. if they do not take milk." The Rao Raja of Sikar says, "those who use opium before 30 years of age may become so." Swami Ram Narain writes, "not all men are wise, nor are all fools."

27. Are children given opium in your district, and, if, for what purposes, and for how long?
Babu Jadu Nath De says, "by the rich to ward off diseases, such as rheumatism, catarrh, fevers, diarrhoea; and by the poor, in addition, to keep the

children asleep and quiet, and so relieve their mothers." Given in all Rajputana, cases of death from overdose on record. Baneful custom, as it causes atrophy, constipation, fever, &c. The principal cause of infantile mortality here.

The opinions of all are much the same. It is given from the third or fourth month to the second, third, or fourth year. Haji Mahomed Ali Khan says, "it is given to make them suck, as those who use opium like milk."

Darogah Chimun Lall says, "it saves them from the effects of the atmosphere, and imparts a general warmth; and a steady growth."

It is given for bowel complaints and teething. Hakim Mahomed Salim Khan says, "it keeps them from the bad air of the world."

28. What are the practices and rules in your own caste or community as regards opium, ganja, alcohol, &c.?
Babu Jadunath De says, "opium is used for disease; bhanga as a luxury by the rich, alcohol, for 30 years past, previously unknown, has committed havoc equally amongst all classes and ranks."

Assistant-Surgeon Jalaluddin says, "it is not prohibited to Musulmans, whereas if alcohol falls on a cloth the piece should be cut out and burned."

The Rajputs use it at festivals. Prosono Kumar says, "he who uses alcohol is outcasted, but they take opium and ganja."

Opium, according to others, is not like spirit as it may be used publicly. The Rev. G. Macalister believes that opium-eaters are very temperate in India; excess is the exception. The Rajputs all say it is not prohibited. Darogah Chimun Lall says, "it is a matter of personal opinion." Babu Jogendra Nath says, "wine only is prohibited." Rao Bahadur Kantee Chunder Mookerji says, "opium is not prohibited in his caste. Ganja is looked upon as sacred, as Shiva is in favour of it."

Alcohol is prohibited except to worshippers of Sakti or Kali, who use it on certain occasions, but if this religious purpose leads to excess, as at times it may do, it becomes discreditable; almost all Brahmans before going to a feast sharpen their appetites by taking bhanga in solution with almonds, pepper, and sugar. The Vaidas bay alcohol is forbidden, but opium is used by all.

Pandit Chimun Lall says, "intoxicants are prohibited amongst Jains."

III. Letter from RAO RAJA MADHO SINGH, Bahadur of Sikar, to the RESIDENCY SURGEON, Jeyपुर.

Dated Sikar, the 15th December 1893.
I was glad to receive your letter of the 7th August last, in addition to a number of question papers anent the advantages and disadvantages, &c. of the use of opium, with a request to let you know my personal experience thereon, as well as those of a certain number of prominent Seths and Sahukars residing within my territory.

In the first instance I must apologise for the long delay that has occurred, as I had to refer the questions from capable persons throughout my State, and I am sure you will agree with me, what a difficult task it is to deal with a prejudiced community, whose suspicion is their everyday life business, and how much more difficult it is then to elicit true and correct answers from its members separately and individually.

As regards my personal self, I have to say that I have never tasted opium in whatsoever shape during my life, and I feel it, therefore, to be a great disadvantage to speak with any weight on the use and abuse of opium consumption.

However, on the whole, I can say so far that the moderate use of opium is extended to a great extent in the Rajputana, without deteriorating in the majority of cases either the physical or mental capacities of consumers. Among the Rajput community opium-eating (moderately) is not considered either a disgrace or reproach, but is rather enjoyed openly in festivals, and visitors are welcomed often with a request to partake thereof. This custom is not so prevalent in Shekhawati, as it is in Western Rajputana and Bikanir.

A habitual moderate consumer is very seldom liable to the commission of a crime for the reason of his being addicted to opium, or, in other words, there must be

some other provocative causes for the man when he commits a wrongful act, to which his dose of opium may be attributed to have been a supplement, but the latter itself single-handed can rarely be seen to be the cause (i.e., the primary cause) of such actions, as is often the case with alcohol or strong liquors. It is not the supply of opium that renders a consumer a danger to the public. Even his successive failure to obtain the article at the appointed hour, hardly leaves him sufficient vigour and energy to cause the breach of public peace, although such failures when prolonged have been observed to be deleterious to him physically. It would consequently be a severe—nay, even unbearable—hardship to the great majority of consumers being longed to the present generation of limited means and incomes, either to prohibit the use wholesale among

them or render the commodity more difficult to their approach. As it is yet doubtful and not easy to say what wholesome and beneficial results will such outward interference bring to them, it is still harder to premise its effect on the world at large; now buried on the womb of futurity.

It is invidious to make a comparison, but, however, it can be said that opium-eating is less injurious than strong spirit in all its bearings, and an opium-eater will hardly choose any other intoxicant.

An immoderate use of almost all intoxicants has been generally found to be notoriously mischievous, and opium cannot be said with fairness to be an exception to the rule.

I have now the pleasure to enclose papers in answer to the list of questions sent to me.

APP. I.
Jeypur.

APPENDIX II.

ANALYSIS (handed in by Surgeon-Lieutenant-Colonel HENDLEY, C.I.E.) of the CASES of 4,409 opium eaters in Jeyपुर, showing the causes which led to their use of the drug in 1893.

SEX.		Number.	Per-centage.
Males	-	4,174	94.66
Females	-	235	5.34
Total	-	4,409	100.00

GENERAL DISEASES.		
Class A.—Cholera	-	6
Dysentery	-	92
Malarial fevers	-	480
Syphilis and gonorrhoea	-	92
		670
" C.—Debility, fatigue	-	
Relief of pain and old age	-	927
" D.—Rheumatic affections	-	213
All other general diseases	-	8
		221
Total general diseases	-	1,818 41.23 per cent.

LOCAL DISEASES.		
Diseases of nervous system	-	82
" the eye	-	72
" ear, nose, and circulation	-	19

DISEASES of the RESPIRATORY SYSTEM.		
Asthma	-	451
Catarrh and bronchitis	-	239
All others	-	38
		728

DISEASES of DIGESTIVE SYSTEM.		
Diarrhoea	-	139
Dyspepsia	-	128
Piles	-	120
All others	-	62
		449

Diseases of the urinary system		
" generative system	-	11
" organs of locomotion	-	53
Connective tissue, skin, and injuries	-	121
Total local diseases	-	1,535 or 34.81 per cent.

UNCLASSIFIED.		
Taken as a slight exhilarant following the example of friends.	-	878
Substitution for other drugs	-	51
Total unclassified	-	929 or 21.07 per cent.
For sexual purposes	-	116 or 2.63 "
Unknown	-	11 or 0.24 "
Grand total	-	4,409

DAILY QUANTITY taken.			
Grains.	Number.	Per-centage.	
Under 5	-	938	21.27
6 to 10	-	765	17.36
11 to 20	-	1,285	29.15
21 to 40	-	822	18.64
41 to 90	-	361	8.19
91 to 180	-	65	1.47
181 to 2,000	-	35	0.69
Unknown	-	138	3.13
Total	-	4,409	100.00

AGE at which the OPIUM was first taken.			
Age in Years.	Number.	Percentage.	
Under 19	-	414	9.39
20 to 29	-	1,073	24.34
30 to 39	-	1,237	28.06
40 to 49	-	951	21.57
50 to 59	-	524	11.89
60 to 69	-	158	3.58
70 to 79	-	36	0.82
80 to 89	-	5	0.11
Unknown	-	11	0.24
Total	-	4,409	100.00

Average number of years during which opium has been consumed 14.461.

Number of children of 4,409 opium-eaters.			
Number.	Total Number of Children.	Average to each Person.	
Having children	-	2,798	8.123
Having no children	-	1,591	None.
Unknown	-	20	—
Total	-	4,409	8.123

APP. II.
Jeypur.

APP. II.
Jeypur.

STATE OF HEALTH at the TIME of the INQUIRY.

State.	Taken for Disease.		Taken as an Exhilarant.		Taken for Sexual Purposes.		Total.	
	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.	Number.	Percentage.
Good - - - - -	1,744	58.39	681	52.59	37	32.75	2,462	56.02
Fair - - - - -	691	23.13	326	25.17	41	36.28	1,058	24.07
Weak - - - - -	457	15.30	236	18.23	28	24.78	721	16.41
Bad - - - - -	95	3.18	52	4.01	7	6.19	154	3.50
Total - - - - -	2,987	100.00	1,295	100.00	113	100.00	4,395	100.00

T. H. HENDLEY, Surgeon-Lieut.-Colonel,
Residency Surgeon, and Superintendent of
Dispensaries in Jeypore.APP. III.
Jeypore.

APPENDIX III.

NOTE ON THE ADMINISTRATION OF OPIUM TO CHILDREN.

(Received from Surgeon-Lieut.-Colonel Hendley, C.I.E., subsequently to the date of his examination as a witness.)

In order to ascertain the number of children to whom opium is given by their parents, and the conditions under which it is used, I made a list of all the infants who were vaccinated in Jeypore, and inspected by me from March 20th to 31st, and asked certain questions regarding them, with the following results. After seeing 100 cases I stopped the inquiry. No cases are omitted in the list. There would be no difficulty in extending the number to several thousand cases. The custom is universal in the Jeypore State.

Seventy-eight per cent. were given opium.
Twenty-two had not been given opium.

In nearly every case where opium had not been given, the parents stated that there had as yet been no necessity for administering it, but if the children were suffering, or proved troublesome, or cried, so as to prevent the mother from working or both parents from sleeping, opium would be given. The above were the reasons alleged by all for giving the drug. In some

cases the opium had been first used because the child had become fretful after vaccination. A piece of crude opium, about the size of a Bajra seed (millet), one-sixteenth of a grain, was given usually twice a day. It was, however, carefully graduated to the needs of the particular case, sometimes only being administered once, at others three times.

The average age at which 78 children were first given opium was 44 days; the average age when seen 113 days.

The father only took opium in three cases.
All the children were suckled by their own mothers and all were perfectly healthy.

Forty-five of the children were boys, and 55 were girls.
All castes were represented. There were 75 Hindus, and 25 Mohamedans.

T. H. HENDLEY,
Jeypore, April 10th, 1894. Surgeon Lieut.-Colonel.

LIST OF CHILDREN examined between March 20th and 31st, 1894, in Jeypore, to ascertain whether Opium was given them or not.

[N.B.—All the Children were seen in consecutive order by Surgeon-Lieut.-Colonel T. H. Hendley, and none are omitted.]

Number.	Caste.	Sex.	Quantity of Opium given, and Number of times a Day.	Age.	Age when Opium was first given.	Period during which Opium has been taken.	Does the Father take Opium?	Has the Child been ever ill?	Is the Child nursed by the Mother?	Reasons for giving Opium.	Present state of Health.
1	Thakur	Female	Equal to Bajra seed, twice.	3 months	15 days	2½ months	Yes	Fever, when 2 months old.	Yes	To quiet	Healthy.
2	Brahman	"	Millet seed, twice.	2 months	"	1½ months	No	Fever, when 10 days.	"	"	"
3	Karigar	"	"	4 months	1 month	3 months	"	No	"	"	"
4	Mahom.	"	Poppy seed, twice.	3 months	Since 7 days.	2 months and 23 days.	"	"	"	Prevent cold.	"
5	"	"	Bajra, twice	2 months	1 month	1 month	"	"	"	Keep quiet	"
6	"	Male	None	5 months	No	No	"	"	"	"	"
7	Sunar	Female	Bajra, twice	1½ months	1 month	½ month	"	Fever and cough.	"	None	"
8	Brahman	"	"	1 month	23 days	7 days	"	"	"	Keep quiet	"
9	"	Male	"	"	15 days	"	"	"	"	"	"
10	"	"	"	4 months	1 month	3 months	"	"	"	"	"
11	Bania	"	Poppy seed, twice.	2 months	"	1 month	Yes	Fever	"	"	"
12	Mahom.	"	None	"	No	No	No	No	"	"	"
13	Bania	Female	Poppy seed, twice.	"	1 month	1 month	"	"	"	None	"
14	Mahom.	Male	Moong (Pulse.), twice.	12 months	15 days	11½ months	"	Bronchitis	"	Keep quiet	"
15	"	Female	Bajra, twice	3 months	1 month	2 months	"	No	"	"	"
16	"	"	None	2½ months	No	No	"	"	"	"	"
17	Koli	Male	"	4 months	"	"	"	"	"	None	"

APP. III.
Jeypore.

Number.	Caste.	Sex.	Quantity of Opium given, and Number of times a Day.	Age.	Age when Opium was first given.	Period during which Opium has been taken.	Does the Father take Opium?	Has the Child been ever ill?	Is the Child nursed by the Mother?	Reasons for giving Opium.	Present state of Health.
18	Brahman	Female	Poppy seed, twice.	2 months	10 days	1 month and 20 days.	Yes	No	Yes	Keep quiet	Healthy.
19	Khati	"	Bajra, twice	6 months	2 months	4 months	No	"	"	"	"
20	"	Male	"	8 months	1½ months	6½ months	"	"	"	"	"
21	Mahom.	"	None	2 months	No	No	"	"	"	None	"
22	"	"	"	"	"	"	"	"	"	"	"
23	Bania	"	"	"	"	"	"	"	"	"	"
24	"	Female	"	3 months	"	"	"	"	"	"	"
25	Teli	Male	Bajra, twice	2 months	1½ months	15 days	"	"	"	Keep quiet	"
26	Bania	Female	Poppy seed, twice.	6 months	2 months	4 months	"	"	"	"	"
27	"	Male	Bajra, twice	2 months	1 month	1 month	"	Ill since birth	"	"	"
28	Saraogi	Female	"	"	15 days	1½ months	"	No	"	"	"
29	Rajput	"	Poppy seed, once	"	Since 3 days.	1 month and 27 days.	"	"	"	"	"
30	Saraogi	"	Bajra, once	2½ months	Since 8 days.	2 months and 7 days.	"	"	"	"	"
31	Bania	"	Poppy seed, twice.	2 months	1 month	1 month	"	"	"	"	"
32	Mahom.	"	Bajra, once	"	4 days	1 month and 28 days.	"	"	"	"	"
33	"	Male	Poppy seed, twice.	7 months	20 days	6 months and 10 days.	"	"	"	"	"
34	"	"	Bajra, twice	"	4 months	3 months	"	"	"	"	"
35	"	Female	Bajra, once	1½ months	2 days	1 month and 13 days.	"	"	"	"	"
36	Mali	Male	Mustard seed, twice.	5 months	2 months	3 months	"	"	"	"	"
37	Silavut	Female	Poppy seed, once	3 months	12 days	2 months and 18 days.	"	"	"	"	"
38	Brahman	"	Poppy seed, twice.	4 months	1 month	3 months	"	"	"	"	"
39	Saraogi	"	Poppy seed, once	2½ months	10 days	2 months and 5 days.	"	"	"	"	"
40	Mahom.	Male	"	1½ months	"	1 month and 5 days.	"	"	"	"	"
41	"	Female	None	2 months	No	No	"	"	"	None	"
42	"	"	"	5 months	"	"	"	"	"	"	"
43	Khatik	"	"	"	"	"	"	"	"	"	"
44	Saraogi	"	Poppy seed, twice.	2 months	1 month	1 month	"	"	"	Crying	"
45	Mahom.	Male	"	5 months	4½ months	15 days	"	"	"	"	"
46	Dhobi	"	"	2 months	Since birth	2 months	"	"	"	"	"
47	Dole.	"	"	"	"	"	"	"	"	"	"
48	Bania	Female	None	1½ months	No	No	"	"	"	None	"
49	Hindu	Male	Mustard seed, once.	5 months	3 months	2 months	"	"	"	Crying	"
50	"	Female	Mustard seed, twice.	1½ months	1 month	15 days	"	"	"	"	"
51	Mahom.	"	"	15 days	1 month	"	"	"	"	"	"
52	Kahar	Male	Bajra, once	3 months	1½ months	1½ months	"	"	"	"	"
53	Khati	Female	"	5 months	3 months	2 months	"	Fever	"	"	"
54	"	Male	Bajra, once	2½ months	1½ months	1 month	"	"	"	"	"
55	"	Female	"	1½ months	1 month	15 days	"	No	"	"	"
56	"	"	"	6 months	2 months	4 months	"	Fever	"	"	"
57	"	"	Bajra, twice	2 months	1 month	1 month	"	"	"	"	"
58	"	"	"	3 months	"	2 months	"	No	"	"	"
59	Karigar	Male	Poppy seed, once	"	"	"	"	"	"	"	"
60	Khati	Female	Bajra, once	"	"	"	"	"	"	"	"
61	"	"	None	1½ months	No	No	"	"	"	None	"
62	Gujar	Male	Mustard seed, twice.	5 months	3 months	2 months	"	"	"	Crying	"
63	Mahom.	Female	Bajra, once	15 months	14½ months	15 days	"	Fever	"	"	"
64	Brahman	Male	"	10 months	2 months	8 months	"	"	"	"	"
65	Tilwala	Female	Bajra, twice	2½ months	1 month	1½ months	"	Diarrhoea	"	"	"
66	Mali	Male	Bajra, twice	2 months	15 days	"	"	Fever	"	"	"
67	"	"	Bajra, once	1½ months	1 month	15 days	"	"	"	"	"
68	Saraogi	"	"	1½ months	"	"	"	"	"	"	"
69	Koli	Female	None	2 months	No	No	"	No	"	None	"
70	"	Male	"	1½ months	"	"	"	"	"	"	"
71	Saraogi	"	"	2 months	"	"	"	"	"	"	"
72	"	"	"	1½ months	"	"	"	"	"	"	"
73	"	"	"	3 months	"	"	"	"	"	"	"
74	Mahom.	Female	"	11 months	"	"	"	"	"	"	"
75	Khati	Male	"	"	"	"	"	"	"	"	"
76	Mali	Female	Bajra, once	2 months	1 month	1 month	"	No	"	Crying	"
77	"	"	"	"	"	"	"	"	"	"	"
78	Mahom.	Male	Bajra, once	"	"	"	"	"	"	"	"
79	Brahman	"	"	4 months	"	3 months	"	"	"	"	"
80	Saraogi	"	"	5 months	3 months	2 months	"	"	"	"	"

APP. III.
Jeypore.

Number.	Caste.	Sex.	3 and 4. Quantity of Opium given, and Number of times a Day.	5. Age.	6. Age when Opium was first given.	7. Period during which Opium has been taken.	8. Does the Father take Opium?	9. Has the Child been ever ill?	10. Is the Child nursed by the Mother?	11. Reasons for giving Opium.	12. Present state of Health.
76	Dhobi	Female	Jouear, twice	13 months	14 months	11 months and 15 days.	No	No	Yes	Crying	Healthy.
77	Saraogi	Male	None	14 months	No	No	"	Fever	"	None	"
78	"	Female	Jouear, twice	3 months	2 months	1 month	"	No	"	Crying	"
79	Mahom.	"	Poppy seed, once	12 months	15 days	11 1/2 months	"	"	"	"	"
80	"	Male	"	5 1/2 months	4 months	1 1/2 months	"	"	"	"	"
81	Koli	Female	Poppy seed, twice.	2 1/2 months	15 days	2 months	"	"	"	"	"
82	"	Male	"	1 1/2 months	1 month	15 days	"	"	"	"	"
83	"	Female	"	3 months	"	2 months	"	"	"	"	"
84	Sunar	Male	Poppy seed, once	2 1/2 months	15 days	"	"	Fever	"	"	"
85	Mali	"	None	2 months	No	No	"	No	"	None	"
86	Bania	Female	Poppy seed, twice.	6 months	20 days	5 months and 10 days.	"	Fever	"	Crying	"
87	"	"	"	1 1/2 months	15 days	1 month	"	Cough	"	"	"
88	"	Male	Poppy seed, once	5 months	4 months	"	"	No	"	"	"
89	Mahom.	"	Bajra, once	2 1/2 months	1 1/2 months	1 month and 8 days.	"	Fever	"	"	"
90	Brah.	Female	Bajra, twice	5 months	3 months	2 months	"	No	"	"	"
91	Bania	Male	"	3 months	1 month	"	"	"	"	"	"
92	"	Female	"	5 months	2 months	3 months	"	"	"	"	"
93	"	"	None	3 months	No	No	"	"	"	"	"
94	Mahom.	Male	"	"	"	"	"	"	"	None	"
95	Meena	Female	Mustard, once	"	1 month	2 months	"	"	"	"	"
96	Bohra	"	Mustard, twice	4 months	3 months	1 month	"	"	"	Crying	"
97	Mahom.	"	Poppy seed, twice.	6 months	4 months	2 months	"	"	"	"	"
98	Brahman	"	"	2 months	1 month	1 month	"	Fever	"	"	"
99	Meena	"	"	3 months	2 months	"	"	"	"	"	"
100	Saraogi	Male	Poppy seed, once	1 1/2 months	25 days	20 days	"	No	"	"	"

Jeypore, April 10, 1894.

T. H. HENDLEY, Surg.-Lieut.-Colonel,
Residency Surgeon, and Superintendent of
Dispensaries and Vaccination, Jeypore.

APPENDIX IV.

QUESTIONS issued by Lieut.-Colonel ABBOTT to the DURBARS of the NATIVE STATES in RAJPUTANA, with the connected correspondence.

[Presented by Mr. DANE on behalf of the Government of India.]
No. 3732-G. of 1893.From the AGENT TO THE GOVERNOR-GENERAL, Rajputana,
to the SECRETARY TO THE GOVERNMENT OF INDIA,
Foreign Department.

SIR, Dated Abu, the 22nd September 1893.

WITH reference to your letter, No. 3166-I., dated 9th instant, regarding the inquiry to be made in Rajputana by the Royal Commission appointed to report on certain matters connected with the production and sale of, and trade in, opium in India, I have the honour to enclose, for the information of the Government, copy of a demi-official circular addressed by me to the political officers within this agency.

2. I concur with the view expressed in your paragraph 5 that Ajmere would be a convenient centre at which to examine all witnesses from the Rajputana States. Should any members of the Commission desire to visit any of the States, I feel sure the Durbars would not raise any objection to their doing so, but I see little or no object at present in their making any such visit as I anticipate that all the information they will require can be laid before them at Ajmere.

3. With reference to the remarks in your 6th paragraph, I may state that I shall endeavour to meet the Commission and give evidence before them. For this purpose it would be convenient to me to be informed, as soon as possible, as to the probable date of the Commission's arrival at Ajmere, as I shall have to make arrangements for their reception at that place, and arrange my own tour so that I can meet them. It appears to me sufficient to nominate one officer to lay information before the Commission, and for this duty I should have selected Lieutenant-Colonel Abbott, Resident, Western Rajputana States, who was for many years Superintendent of the Jhallawar State, but he does not return from furlough till the beginning of

November. If your requisition for a brief outline of the evidence which the officer nominated can give admits of no modification it will be necessary for me to select another officer, and in that case I beg to nominate Lieutenant-Colonel Curzon Wylie. But as regards the outline of the evidence to be given, I may state at once in paragraph 4 of my demi-official circular enclosed; and I may refer to the detailed information given in dated 25th August 1891. I do not understand if any other outline is required to reach you before the 15th of October next. If the visit of the Opium Commission to Rajputana does not take place before the end of November I see no reason why Lieutenant-Colonel Abbott should not undertake the duty of laying before the Commission information already collected in this through political officers. I do not suppose that a statement of the witnesses to be examined is required to reach Government before the 15th of October.

4. I would suggest that I may be favoured as soon as possible with further instructions regarding the officer to be appointed and the outline of evidence referred to in the preceding paragraph.

I have, &c.
G. H. TREVOR, Colonel,
Agent to the Governor-General.From the AGENT TO THE GOVERNOR-GENERAL, Rajputana,
to all POLITICAL OFFICERS in Rajputana.

Dated the 22nd September 1893.
You are aware that a Royal Commission has been appointed to report on certain matters connected with the production and sale of, and trade in, opium in India. The Commission will visit Rajputana on a date

APP. IV.
Rajputana.

to be hereafter communicated, and will examine witnesses at Ajmere. The branches of the inquiry to be made by it which concern the native States are:—

- (1.) Whether, if the production and use of opium for non-medical purposes are prohibited throughout British India, 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 whether those arrangements could be, with justice, terminated; and
 - (3.) To what compensation would the native States be fairly entitled in the event of measures of prohibition being adopted.
2. On these questions the Government of India are most anxious that the interests of the native States should not be overlooked, and that a full expression of their views should be placed before the Commission. They desire, therefore, that the Durbars may be invited to nominate witnesses regarding the matters mentioned in the preceding paragraph and any others to which the Durbars may wish to call attention in connexion with the opium question. Please explain all this personally* to the

* If more convenient the explanation may be given orally to a trustworthy Vakil or agent of the Durbar.

as to avoid exciting unnecessary alarm, for it is quite possible that the inquiries of the Commission may lead them to recommend no interference which the Durbar(s) could object to. Our object is to enable the Commission to inform themselves fully on the whole subject, regarding which there is much misapprehension in some quarters.

3. If the Durbar(s) would like any members of the Commission to visit and make inquiries on the spot, please let me know. I am inclined to think that it would be sufficient to send witnesses to give evidence at Ajmere, but if the Commission should wish to visit I suppose the Durbar(s) would not object to invite them. In any case they can hardly have time to visit many States.

4. I should be glad if you could furnish me as soon as possible with full information up to the present date regarding:—

- (1.) The extent of poppy cultivation in area under poppy growth?
- (2.) The production of opium in area under poppy growth?
- (3.) The local consumption and export.
- (4.) Revenue derived by the Durbars from opium, either directly or otherwise.
- (5.) The nature of the agreement under which the drug is exported through British territory from State(s) would, in your opinion, be entitled if the production of opium were stopped or its export prohibited.
- (6.) Compensation to which the State(s) would, in your opinion, be entitled if the production of opium were stopped or its export prohibited.

A memorandum with statistics under these heads would be useful to the Commission.

No. 3462 I.

From the UNDER SECRETARY TO THE GOVERNMENT OF INDIA, Foreign Department, to the AGENT TO THE GOVERNOR-GENERAL in Rajputana.

SIR, Dated Simla, the 5th October 1893.
I AM directed to reply as follows to the several inquiries made in your letter, No. 3732-G., dated the 22nd September 1893, regarding the Royal Commission on opium:—

- (1.) The Commission is not likely to visit Rajputana before the end of November next, and the probable date of their arrival at Ajmere will be communicated to you when the Commission have definitely settled the course of their tour.
 - (2.) Colonel Abbott may be nominated to give evidence before the Commission as you propose.
 - (3.) The list of subjects enumerated in paragraph 4 of the circular, which forms an enclosure to your letter under reply, is approved.
2. I am to say that it will be convenient if a draft of the evidence to be given by Colonel Abbott can be prepared in advance and forwarded to the Government of India for their information.

I have, &c.
A. WILLIAMS,
Under Secretary to the Government of India.

EXTRACT from a demi-official letter, dated 11th November 1893, from Colonel H. B. ABBOTT, Resident, Western Rajputana States, to Lieutenant S. F. BAYLEY, First Assistant to the Agent to the Governor-General, Rajputana.

I SUBMIT a list of queries to be sent to Durbars with a note explanatory of them which, I think, embraces all points.

When replies are received may I ask to be furnished with an epitome for all the States in the form Mr. Dhunjishah is now preparing. The note is intended in whole or part for the use of political officers to draw their attention, and through them the attention of Durbars, to the serious importance of the subject. If there be anything in the queries which looks like begging a question, I hope the phraseology will be altered, as it would be well to avoid even the appearance of endeavouring to influence the Durbars in their statement of the case, for we only wish to assist them in understanding the matter and putting it fairly before the Commission.

Colonel Trevor gave me to understand that my duty in connexion with the Commission would be only to place all the information received and produce the witnesses sent before the Commission, and he made no mention of my giving actual evidence myself, but if the Government of India in the Foreign Department think it desirable, I propose introducing myself to the Commission by making the following statement.

NOTE ON OPIUM.

We are called upon to consider:—

- (i.) If the production and use of opium for other than medical purposes could be prohibited in Rajputana;
- (ii.) The nature of the existing arrangements with the Rajputana States in respect of the transit of opium through British India, and if these could with justice be terminated;
- (iii.) What compensation would the native States be fairly entitled to in the event of measures of prohibition being adopted.

2. Under the first head we have to ascertain what amount of opium is produced in Rajputana, which means what is the

Nature of the inquiry. prohibited in Rajputana; Possibility or impossibility of prohibition. area under poppy growth? What is its yield? The above information has been received from some States, others have yet to supply it; and in the case of all it is necessary for the statistics to be uniform, i.e., to be for the same term of years, and all in British measures and weights (i.e., maunds and seers, acres, &c.). It should also be stated if the areas have been ascertained by survey or appraisement, and if they include alienated lands as well as Khalsa lands. Further, it is necessary that if there be any discrepancy, as compared with figures before furnished, it should be explained. The official or officials who supply this information should appear as witnesses on these points before the Commission. In the case of Jhallawar (and other States which possess such documents), a chart of crops might be produced before the Commission to show at a glance how large a portion of the irrigated area is devoted to the poppy. Next, there is the use of opium, in which must be included all preparations from it and the poppy plant. Cultivating witnesses should be examined as to the various uses the plant is put to, and they, together with members of the more important castes, and a representative to speak on behalf of the remaining population, should be called on to state:—

- (a.) The uses they make of opium in its different forms, such as "amal" and "amal pani," "post," and so on;
- (b.) To what extent the above are taken by them;
- (c.) By whom (i.e., men, women, and children);
- (d.) On what occasions, and for what purposes;
- (e.) Their ideas of the effects; and
- (f.) If they could well manage without them.

These persons would afterwards appear as witnesses before the Commission. For Jhallawar I would suggest that some stalwart Sondhia, Mewati, and Rajput lumberdars and patels should be among the witnesses selected.

It then remains, under the first head, for the Durbar to state if it be possible to prohibit the production and use of opium except for medical purposes, and, if so, by what means it could best be done.

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3. There does not seem to be anything to inquire about from Durbars under the second head, which appears to refer to the arrangements by which all opium for export through British India has to pay duty at the scales. The justice of either prohibiting all export or attaining the same end by considerably raising the present duty is a matter for Government to consider. I know that for years past traders have petitioned to have the duty lowered.

4. The third head is a very important one for the Durbars. It will oblige them to most carefully think out the present value of the poppy, and of opium in all its forms, to them and their subjects, and the loss which will be incurred by them and their subjects if the poppy all but disappears as a crop, and opium and its preparations become practically non-existent articles of trade and consumption.

The value of the poppy plant in addition to the opium produced consists of its young leaves used as a vegetable, its seed and heads, and the preparations made from them. The value of opium extends to the preparations made from it.

Loss will be direct and indirect. Among indirect losses should be included those likely to occur from changes in the course of trade and in social habits consequent on deprivation of an article of commerce and general consumption. Pecuniary loss will be felt by (1) the Durbars, (2) jagirdars and all holders of alienated lands where poppy is grown, (3) by cultivators in both Khalsa and alienated lands, and (4) by traders.

For Durbars pecuniary loss will mean—
(a.) Diminution of land revenue, i.e., the difference in demand on lands assessed at poppy rates, and on such lands when poppy crops are replaced by other crops, irrigated or unirrigated.

The proportion, viz., 25 per cent., given by the Jhallawar Durbar as the difference above referred to is believed to be under-estimated, judging by the estimates for the Central India States and by the revenue rates given in the settlement report.

(b.) Loss in customs.
(c.) Loss in excise.

Note.—Where mixed excise contracts are given, care should be taken, in estimating what portion belongs to opium, to include all its preparations.

The estimate of 1,000 out of 7,100 given by Ulwar is believed to be too low, as in the Punjab it is considerably higher. Reference to former receipt books of contractors should aid in arriving at a fair estimate.

The losses touched on above are direct. Indirectly there may be further loss in the revision of revenue rates and customs dues.

For holders of alienated lands losses may be suffered under any or all of the heads above mentioned.

The pecuniary loss to cultivators will be directly the difference in profit between the poppy crop and whatever other crop is likely to replace it. By profit is meant the margin over expenses of cultivation.

Indirectly the cultivator will lose his credit; in other words, he will have to supply capital to make good that loss.

Traders.—Their direct loss will be in the traffic in opium and in the stocks which will remain unsaleable.

Indirectly they too will suffer in credit and by the disorganisation of their business. Connected with these traders there are the Manotidars of Jhallawar and the Bohras of other States, the recognised agricultural bankers or supporters of the cultivators, whose business will suffer considerably.

5. When all the losses pointed out above and any others that may occur to the Durbars have been carefully estimated, the Durbars might state what compensation they consider they and their subjects would be entitled to. Their estimates should embrace any expenditure to be incurred in prohibitive measures, in revisions of land revenue or customs, tariff, and such like. The political officers should record their opinion as to the reasonableness of the Durbar's estimates.

Political officers to check Durbar estimates.

6. Medical testimony is wanted to show the effects of the consumption of opium and its preparations, and it has been suggested that Surgeon Colonel Hendley medical officer, I believe, has been asked by the Agent to the Governor-General to appear himself, and he might be consulted and asked to invite the evidence of such medical officers, both European and native, as he considers best qualified to give an experienced opinion on the subject.

7. This note goes over old ground in part, and is lengthy, but the great importance of the matter to Rajputana warrants it.

8. Prohibition can only be called for if it is understood that the consumption of opium in Rajputana is excessive, most harmful to the population, physically and morally, and can be put down with ease and at little expense. If, on the other hand, excess be rare, the habit be not only harmless, but beneficial and if it be ascertained that prohibition would be most difficult and would involve heavy expenditure, it is urgently necessary, in the interest of the Durbars, that to be laid before the Commission when they visit Rajputana. Their visit will most probably take place next January, and it is high time for the Durbars to realise that without careful and prompt preparation they case by laying full information and sending capable witnesses to give evidence on all points before the Commission.

9. There need not be fresh witnesses for each branch of the subject, as the same witnesses may be conversant with more than one, but intelligent and experienced non-official witnesses are wanted as well as officials. 10. I propose that all witnesses be examined at headquarters by the Durbars with the aid of political officers, and that the written replies of the Durbars to the questions asked of them be based on the information which these witnesses supply. These same witnesses should, of course, be sent to appear before the Commission, and should reach Ajmere a week in advance of it, in order that I may become acquainted with all, and see to give evidence.

11. A list of all witnesses selected should be sent as soon as possible, giving their names, caste, profession, or office, their standing, whether they know English, and the points on which they are to give evidence.

(Signed) H. B. ABBOTT, Lieut.-Colonel.

Abu,
Dated 12th November 1893.

QUESTIONS TO WITNESS.

1. What is the area in acres under poppy in Khalsa and alienated lands taking the average for the past five years?

Revenue officials, records or appraisement ("Nazari" or "Andazi")?

2. How have you arrived at those figures, by survey or records or appraisement ("Nazari" or "Andazi")?

3. What is the out-turn of opium, in British maunds and seers, of the above area?

Revenue officials, 4. How is your calculation made.

Note.—If figures now given do not agree with those furnished before, the difference should be explained.

5. If the cultivation of the poppy in above areas were prohibited what crops would most likely take its place, irrigated or unirrigated?

Revenue officials and one or two jagirdars or managers.

6. What would be the diminution in the revenue demand, consequent on the substitution of the above crops for the poppy? Give figures to show on what your calculation is based.

7. Would the stopping of poppy cultivation necessitate a revision of revenue rates or at least of irrigated rates?

Revenue officials and one or two jagirdars or managers.

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8. In that case what loss in revenue would be entailed, and what expenditure incurred in completing the revision? Give figures.

Revenue officials and one or two jagirdars or managers.

9. If the production and export of opium be prohibited what will be the loss in customs to the Durbar, to jagirdars, and other holders of villages? Give figures to explain your calculation.

Customs officials.

10. Would the above prohibition require a revision of the customs tariff, and what would be the likely result of such revision, i.e., would it result in recovery in part or in further loss of revenue? In either case how much would be lost or recovered? Give details to explain your reply.

11. If the consumption of opium and its preparations be prohibited, what would be the loss in excise.

Where necessary give your reasons for calculating that the specified loss would be incurred in respect of opium out of a mixed contract for all drugs.

12. What is the difference in profit on the cultivation of the poppy and the other crops which will replace it? Give figures to explain your reply.

Revenue officials, patels, and lumberdars.

13. Would there be a loss in credit if poppy cultivation was stopped? If so, in what way could credit be revived?

Revenue officials, patels, and lumberdars.

14. Fully detail what would be your loss as an opium merchant if the production and export of opium were stopped.

Traders.

15. Could you to any extent compensate yourself by other business? If so, how and to what extent?

Traders.

16. What would be your loss if your cultivators were forbidden to grow the poppy? Give details.

Manotidars and bohras.

17. What uses do you make the poppy plant from first to last?

Patels, lumberdars.

18. What employment do you and your family get out of the cultivation of the poppy?

Field labourers.

19. In what form do the members of your caste consume opium?

Consumers.

20. Do men, women, and children alike take it?

Consumers.

21. What proportion of the caste takes it?

Consumers.

22. What proportion, if any, of the persons whom you have mentioned above as taking opium, take it to excess?

Consumers.

23. How often is it taken a day, and how much at a time?

Consumers.

24. What are the special occasions and purposes for which it is taken, and is it considered absolutely necessary to take it at these times?

Consumers.

25. What are its usual effects on those who take it in moderation?

Consumers.

26. What would be the result on the habits and customs and physical condition of your caste if opium could not be procured except as medicine?

Consumers.

GENERAL NOTE.

In all cases present figures should be compared and reconciled with former ones.

QUESTIONS TO WITNESSES.

1. What is the area in acres under poppy in Khalsa and alienated lands, taking the average for the past five years?

Revenue officials.

How have you arrived at those figures, by survey, ords, or appraisement ("Nazari" or "Andazi")?

3. What is the out-turn of opium, in British maunds and seers, of the above area?

4. How is your calculation made?

5. If the cultivation of the poppy in above areas were prohibited what crops would most likely take its place, irrigated or unirrigated?

Revenue officials, lumberdars, patels, one or two large jagirdars or their managers.

6. What would be the diminution in the revenue demand, consequent on the substitution of the above crops for the poppy? Give figures to show on what your calculation is based.

7. Would the stopping of poppy cultivation necessitate a revision of revenue rates or at least of irrigated rates?

8. In that case what loss in revenue would be entailed, and what expenditure incurred in completing the revision? Give figures.

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24. What are the special occasions and purposes for which it is taken, and is it considered absolutely necessary to take it at these times?

Consumers.

25. What are its usual effects on those who take it in moderation?

Consumers.

26. What would be the result on the habits and customs and physical condition of your caste if opium could not be procured except as medicine?

Consumers.

AGENT to the GOVERNOR-GENERAL'S CAMP, AJMERE,
29th November 1893.

From the FIRST ASSISTANT AGENT TO THE GOVERNOR-GENERAL, Rajputana, to all POLITICAL OFFICERS in Rajputana.

In continuation of the correspondence ending with my demi-official letter of 28th September 1893, I am

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requested by the Officiating Agent to the Governor-General to send you copies of a note drawn up by Colonel Abbott, resident, Western Rajputana States, who has been selected to represent the Rajputana Agency before the Royal Commission on Opium for the guidance of Durbars and political officers in collecting the evidence to be given at the Rajputana sittings of the Commission. These sittings will probably take place at Ajmere and Jeypore in the last 10 days of January next, but the plans of the Commission may subsequently undergo alteration. As at present arranged, the Commission will be at Jeypore for part of the 24th January and at Ajmere from 25th to 29th idem. It is possible that during this time sub-committees may visit Oodeypore and Jodhpore.

Mr. R. M. Dane, C.S., the officer selected by the Government of India to advise local administrations in the matter of preparing for the inquiry to be held by the Opium Commission, has had an opportunity of seeing the previous correspondence on that subject in this office, and has pointed out that the great importance of the inquiry to Rajputana, and the equally great importance of the evidence to be given by native States before the Commission, has apparently not been fully appreciated. He remarks that the present inquiry differs widely from any that have been previously instituted. On its results depend the future of the opium industry in native States as it has to report not only whether the production and sale of opium in British India should be prohibited, but whether such prohibition should be extended to native territory, and on what terms, if any, the existing arrangements with native States in regard to the transit of opium could with justice be terminated. Further, the Commission has to assess the compensation to which, in the event of prohibition being adopted, native States would be fairly entitled. This being the case, it is needless to say that Rajputana is vitally interested in the inquiry, and it is obviously of the first importance, not only to Rajputana but to India as a whole that the true facts regarding the production and consumption of opium in the Rajputana States should be clearly and effectively placed before the Commission. It must be remembered that facts which are notorious to political officers in Rajputana may be totally unknown to some members of the Commission, and no effort should be spared to enlighten such members. The evidence to be given by selected political and medical officers will have to be supplemented by that of natives of rank and influence, whose statements on the consumption question is bound to carry more weight than that of Europeans. Such witnesses should, as far as possible, represent all interests concerned, and should be selected from the official, cultivating, trading, and consuming classes, and it is hoped that some of the leading nobles in the Rajputana States may be induced to come forward in person.

In order that the question of selecting witnesses may receive the attention it deserves, it is absolutely neces-

sary that Durbars should be fully informed (where this has not been done already) of the real scope of the inquiry which the Commission has been appointed to make, and should be invited to nominate witnesses without delay. Special care is needed in the case of Durbars in opium-producing States, such as Meywar, Kotah, and Jhallowar, in order that the witnesses sent to represent these States before the Commission may be able to adequately show what are the true facts regarding area under cultivation, number and caste of cultivators, out-turn of poppy and opium, local consumption, export, course of trade, extent of mercantile interests involved, connexion of the State (if any) with the opium trade, and the revenue of all kinds connected with opium which is enjoyed by the States and their feudatory jagirdars. The great feudatories and petty chiefs in some of the States need particular consideration in connexion with the inquiry, and there should be no lack of evidence both official and non-official, to prove before the Commission the full extent of their rights and interests in opium. Another point of special importance is that the Commission will require estimates of compensation, which would be due in case of prohibition, to have been drawn up not by political officers but by the Durbars themselves, with the political officers' opinion as to their correctness. Durbars should be induced, therefore, to lose no time in going thoroughly into the subject, and in preparing the estimates required with full details to show how the amounts of compensation estimated are arrived at.

Colonel Prideaux hopes that the foregoing remarks and the suggestions and observations made by Colonel Abbott in his note enclosed will suffice to indicate the urgent need of energetic and early action in preparing for the Opium Commission and the lines on which such action should be taken. He will be glad to hear at an early date what witnesses the Durbars have selected; whether arrangements can be made for their examination locally as suggested by Colonel Abbott, and whether it will be practicable to have them ready in Ajmere about a week in advance of the Commission's arrival there. He will also be glad to receive as soon as possible a record of the statements made by these witnesses at the local examination and the Durbar's own estimate of compensation which would be due to it in the event of prohibition, with your opinion as to its correctness.

I am to request that copies of all correspondence on the above-mentioned subject may be sent direct to Colonel Abbott, as it is important that that officer should receive early intimation of your proceedings, and of the action which the Durbar proposes to take.

I have, &c.
S. F. BAYLEY,
First Assistant Agent to the
Governor-General.

APPENDIX V.

COMMUNICATIONS addressed to the Commission by (a) the MAHARAJA OF KARAUULI and (b) the MAHA RAWAL OF BANSWARA, RAJPUTANA. (See Questions 20,395, 20,398, and Question 21,544.)

[Handed in by Lieut.-Colonel ABBOTT, Resident in the Western States of Rajputana.]

(a.) KARAUULI.

From BHANWAR PAL, Maharaja of Karauli, to the PRESIDENT, Royal Commission on Opium, Ajmere.

Karauli, the 14th January 1894.

I HAVE much pleasure to inform you that I forward herewith some papers in which you will find all matters connected with the manufacture and traffic in opium in my State. You will also find therein figures showing the losses that would be incurred by this State if the cultivation of poppy and manufacture of opium were prohibited. These losses mainly fall under three heads, Land Revenue, Customs, and Cultivators. The first two are the direct loss to the State, and the third to the cultivators in general. The loss under land revenue would be Rs. 11,200, and the loss under customs Rs. 4,800. Thus the total loss to the State would be Rs. 16,000.

The loss to the cultivators will range from Rs. 28,350 to Rs. 37,800, since the margin of profit left to the cultivators, according to their allegation, is from Rs. 15

to Rs. 20 per bigha of land. The resources of this State being very small, these losses could hardly be recouped from any other sources.

Further, I have the pleasure to inform you that my friend, Colonel Abbott, will furnish you with informations other than those that have been put down in the papers regarding this State, as he has kindly consented to represent the Rajputana States.

Deposition of SHEKH AMANAT HUSAIN, Revenue Officer, Karauli.

1. Taking the average of last five years, beginning from 1888-89 to 1892-93, the area of cultivation under poppy in Khalsa villages is 558 acres and 11½ biswas, and the area of land under the jaghirdars is 622 acres and 22½ biswas. The total area under cultivation is 1,181 acres and 4 biswas. This area covers the whole rauli. These figures are taken from the annual returns submitted during the last five years.

2. The Khalsa area is taken from the jamabandi book of each village, and the area of land under the jaghirdars is taken from the annual returns submitted by the jaghirdars in each year.

3. The quantity of opium produced in the area, according to English maunds and seers, taking the average of production for the last five years, is the following:—

	Mds.	seers.	chks.
Khalsa villages -	109	27	9
Jaghirdars villages -	100	27	10½
Total production	210	15	3½

This calculation is arrived at from the papers and annual returns which have been submitted during the last five years. There is no difference in calculation in the returns of the present year and those of the past years.

4. Poppy is cultivated on irrigated lands, and there are here two methods followed in its cultivation. First, during the kharif crop the lands, which come under the plough only once a year, are left fallow, and the plough is set apart for poppy cultivation. Poppy is specially set apart for poppy cultivation. If poppy subsequently cultivated on such lands. If poppy cultivation were discontinued barley and wheat might be cultivated on such lands. But regarding the collection of rent, owing to the difference in rates prevailing in crops, and owing to difference in rates prevailing in different villages for lands under poppy cultivation, the average diminution in income would be Rs. 1-8 per bigha. This diminution in rate would rule so far as barley and wheat are concerned. Second method is this: Cotton and millet are cultivated on such lands which have the strength of producing two crops annually. This is what is called the early crop. The rent of this crop is collected during the kharif season. When it is reaped poppy is then cultivated, of which separate rent is collected from the cultivators. If poppy cultivation is discontinued then such lands would lie absolutely barren during the latter crop, since after the reaping of cotton and millet the season for the cultivation of barley and wheat would thus be advanced. A great diminution in revenue would thus take place. The extent of such lands is not recorded in revenue papers, hence no accurate figures as to the extent of loss that would entail upon the State could be put down. But the estimated loss would be as much as the fall in revenue of nearly 800 acres of land, which is equivalent to 1,280 bighas (an acre is 1½ bighas), and since the scale of rent collected in land under poppy cultivation is different in different villages, therefore an average of Rs. 8 per bigha being taken as an average rent per bigha, the total amount of loss would be Rs. 10,240 in land under cultivation once a year, and Rs. 960 in land under cultivation once a year. The extent of the latter kind of land is 400 acres, equivalent to 640 bighas. So the total amount of loss that would arise in the revenue of this State is estimated at Rs. 11,200.

5. The settlement work of this State is still going on. The settlement work of some tehsils has been finished, and records of rights, such as terij, khatauni, &c. have also been prepared. Hence, if poppy cultivation were discontinued, the papers under settlement work which have already been prepared would surely require revision.

6. The extent of loss that would be incurred would be the expense of revising and again preparing the papers, and this loss would amount to nearly Rs. 5,000. If the papers that have been already prepared be immediately revised, the amount stated above would be the extent of loss. But if the settlement work is allowed to go on, and the papers that have been prepared be revised and prepared again after the lapse of some time, the extent of loss would increase, and would be double the present estimated loss.

7. The loss to the Durbar owing to the fall in customs from opium would be Rs. 4,070-11 annas, and by the poppy seeds, Rs. 489-5 annas, and from poppy shells the estimated loss would be Rs. 240. The total loss, Rs. 4,800. These figures are taken from the income under customs for the year 1892-93. Furthermore, the discontinuance of poppy cultivation would put a stop to the manufacture of oil from the poppy seeds. This would indirectly produce loss to the oilmen. Oil would then sell dearer than now, and thus the loss would be felt by all. The extent of this loss is impossible to calculate. The income under poppy shells is put down

as an estimated income, since in the customs book separate tariff is kept for this article. On the other hand, this article is included in grocers' articles of sale. The jaghirdars would suffer no loss owing to the fall in customs duties, since they do not enjoy the privilege of levying customs duties.

8. The discontinuance of the cultivation of poppy and the manufacture of opium will cause no revision in the customs tariff, for the duties now levied upon different commodities have reached their highest limit. There is no margin left for further increase in other articles of trade, nor can the loss arising from opium be compensated from any other source.

9. In this State, excepting the customs duties which are levied upon opium, this article is not given on contract. Everybody has the privilege of selling and purchasing the article. Nor anything is prepared from opium here, such as madak or chandu. So there is no contract for the preparation of such things. Therefore no loss would occur in the excise revenue.

10. In reply to this question patels and lambardars depose thus:—The difference in their income from the cultivation of opium and that of wheat, subtracting therefrom the expense incurred in cultivating them, will be from Rs. 15 to Rs. 20 per bigha. Calculating the loss in this way, the whole loss on the entire area mentioned above, taking the average of last five years, will range from Rs. 28,350 to Rs. 37,800. This will be the direct loss of the cultivators.

11. The extent of loss to the jaghirdars has been described in detail in reply to question 6. Bohras (money lenders) would suffer the loss to the extent of interest of money laid out, for if the cultivation of poppy were discontinued, as a matter of course, a great disturbance would arise in the matter of money transaction between the cultivators and the bohras.

Deposition of Patels, Lambardars, and Cultivators.

GHISOLA, SON OF MOHAN LAL JATH, resident of Makanpur, Age 60 years. Illiterate.

CHUNNI, SON OF DAMA, Brahmin. Mehta of Makanpur. Age 50 years. Illiterate.

GANGARAM, SON OF NANGA MAINA of Palita. Age 50 years. Illiterate.

The substance of the deposition of the three deponents is materially the same.

1. Opium is always cultivated on irrigated land. If the cultivation of poppy were discontinued, barley, wheat, and zira (cumin seed) might be cultivated in its place.

2. If the price of opium remains fixed, then the difference arising from the incomes of opium and wheat is Rs. 15 per bigha, e.g., the average production of opium on a bigha of land in English weight is 8 seers, the price of which is Rs. 30, and poppy seed is produced to the value of Rs. 8. Total value of a bigha is Rs. 38, whereas the production of wheat on the same bigha is 6½ maunds, the value of which is Rs. 18 only. The expense incurred in cultivating a bigha of poppy is Rs. 15. Thus still leaving a margin of Rs. 23, whereas in the case of wheat the expense is Rs. 8, thus leaving a margin of Rs. 10, which is less by Rs. 15 to the income of opium. If the value of opium arises, this margin is increased to Rs. 20.

3. Great difference would arise between the bohras (money lenders) and the cultivators. The bohras lend as much money as the cultivators like to borrow, in anticipation of the poppy crop. Bohras would not advance so much money in other crops. For the cultivators take the money on the hypothecation of the production of opium which is a very safe investment for the bohras. This difference cannot be made up by any other production.

4. The poppy leaves are used as vegetable, and the juice of poppy is used by the opium-eaters and for other medicinal purposes. Its seeds are used in making oil and are also used as medicine. The flowers of such plants from which opium has not been extracted are used as medicines. Opium-eaters use them for purposes of intoxication. The stems of these plants are used as fuels.

5. The wages earned by field labourers on one bigha of poppy under cultivation from the beginning to the harvest time is Rs. 7 or 8.

Deposition of Traders in Opium.

BIKHAM CHAND SETH (Mahesri Bania), son of JAISI RAM. Age 64 years.

BEHARI LAL, son of MADARI RAM, Agarwala Bania. Age 50 years.

1. The principal trade we carry on is in opium. We always deal in this article. Even our whole business and position in society lie in this trade. Bikhram Chand says that his annual income from this trade is 10 or 12 thousand rupees, and Behari Lal derives an annual income of one thousand or eleven hundred rupees. If the trade in opium or the cultivation of poppy were at once prohibited we should be put to the loss of the above amount.

2. Our loss could not be compensated from other trades, nor can we deal in other commodities. For opium is such an article of trade that, however long it might be stored up, it cannot be spoilt. On the other hand, its value rises by its becoming old. For this reason, we purchase it in favourable times, and dispose it when the price of opium rises in the market, or else keep it in reserve for more favourable times. Banking business, such as hundis, &c., have been received owing to the money order system. We have never traded in food grains or cotton, nor can these commodities be kept in store for a long time like opium. Their keeping in store is risky, and liable to much loss. Hence a trader in food grains, whether he likes it or not, whether the market is favourable or not, is obliged to dispose of his stock in trade. Owing to this such traders are put to severe loss. But traders in opium enjoy on the other hand the advantages which we have deposed above.

Deposition of another Consumer.

SETH BIKHAM CHAND, son of JAISI RAM, Caste Bania of the Mahesri Class, Resident of Karauli. Age 64 years. Literate. Knows Hindi.

1. My castemen, i.e., mahajans who take opium, take it in the form of globules.

2. Men generally take it. Women too, take it, but their number is comparatively small, and children also take it. After an infant is born, when it is 20 days or a month old, opium is then given to it in small doses. This is continued till it is 2½ or 3 years old. This is given to it, for it promotes health and vigour. Infants are rendered safe from the attacks of cough and cold.

3. Nearly 20 or 25 per cent. of my castemen take opium.

4. Nearly 5 or 6 per cent. of my castemen take it in excess, and they take it to the extent of 2 or 4 mashas per day.

5. Generally people take twice a day, morning and evening, sometimes three times a day, and sometimes even four times a day. But I take it three times a day. Each time I take 3 ratties, i.e., 9 ratties per day.

6. There is no common fixed time for people to take opium. Each consumer has a separate fixed time of his own, and at such times, owing to his settled habit, he is under necessity to take opium.

7. The effect of opium on the health of the moderate consumers is this:—They preserve their health, sense, the business habits, in short everything intact. People generally take opium in order to get relief from the sufferings of many diseases. Moderate consumers have been cured of many diseases. Opium is specially valuable in cases of cough and cold.

8. If people of my castemen who take opium and I, who take it, do not get it excepting as a medicine, then our habit and character would be changed for the worse. We would go mad. We shall lose all power of distinguishing good from bad. Our health would be entirely shattered. We shall be bereft of the power of all work. The social custom that prevails among us of receiving our friends with opium would not only be interfered with, but would be entirely abolished.

Deposition of KALYAN PAL, son of PRATAP PAL, Jadon Rajput. A resident of Khaotha Bapotidar. Age 65 years. Literate. Knows Hindi. A consumer of opium.

1. The people of my community generally take opium in the form of globules or small pieces, and sometimes take it mixed in water which is called amal panee.

2. Men generally take opium. The number of women who consume opium is comparatively small. Children too take opium. On the birth of a child, opium is given to it in very small doses when it is nearly a month or 20 days old. This is continued till it is five years old. We regard opium as a good tonic, producing good digestive powers in infants. It promotes health and vigour of the child. Infants are given opium generally to protect them from cold and other diseases.

3. The proportion of my castemen who take opium is nearly 75 per cent.

4. The proportion of men taking in excess is nearly 25 per cent. Such men generally take 8 or 9 mashas or even a tola per diem.

5. People generally take opium twice a day, morning and evening, and sometimes even three times a day. But I take twice a day, i.e., morning and evening. The quantity I take is 2 mashas in the morning and 2 mashas in the evening.

6. There is no common fixed time for people to take opium. Each consumer has a separate fixed time of his own, and at such a time owing to his settled habit, he is under necessity to take opium. Among the Rajputs, specially during the time of betrothal or marriage, the relatives and friends of the parties concerned must needs take opium. That is a prevailing custom among them.

7. The effect of opium on the constitution of the moderate consumer is this:—They preserve their sense and health intact. The consumers generally take it in order to get a relief from many diseases. They are actually cured of those diseases. Opium is specially valuable in cases of cough and cold.

8. If our castemen who are consumers of opium and we who take it do not get opium except for medicinal purposes then we shall lose our character. We would go mad and would lose our sense. We shall fall a victim to bowel complaints. Our life would become a burden to us, even it would be impossible for us to live.

The social custom that obtains among us to welcome a friend with opium in time of friendly meetings would not only be interfered with but would be entirely abolished.

N.B.—The depositions of three consumers of opium, namely, Kalyan Pal, Ballao Sing, son of Lochan Sing of Harnagar, and Thakur Ganpat Sing Chohan of Karauli, are materially the same, excepting the quantity of opium consumed by each. Kalyan Pal takes 4 mashas per day, Ballao Sing 2 mashas every day, and Ganpat Sing 3 mashas every day.

(b.) BANSWARA.

Translation of statement, No. 329, dated 11th January 1894, on the opium question, from the office of the Banswara Durbar forwarded with kharita, dated Pos Sudi 6 Sambat 1950, from the Maha Rawal of Banswara to the President, Royal Opium Commission.

1. By stopping the cultivation, trade, and use of opium, except as medicine, the State, jaghirdars, mahajans, traders, cultivators, labourers, and the poor will suffer great loss, because all of them are benefited by the income derived from opium. This country being chiefly jungles and hills, the use of opium keeps off the evil effects of the bad atmosphere. It is also given to children to protect them from cold. It gives strength to men and women in old age. Cultivators are enabled in the rainy as well as cold weather. Besides it is the custom in this country to take opium on occasions of marriage and other festivals. Hence its prohibition will be impossible.

2. It appears from inquiry that the State would suffer an annual loss of Rs. 1,69,088-8 if the cultivation of opium were prohibited. Even if this amount were paid to the State by Government as compensation, the people at large would not willingly accept it, for as the price of opium rises the profit amounts to 10 times more than it is at present.

3. An acre of land yields about 50 lbs. of opium, the price of which comes to 150 rupees Imperial. The price, moreover, depends upon the bazaar rates.

4. A man can eat opium from 6 masha to 1 tola (1 tola = 180 grains and 1 masha = 15 grains Troy weight) in a day. There is no one in this country who can take more than this on the average. If taken in moderation, it does no harm. But if stopped, it would ruin the health of habitual consumers.

5. Every part of the opium plant is made use of, i.e., when the plant is young, it is used as vegetable,

the poppy-heads are fried and eaten, and the stems of the plant are used as manure.

6. Nine hundred and fifty acres are cultivated with opium in this State. Only land cultivated under the Tehsil and Raj Thamas was shown in former returns amounting to 816 bighas. 950 acres now shown include all land cultivated by jaghirdars, by holders of land in charity, and by chaukars, &c.

DETAIL OF ANNUAL LOSS.

	Rs.	a.	p.
Loss to the State, as shown below			
Rent of 408 acres at Rs. 20 per acre, Rs. 8,160; if wheat were to be substituted the income derived will be Rs. 1,224 at Rs. 3 per acre; deducting this the net loss will come to	6,936	0	0
Custom duties on the export and import of opium and opium seeds	2,574	0	0
Total loss to the State	9,510	0	0
Loss to State cultivators, as shown below			
One acre yields 25 seers of opium worth Rs. 150, therefore the price of opium for 408 acres at Rs. 150 per acre will be Rs. 61,200; if wheat substituted one acre will yield 12 maunds at Rs. 15 per 6 maunds, therefore the price for 408 acres will be Rs. 12,240; deducting this the net loss will be	48,960	0	0
408 acres will yield 816 maunds of opium seeds at 2 maunds per acre, the price therefore for 816 maunds at 4 Rs. per maund would be	3,264	0	0
The income from opium as a vegetable for 408 acres at Rs. 2 per acre would be	816	0	0
The income from the dry leaves for 408 acres at Re. 1 per acre comes to	408	0	0
Total loss to the State cultivators	53,448	0	0
Loss to jagirdars, as shown below			
Rent for 542 acres at Rs. 20 per acre comes to Rs. 10,840; if wheat substituted the income will be Rs. 1,626 at Rs. 3 per acre; deducting this the net loss would therefore be	9,214	0	0
Income from Khoont, Perkota, Chowkidari, &c. on opium and opium seeds	1,000	0	0
Total loss to jagirdars	10,214	0	0
Loss to cultivators of jagirdars, as shown below			
Income from opium for 540 acres at Rs. 150 per acre comes to Rs. 81,300 an acre, yielding 25 seers. If wheat substituted the income will be at the rate of Rs. 30 per acre 16,260 deducting the above the net loss will come to	65,040	0	0
Income from opium seeds for 542 acres at 2 maunds per acre at Rs. 4 per maund comes to	4,336	0	0
Income from opium as a vegetable at Rs. 2 per acre	1,084	0	0
Income from the dry leaves at Re. 1 per acre	542	0	0
Total loss to the cultivators of jagirdars	71,002	0	0
Loss to traders, as shown below			
950 acres are under opium cultivation in the State. The out-turn, therefore, at 25 seers per acre, comes to 23,750 seers, the traders receive 2 chittacks per seer from cultivators for "koorsoolowari," i.e. (opium that sticks to the hands of the traders when weighing) the total quantity thus received by the traders comes to 29,683½ seers at 2 chittacks per seer, and the price at Rs. 6 per seer comes to	17,812	8	0
Cultivators have to spend an average of Rs. 5 per acre for labourers, seeds, bullocks, &c. The sahokars lend money to cultivators for 950 acres at Rs. 5 per acre which comes to Rs. 4,750 at one rupee per cent. as interest. The interest therefore comes to	570	0	0
Total loss to traders	18,382	8	0
The above is the apparent loss to traders, but besides this traders purchase opium in season and send it on to up-country. They would therefore lose also the profit on the sale of prepared opium.			
Loss to labourers, as shown below			
10 labourers are employed in ploughing, weeding, watering, sowing seeds, &c. per acre for nearly two months at Rs. 5 per head, the total labour, therefore, per acre comes to Rs. 50, and so for 950 acres the labour will come to	4,750	0	0
Besides the above, each labourer gets half a chittack of opium and hence for 950 acres (for 10 labourers getting half a chittack each) at 5 chittack per acre. The total quantity of opium comes to 297 seers, and at the rate of Rs. 6 per seer the total price would be	1,782	0	0
Total loss to labourers	6,532	0	0
Besides this the labourers would suffer additional loss in vegetable, poppy-heads, &c.			
Grand total annual loss	1,69,088	8	0

(True translation.)

A. F. PINNEY, Captain,
Assistant Political Agent, Banswara and Pertabgarh.

APPENDIX VI.

STATISTICS REGARDING OPIUM IN THE NATIVE STATES OF RAJPUTANA.

[Handed in by Lieut.-Colonel ABBOTT, Resident, Western Rajputana States. See Questions 20,393 and 20,397.]

MEYWAR STATISTICS.

The total area under poppy cultivation, including alienated lands, is 50,000 acres, which yields 16,250 maunds of opium juice.

Of the above amount 9,475 maunds is exported to Bombay for foreign trade, while 40 maunds is taken to Marwar, making a total export of 9,515 maunds, which leaves 6,735 maunds in the State, 300 maunds of this is put down to local consumption, and there remains 3,735 maunds to cover wastage in manufacture and add to the stocks.

With the exception of its roots, every part of the poppy plant is brought into use by cultivators and others; the young leaves of the early weeding are eaten as vegetables; the older leaves are dried and sold for use in the manufacture of opium; the dried stalks are considered good fodder for cattle, partly supplying the place of salt. The raw heads are sold both for consumption and manure; the dried heads from which opium has been extracted are also used for manure, and from the seed oil is extracted which is used for lighting in the manufacture of opium and in preparing oil-cakes, which is nourishing food for cattle.

The value of the poppy crop to cultivators is estimated at Rs. 22,50,000.

Its value to the money-lending classes which support the cultivators, is calculated at Rs. 1,65,000.

The value of poppy cultivation to field labourers and village servants has not been estimated.

The value of opium to the State and holders of alienated lands together is put down at Rs. 6,98,735.

The value of opium to traders is reckoned at Rs. 1,10,000.

Opium is consumed in the following ways: mostly dry, a little with spices, a fair amount is taken mixed with water; smoking is not indulged in.

It is said that 30 per cent. of the Rajputs, 20 per cent. of the cultivating classes, and 10 per cent. of the remaining population, or some 12 per cent. of the whole are consumers. Children up to five years of age are believed to be given it generally, and are not included in the above calculation.

About 3 per cent. of the women are considered consumers.

Of the above consumers some 2 per cent. are looked upon as taking to excess.

As a rule it is taken twice a day, in doses ranging from 1 to 20 grains, or 2 to 20 grains per day; 15 grains is considered a moderate daily allowance for men, five for women, and one grain is usually given to children.

It is taken as a stimulant for the purpose of keeping the constitution robust.

It is considered necessary to consume opium on the following occasions, viz., births, betrothals, marriages, deaths, the Dewali and Holi Festivals, at greetings and reconciliations.

The habit is looked upon as very beneficial, and if it were stopped, the result, it is believed, would be loss of health and strength and consequent inability to withstand exposure, particularly in the case of the cultivating classes; while consumers would look upon prohibition as a cruel and tyrannical act, which would produce general discontent.

The minister considers prohibition possible but very difficult, while the political officer is of opinion that the State could not, unaided, carry out prohibition.

The compensation which it is considered would have to be paid is as follows:—

	Rs.
To the State and holders of alienated lands (Including the cost of revision of rates and prohibitive measures.)	9,22,495
To cultivators (Loss of credit not estimated.)	16,48,002
To the money-lending classes (Loss by bad debts and in credit not estimated.)	1,65,000
To field labourers and village servants (not estimated.)	
To traders (Loss by disorganisation of business and in credit not estimated.)	51,10,000
Total	78,45,497

Of the above amount Rs. 28,05,497 is an annual loss. The Resident, Lieut.-Colonel Wyllie, C.I.E., is of opinion that the figures for compensation as detailed above approximately correct and nearer the mark.

DUNGARPORE STATISTICS.

The total area under poppy cultivation is returned as 2,285 acres, and the yield at 600 maunds of opium juice.

The area of alienated lands is 571 acres. Of the 600 maunds, 289 maunds are exported to Malwa and Ahmedabad for foreign trade, while 200 maunds are taken to other parts of Rajputana, making a total export of 489 maunds, which leaves a balance of 111 maunds for local consumption, and to cover wastage in manufacture and add to the stocks.

The poppy plant is brought into use much in the same way as in other parts of Rajputana.

The value of the crop to cultivation is estimated as Rs. 40,857, that is to say, the net profit on 2,285 acres at Rs. 17-14 per acre.

Its value to the money-lending classes is calculated at Rs. 9,428 at a profit of Rs. 4-2 per acre.

The value of poppy cultivation to field labourers and village servants is estimated at Rs. 30,392.

The value of opium to the State is made up as follows:—

	Rs.
Land revenue	20,568
Customs	19,392
Other taxes	2,715
Total	42,675
Its value to the holders of alienated lands is	6,860
Customs	235
Total	7,092

The value of opium to traders is put down at Rs. 78,240.

Opium is consumed mostly dry, a little with spices, a fair amount is taken mixed with water. Smoking is not indulged in except by poor classes. 15 per cent. of the whole population of the State are said to be addicted to the habit. The proportion of those who exceed is not given.

It is taken on the occasions of births, betrothals, marriages, deaths, the Dewali, Holi, Akhatij, and Dasher festivals, and at greetings and reconciliations.

The Durbar is of opinion that an attempt to prohibit would produce general discontent.

Compensation is estimated as follows:—

	To the State.	Rs.
On account of land revenue	-	14,729
" customs	-	19,392
" special taxes	-	2,715
Cost of prohibitive measures	-	12,000
Total	-	48,836

To the holders of alienated lands:—

	Rs.
Income from land	4,907
Customs	232
Total	5,139

Compensation to cultivators:—
In Khalsa and alienated lands - 27,333

Compensation for loss of credit to cultivators is not estimated. The compensation for money-lenders is estimated at Rs. 9,428.

Loss by bad debts and in credit not estimated.

The compensation to field labourers and workmen employed in the opium manufacture is made up as follows:—

	Rs.
Loss of wages to labourers	24,797
To persons employed in the manufacture of opium	1,607
Total	26,404

The traders' compensation is estimated as under:—

	Rs.
Loss in annual profit	24,180
Value of unsaleable stock	3,80,165
Total	4,04,345

Grand total - 5,21,995

Out of the above sum, after deducting Rs. 3,80,165 on account of value of unsaleable stocks, there remains an annual loss of Rs. 1,41,820.

PARTAGARH STATISTICS.

The total area under poppy cultivation is returned as 8,383 acres, and the yield at 2,384 maunds of opium juice.

The area of alienated lands is not given separately.

No information has been supplied as to the amount exported or kept for local consumption.

The poppy is used much in the same way as in Meywar.

The value of the crop to cultivation is estimated as 1,67,660, that is to say, the net profit on 8,383 acres at 20 per acre.

Its value to the money-lending classes is calculated with that of the traders.

The value of poppy cultivation to field labourers and village servants is estimated as follows:—

	Rs.
Wages of field labourers working in Khalsa lands	1,25,836
Value of produce given to village servants working in Khalsa lands	52,393
Total	1,78,229

(The wages of labourers in alienated lands is not included.)

The value of opium to the State is made up as follows:—

	Rs.
Land Revenue	1,69,756
Customs	30,000
Total	1,99,756

	Rs.
To the holders of alienated lands	67,555
To the holders of customs	1,500
Total	69,055

Compensation to traders and money-lenders is in a complicated account

The consumption of opium takes the same form as in Meywar, but the lower castes are said to smoke it as well.

The extent to which it is consumed is not clearly stated, but 50 per cent. of Rajputs and Charans are said to be addicted to the habit. The proportion of those who exceed is not given, but a witness says an ordinary daily allowance is eight grains. It is taken for the same purposes as in Meywar, and on similar occasions; the habit is regarded as most beneficial when taken in moderation, and its prohibition would have a very bad effect on consumers. The Durbar opinion is that an attempt to prohibit would cause endless trouble, annoyance, and expense. The political officer has not stated his opinion.

Compensation is estimated as follows:—

	To the State.	Rs.
On account of land revenue	-	1,48,700
" customs	-	30,000
Expense of revising land revenue rates	-	52,637
Cost of prohibitive measures (not estimated)	-	2,31,337
To the holders of alienated lands—		
Income from land	-	88,118
Income from customs	-	1,500
Expense of revising land revenue rates	-	31,192
Total	-	1,20,810

	Rs.
Compensation to cultivators—	
In Khalsa lands	1,32,908
In alienated lands	78,760
Total	2,11,668

Within the above are included the wages of cultivators in Khalsa lands, the price of cattle no longer required, and the value of the plant as a vegetable.

Compensation for loss of credit to cultivators is not estimated.

The compensation for money-lenders is included in that for traders.

The compensation to field labourers and village servants is made up as below:—

	Rs.
Loss of wages to labourers in Khalsa lands	79,449
Loss of wages in alienated lands	47,080
Value of perquisites received by village servants from the poppy crops	26,197
Total	1,52,726

The traders' compensation, in which is included that of money-lenders, is:—

	Rs.
(1.) Loss in annual profit	3,20,854
(2.) Value of unsaleable stocks	6,00,000
Total	9,20,854
Grand total	16,37,395

Out of the above sum, after deducting 83,829 for revision of rates and 6,00,000 for stocks, there remains an annual loss of Rs. 9,53,566.

The Political Officer, Captain Pinhey, Assistant Resident, Meywar, is of opinion that the loss as estimated for wages of labourers is rather complicated, and does not seem to be clearly expressed.

TONK STATISTICS.

The total area under poppy cultivation, including alienated lands, is 14,010 acres, which yields 2,548 maunds of opium juice. The amount exported is 2,542 maunds, all of which, except a small quantity which goes to Marwar and Sirohi, is sent to Bombay. This leaves but six maunds for local consumption, which is estimated at 174 maunds. It is explained that the difference is made up by imports.

The poppy is used much in the same way as in Meywar. The value of the crop to cultivators has not been estimated.

APP. VI.
Rajputana.

Its value to the money-lending classes which support the cultivators is calculated at Rs. 39,000. The value of poppy cultivation to field labourers and village servants has not been estimated.

The value of opium to the State and holders of alienated lands together is put down at Rs. 3,78,916.

The value of opium to traders is reckoned at Rs. 94,600.

Opium is generally consumed in eating dry, smoking as chandui, and madak, and in drinking as golwa. It is also given to animals as medicine and applied as ointment. Poppy-heads steeped in water are used by poor people as narcotic.

About 16 per cent. of the population generally in the Tonk district is said to be addicted to the habit. About 40 per cent. of the Rajputs in the State and some 8 per cent. of the whole are consumers. The proportion of those who exceed is not given. It is taken for the same purposes as in Meywar, and on similar occasions, and is regarded as most conducive to health. The Durbar opinion is that the prohibition will entail serious loss to State and all classes, and great hardship to consumers. The Durbar further considers that the prohibition of cultivation ought not to be thought of. The British Government has always allowed free cultivation and trade in opium.

The Political Officer is of opinion that the prohibition looked upon as a direct intervention in internal administration, and would be viewed with distrust and as a breach of treaty stipulations.

The compensation which it is considered would have to be paid is as follows :—

	Rs.	Rs.
To the State and holders of alienated lands—		
Land revenue - - -	1,32,900	
Customs - - -	59,919	
Revision of rates - - -	19,700	
		212,156
Cost of prohibitive measures to (not estimated).		
To Cultivators—		
(Loss of credit not estimated)	3,46,958	3,46,958
To the money-lending classes	1,04,030	1,04,030
(Loss by bad debts and in credit not estimated.)		
Loss of capital of bohras -	3,000,000	3,000,000
To field labourers and village servants (not estimated).		
To traders - - -	94,600	94,600
(Loss by disorganisation of business and in credit not estimated.)		
Grand total	3,758,104	

Of the amount Rs. 7,38,404 is an annual loss.

The Political Officer, Lieutenant-Colonel Thornton, Political Agent, Haraoti and Tonk, is of opinion that the estimate of compensation is made with great care and is reasonable, and is as accurate as can at present be ascertained. The claims for losses to cultivators and traders are, however, stated to be exaggerated.

JHALLAWAR STATISTICS.

The total area under poppy cultivation, inclusive of alienated lands, is 28,625 acres, the yield from which amounts to 6,818 maunds of opium juice.

The exports all go to Bombay, and amount to 5,350 maunds. It is calculated that 1,224 maunds are consumed in the State, leaving 244 maunds for wastage and stocks.

The poppy is used in many ways.

The value of the poppy crop to cultivators is estimated at Rs. 3,87,252 (after paying the revenue payable to the State). Its value to the money-lending classes which support the cultivators is calculated at Rs. 1,46,553 on 4,441 maunds at the profit of Rs. 33 per maund. The value of poppy cultivation to field labourers and village servants has been estimated at Rs. 6,97,511.

The value of opium to the State and holders of alienated lands together is put down at Rs. 5,11,679. The value of opium to traders is reckoned at Rs. 2,59,200.

The consumption of opium takes the same form as in Meywar. The dose of opium dry varies from one grain to nine grains at a time. 80 per cent. of the population is said to be consumers to the extent of four grains per head per diem.

It is taken for the same purposes as in Meywar, and on many religious festivals and joyous occasions. The habit is regarded as doing no harm to the intellect or general health. The Durbar is of opinion that it is impossible to remain healthy in this part of the country without taking opium, and that if prohibition is carried out it would cause general discontent.

The Political Officer, G. R. Irwin Esq., considers that it would be difficult to over-estimate the injury to trade, the agricultural destitution, and last but not least, the certainly enormous increase in the death-roll among an opium-consuming population, which would inevitably follow upon the heels of opium prohibition.

Compensation is estimated as follows :—

	Rs.	Rs.
1. To the State and holders of alienated lands, including the cost of revision of land revenue rates	2,94,214	
Cost of prohibitive measures not estimated.		
2. To Cultivators - - -	4,28,306	
(Loss of credit not estimated.)		
3. To the money-lending classes - - -	1,46,553	
(Loss by bad debts and in credit not estimated.)		
4. To field labourers and village servants - - -	6,39,911	
5. Workmen employed in manufacture of opium - - -	57,600	
6. To traders - - -	6,97,511	
(Loss by disorganisation of business and in credit not estimated.)	2,59,200	
Value of unserviceable stocks - - -		
Extra expense of living on account of great rise in price of opium - - -	22,62,000	
	4,89,873	
Grand total	45,77,657	

Of the above amount after deducting the following sums :—

	Rs.	Rs.
(1.) Revision of rates - - -	20,000	
(2.) Value of unsaleable stocks - - -	22,62,000	
	22,82,000	
Net annual loss - - -		22,95,657

KOTAH STATISTICS.

The area of all poppy lands in Kotah is 22,765 acres, which gives a yield of 6,260 maunds of opium juice. The total export is put down at 3,493 maunds. As Kotah supplies opium to the States of Bikanir, Marwar, Jesalmir, and Sirohi, I have taken the exports of those, viz., 1,893 maunds as exported from Kotah, this leaves 1,600 maunds for foreign export.

No figures have been received to show what becomes of the 2,767 maunds left over after export. The poppy is used much in the same way as in Meywar. The value of the crop to cultivators is estimated at 12,50,000. Its value to field labourers and village servants is estimated at Rs. 3,75,000. The value of opium to the State and holders of alienated lands together is put down at Rs. 3,68,064. The value of opium to traders is reckoned at Rs. 1,79,600.

The consumption of opium takes the same form as in Meywar. It is said that 80 per cent. of the Raj and 70 or 80 per cent. of the remaining population, and on similar occasions. The habit is to prohibit prohibition would have a very bad effect on consumers. It is taken for the same purposes as in Meywar, and on many religious festivals and joyous occasions. The habit is regarded as doing no harm to the intellect or general health. The Durbar is of opinion that it is impossible to remain healthy in this part of the country without taking opium, and that if prohibition is carried out it would cause general discontent.

The Durbar is of opinion that prohibition would have a very bad effect on consumers. It is taken for the same purposes as in Meywar, and on many religious festivals and joyous occasions. The habit is regarded as doing no harm to the intellect or general health. The Durbar is of opinion that it is impossible to remain healthy in this part of the country without taking opium, and that if prohibition is carried out it would cause general discontent.

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Compensation is estimated as follows :—

To the State and alienated Landholders.

	Rs.	Rs.
On account of land revenue -	1,75,000	
Customs - - -	1,18,064	
The excise and special taxes -	18,000	
	3,11,064	
Expense of revising land revenue and customs rates -	1,87,400	1,87,400
Cost of prohibitive measures (not estimated) - - -	Total	4,98,464
To cultivators - - -	12,50,000	
(Loss of credit not estimated.)		
To the money-lending classes (no information given under this head).		
Loss by bad debts and in credit (not estimated).		
To field labourers, village servants, and others - - -	4,12,062	
To traders - - -	1,89,600	
(Loss by disorganisation of business and loss in credit not estimated.)		
Add—		
Value of unsaleable stocks -	22,50,000	
Grand total -	46,00,126	

Out of the above sum after deducting Rs. 1,87,400 for revision of rates and Rs. 22,50,000 for stocks, there remains an annual loss of Rs. 21,62,726.

The Political Officer, Captain Herbert, is of opinion that the immediate and non-recurring loss to States' subjects is perhaps an overgloomy estimate.

BUNDI STATISTICS.

The information from Bundi does not show the Khalsa (fiscal) and alienated areas separately, but the total area in which the poppy is grown is 1,871 acres, the yield from which amounts to 371 maunds of opium juice. The export for the foreign trade is 167 maunds, the balance it is presumed is for local consumption.

The poppy is used much in the same way as in Meywar. The value of the crop to cultivators is estimated as Rs. 95,421, that is to say, the net profit on 1,871 acres is Rs. 51 per acre.

Its value to the money-lending classes is calculated at Rs. 20,926; their yearly profits. The value of poppy cultivation to field labourers is estimated as Rs. 36,847.

The value of opium to the State is made up as follows :—

	Rs.
Land Revenue - - -	44,224
Customs - - -	36,404
Total - - -	80,628

Its value to the holders of alienated lands is not shown separately. The value of opium to traders is put down at Rs. 1,00,000. The amount of trade in opium in the State is estimated at 2,000 maunds, and the traders' profit is calculated at Rs. 50 per maund.

The consumption of opium takes the same form as in Meywar. The extent to which it is consumed is not stated, but 60 per cent. of the Mahajans are said to be to the habit; the proportion of those who are said to be about two in a thousand.

for the same purposes as in Meywar and on similar occasions. Its prohibition would have a very bad effect on consumers.

It is taken for the same purposes as in Meywar, and on many religious festivals and joyous occasions. The habit is regarded as doing no harm to the intellect or general health. The Durbar is of opinion that it is impossible to remain healthy in this part of the country without taking opium, and that if prohibition is carried out it would cause general discontent.

Compensation is estimated as follows :—

To the State.

	Rs.	Rs.
On account of land revenue -	34,396	
Customs - - -	36,404	
Expense of revising land revenue rates - - -	1,00,000	
Cost of prohibitive measures -	50,000	
	2,20,800	
To the holders of alienated lands (not estimated).		
Compensation to cultivators in Khalsa lands - - -	1,04,176	1,04,176
Do. In alienated lands (not estimated).		
Loss of credit to cultivators (not estimated).		
Compensation to money-lenders (Loss by bad debts and loss of credit not estimated.)	20,926	20,926
Compensation to field labourers and village servants (not estimated).		
The traders' compensation is -	75,000	75,000
The value of unsaleable stocks, loss of disorganisation of business, or loss of credit are not estimated.		
Grand total - - -		4,20,902

Out of the above sum, after deducting Rs. 1,00,000 for revision of rates, there remains an annual loss Rs. 3,20,902.

The Political Officer, Lieutenant-Colonel Thornton, Political Agent, Haraoti and Tonk, considers the Durbar's estimate of the loss direct and indirect, both to itself and its subjects, as accurate as it is possible to make them under existing circumstances.

SHAHUPURA STATISTICS.

The total area under poppy cultivation is returned at 636 acres, but only 570 acres are used for producing opium. The yield of poppy juice is 129 maunds, the whole of which is exported to Bombay, local consumption being provided for by imports, for foreign trade.

The poppy is used much in the same way as in Marwar. The value of the crop to cultivators is estimated as Rs. 12,116, that is to say :—

	Rs.
(1.) 570 acres yielding opium at a net profit of Rs. 19-3-4 per acre - - -	10,948
(2.) 66 acres yielding poppy-heads at Rs. 17-11-4 per acre - - -	1,168
Total - - -	12,116

Its value to the money-lending classes which support the cultivators is calculated at Rs. 9,250. It is estimated that a capital of Rs. 50,000 is advanced by the bohras to cultivators. The interest drawn by them generally varies from Rs. 12 to 25 per cent. per annum. Taking an average of the two, interest at 18½ per cent. on 50,000 amounts to Rs. 9,250.

The value of poppy cultivation to field labourers is reckoned at Rs. 26,076, being Rs. 41 per acre.

The value of opium to the chiefship and the holders of alienated lands within it is made up as follows :—

	Rs.
(1.) Land revenue on 636 acres now under poppy cultivation at an assessment of Rs. 10-6-8 per acre - - -	6,625
(2.) Patwari cess at annas 6-0 per acre - - -	238
(3.) Customs revenue - - -	4,713
Total - - -	11,576

The value of opium to the traders is reckoned at Rs. 13,500. Their capital invested in this trade is said to be about Rs. 75,000 which yields interest amounting to Rs. 9,000 at 12 per cent. per annum, and there are other profits—amounting to Rs. 4,500.

The consumption of opium takes the same form as in Meywar. The extent to which it is consumed is not stated, but 65 per cent. of Rajputs and 30 per cent. of

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Brahmins, are said to be addicted to the habit. The proportion of those who exceed is given at 5 per cent. An ordinary daily allowance is said to be 12 grains. It is taken for the same purposes as in Meywar and on similar occasions. The habit is regarded as most beneficial when taken in moderation, and its prohibition it is considered would have a very bad effect on consumers. The Raja-Dhiraj is of opinion that an attempt to prohibit would cause general discontent in every class of the people, and that it would be impossible to enforce any such prohibition or restriction by any reasonable means within the power of the chiefship.

The Political Officer considers that any direct intervention by the Supreme Government would be viewed with apprehension and distrust, both by the chief and his subject.

The compensation which it is considered would have to be paid is as follows:—

(a.) To the Chiefship and the Holders of Alienated Lands.

ON ACCOUNT OF LAND REVENUE.

	Rs.	Rs.
(1.) Diminution in land revenue when poppy is re-placed by wheat and barley -	3,584	
(2.) Loss of revenue owing to decrease in cultivated area for want of capital and credit -	12,500	
(3.) Loss on account of frequent damages to wheat and barley crops at Rs. 2 per acre -	636	
(4.) Loss of revenue owing to retardation of cultivation of waste lands -	4,344	
(5.) Loss of revenue on account of falling of price of food grain on which revenue is taken in kind -	12,000	
(6.) Loss of interest on Rs. 16,000 yearly invested for improvements of land revenue -	1,920	
Total -		34,984

	Rs.	Rs.	Rs.
Customs -	4,709		
Loss on account of remission on other articles -	5,000		
Cost of revision of customs tariff -	1,000		
Expense of revising land revenue rates (not estimated).			
Cost of prohibitive measures -	3,240		
Total -			48,933

(b.) To the Cultivators and Field Labourers.

On account of loss of profit from poppy cultivation.

	Rs.	Rs.	Rs.
(1.) Diminution of the value of produce when poppy is substituted by wheat and barley -	11,292		
(2.) Loss on account of falling of value of food grains -	24,000		
(3.) Difference in personal earnings between poppy and the substitutes -	22,418	57,710	
Loss of credit -		33,000	
Total -			90,710

(Note.—Within the above are included the wages of cultivators.)

(c.) To the Field Labourers and Village Servants.

(Not shown separately, but included in the loss of cultivators.)

(d.) Money-lending Classes.

	Rs.	Rs.
On account of loss of yearly business -	9,250	
Loss by bad debts -	25,000	
Loss of credit -	5,000	
Total -		39,250

(e.) To Traders.		
	Rs.	Rs.
On account of loss of trade -	13,500	
Value of unsaleable stocks -	60,000	
Loss by disorganisation of business -	20,000	
Total -		93,500
Loss of credit of traders not estimated.		
Total compensation -		2,72,393

Out of the above sum, after deducting Rs. 1,000 for revision of customs tariff, Rs. 25,000 for loss by bad debts, Rs. 60,000 value of unsaleable stocks, and Rs. 20,000 for traders, and loss by disorganisation of business, there remains an annual loss of Rs. 1,66,393. The claim for compensation under the various heads put in by the Chiefship has been examined by the Political Officer, Lieutenant-Colonel Thornton, Political Agent, Haraoti and Tonk, and he considers that so far as information at present available.

KISHENGARH STATISTICS.

The area of poppy cultivation is:—

	Acres.
Khalsa (fiscal) -	103
In alienated lands -	70
Total -	173

The yield of the total area is 195 maunds of opium juice; five maunds are exported, and 190 maunds are kept for local consumption.

The poppy is used much in the same way as in Meywar.

The value of the crop to cultivators is estimated as Rs. 36,005, that is to say, the net profit on 173 acres at Rs. 208-2.

Its value to the money-lending classes is not calculated. The value of poppy cultivation to field labourers alone is estimated at Rs. 19-8 per acre, or a total of Rs. 3,373.

The value of opium to the State is made up as follows:—

	Rs.
Land revenue at the rent rate of Rs. 16-8 per acre for 103 acres -	1,699
Customs duties -	14,206
Total -	15,905
Land revenue at the rent rate of Rs. 16-8 per acre for 70 acres -	1,155

The value of traders is put down at Rs. 1,31,200.

The consumption of opium takes the same form as in Meywar. The proportion of consumers to total population is estimated at 20 per cent. The proportion of those who exceed is said to be rare, amounting to 6 per cent. of the consumers, but are said by a witness to exceed 16 per cent. among Rajputs. It is taken for the same purposes as in Meywar, and on similar occasions. It is also made use of at the harvest time. It is given to animals when making forced marches. The habit is regarded as most beneficial when taken in moderation. The Durbar opinion is that an attempt to prohibit would entail great hardship on infants and consumers, and lead to the use of liquor, or poisons like arsenic. The Durbar considers prohibition possible, but very difficult to carry out, and would give rise to great discontent.

The compensation which it is considered would have to be paid is as follows:—

To the State.		
	Rs.	Rs.
On account of land revenue -	671	
" customs -	8,826	
" excise -	1,800	
" other taxes -	3,780	
Expense of revising land revenue and customs rates -	1,000	
Cost of prohibitive measures -		
Total -		

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Compensation is estimated as follows:—

	Rs.	Rs.
To the holders of alienated lands -	455	455
Income from land -		
Compensation to cultivators in Khalsa and in alienated lands -	35,208	35,208
Loss of credit to cultivators (not estimated).		
The compensation to money-lenders is included in that for traders.		
Loss by bad debts is not estimated.		

The compensation to field labourers and others is made up as follows:—

	Rs.	Rs.
Loss of wages to field labourers in Khalsa and alienated lands -	3,163	
Loss to oil pressers -	6,000	9,163

The traders' compensation, in which is included that of money-lenders, is loss in annual profit.

	Rs.	Rs.
(1.) To internal traders -	31,200	
(2.) To export traders -	1,00,000	
Value of unsaleable stocks -	80,000	2,11,200

	Rs.	Rs.
Add: For consumers—extra expenses of living on account of great rise in price of opium -	75,600	75,600
Grand total -		3,51,103

Out of the above sum, after deducting the following items:—

	Rs.	Rs.
(1.) Cost of revision on rates -	1,000	
(2.) Value of unsaleable stocks -	80,000	
There remains an annual loss of Rs. 2,70,103.		

JEYPORE STATISTICS.

The poppy cultivated is 7,622 acres, including alienated lands, but only 3,000 acres are used for producing opium; poppy-heads only are taken from the rest. The yield of poppy juice is 1,687 maunds, some 14 maunds are exported. It is not stated what becomes of the remainder, but it may be put down to local consumption.

The poppy is used much in the same way as in Meywar, except that the leaves of the plant are not used for vegetables.

The value of poppy cultivation to field labourer and village servants has not been estimated.

The value of opium to the State and holders of alienated lands together is estimated at Rs. 1,47,800.

The value of opium to traders is not reckoned.

The consumption of opium takes the same form as in the other States already mentioned.

Opium-smoking exists, but is rare. The extent to which it is consumed among the population as a whole is not stated, but 25 per cent. of Rajputs, 5 per cent. of Mahomedans, and 15 per cent. of the remaining population are said to be addicted to the habit. The proportion of those who exceed is said to be 4 per cent. of the consumers. It is taken for the same purposes elsewhere, and on similar occasions, and at a festival. The habit is regarded as most beneficial when taken in moderation. The Jeypore Durbar opinion that the result of prohibition will be bitterly resented by most of the people, and likely to cause discontent of a very serious nature, and many soldiers will consider their lives shortened.

Political Officer, Colonel Peacock, has not stated

To the State.

	Rs.	Rs.
On account of land revenue -	25,866	
" customs -	35,135	
Expense of revising land revenue rates -	20,000	20,000
Cost of prohibitive measures (not estimated).		
Total -		81,001

To the Holders of Alienated Lands.

	Rs.	Rs.
Income from land -	24,000	
Revision of land revenue rates (Shekhawati) -	40,000	
Customs -	15,000	79,000
Compensation to cultivators on Khalsa land -	1,27,725	
In alienated lands -	1,89,750	3,17,475

The information for money-lenders is not given.

The compensation to field labourers and village servants is not estimated.

Traders.

	Rs.	Rs.
Loss in annual profit not estimated.		
Value of unsaleable stocks -	25,00,000	25,00,000
Grand total -		29,77,476

Of the above amount the sum of Rs. 4,17,476 is an annual loss.

KARAULI STATISTICS.

The average area under poppy cultivation for the past five years shown by the annual records is:—

	Acres.
Khalsa (fiscal) -	558
In alienated lands -	622
Total -	1,180

The same papers give the average annual produce as:—

	Maunds.
From Khalsa lands -	110
From alienated lands -	100
Total -	210

No mention is made as to the disposal of this produce. The poppy is used much in the same way as in other parts of Rajputana. The flowers of such plants from which opium has not been extracted are used as medicine.

The value of the crop to cultivators is estimated at Rs. 43,660; that is to say, the net profit on 1,180 acres at 37 per acre.

Its value to the money-lending classes is not calculated. The value of poppy cultivation to field labourers is estimated at Rs. 14,160, at Rs. 12 per acre.

The value of opium to the State is made up as follows:—

	Rs.
Land revenue -	11,312
Customs -	4,800
Total -	16,112

Its value to the holders of alienated lands is not calculated. The value of opium to traders is reckoned at Rs. 13,100.

The consumption of opium takes the same form as in other States. The extent to which it is consumed among the population as a whole is not stated, but 75 per cent. of Rajputs and 25 per cent. of Mahajans are said to be addicted to the habit. The proportion of those who exceed is not given. It is taken for the same purposes as in other States and on similar occasions. The habit is regarded as most beneficial when taken in moderation. Neither the Durbar nor

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the Political Officer, Lieutenant-Colonel Martelli, have offered any opinion as to the possibility of prohibition. Compensation is estimated as follows:—

To the State.		Rs.	Rs.
On account of land revenue	-	11,200	
Customs	-	4,800	
For expenses connected with revision of land revenue rates	-	5,000	
			21,000
Cost of prohibitive measures (not estimated).			
To the holders of alienated lands (not estimated).			
Compensation to cultivators	-	33,040	33,040
In Khalsa lands and in alienated lands (not estimated).			
The information for money-lenders is not given.			
		Rs.	
The compensation to field labourers	14,160	14,160	
The traders' loss in annual profit is estimated at -	13,100	13,100	
Loss of credit and value of unsaleable stocks are not calculated.			
Grand total	-	-	81,300

Out of the above sum, after deducting Rs. 5,000 for revision of rates, there remains an annual loss of Rs. 76,300.

Note.—The compensation to cultivators is calculated on the mean difference in profit resulting from the cultivation of the poppy and the crop to be substituted for it, viz., Rs. 28 an acre on 1,180 acres.

Note.—The figures for compensation as stated above do not altogether tally with those in the Kharita of his Highness the Maharaja, but are worked out in detail from the written statements furnished by the State.

DHOLPUR STATISTICS.

The total area of poppy cultivation only is given, and is 268 acres, the produce from which is 72 maunds of opium juice.

All the opium grown in the State is generally bought up by Kerowlee traders, and exported to Malwar for foreign trade. The average consumption in the State is said to be eight maunds.

No information is supplied as to the uses made of the plant. Its value to cultivators, money-lenders, and to field labourers and village servants is not stated. Its value to the State is made up as follows:—

	Rs.
Land revenue from Khalsa and alienated lands, 268 acres at Rs. 18 per acre	4,828
Customs and excise revenue (Khalsa and alienated)	2,474
Total	7,302

Opium is eaten or drunk as a rule, and rarely smoked. It is said that 20 per cent. of Rajputs and some 10 per cent. of adult males of the whole population are consumers. It is taken so as to act as a general stimulant to the brain and the muscles. It is also used on the occasions of birth, betrothals, marriages, deaths, festivals, greetings, &c.

Its use is said to have done no harm whatever to the population of the State, and its prohibition would cause general discontent.

The Durbar is of opinion that an attempt to prohibit would cause endless trouble. The Political Officer, Lieutenant-Colonel Martelli, has not stated his opinion. Compensation is estimated as follows:—

To the State and Landholders.

	Rs.
1. On account of land revenue	4,828
2. Customs	1,294
3. Excise	1,180
Total	7,302

The cost of prohibitive measures and the expense of revising land revenue rates have not been calculated. The information for cultivators and money-lenders is not given.

The compensation to field labourers and village servants is not estimated. The traders' loss is not calculated, as there is no trade in opium in the State.

ULWAR STATISTICS.

This State grows the poppy for the sake of its heads, and not to produce opium.

Opium is consumed mostly dry, and a little mixed with water, smoking is not indulged in.

The extent to which it is consumed among the population generally is not distinctly stated, but 33 per cent. of the cultivating class, 10 per cent. of the Rajputs, and 2 per cent. of Kaisths are said to be consumers. The proportion of those who exceed is put down at 8 per cent. among cultivating, and 1 or 2 per cent. among Rajput consumers. It is taken for the same purposes as elsewhere, and on similar occasions. It is said to be beneficial for cold and cough, and if taken in moderation it serves as a preventive for several diseases. By its prohibition the consumers would be put to great inconvenience. The Durbar opinion is that the consumers who would be deprived of the use of opium would feel this prohibition keenly, and it is quite possible that they might prefer certain claims for the loss which would thereby be occasioned to them.

Consumption is estimated as follows:—

	Rs.
Loss of land revenue	5,000
Loss in excise—	
(1.) To the State	9,250
(2.) To the contractors	1,952
Loss in Octroi duty	375
Total	16,577

BIKANIR STATISTICS.

Opium is not produce in this State.

The revenue derived by the State from it consists of customs duties, and is calculated on the average imports of the past nine years, and the present rate of duty at 77,490. The holders of alienated lands do not obtain any income from the drug.

The annual profit of traders is estimated at 20,000. By the more well-to-do classes opium is mostly consumed dry, ordinarily twice a day, and to the daily amount of 12 grains, the poorer classes take it more mixed in water, in the forms known as "amal-pani" or "post."

Twenty-five per cent. of the whole population, it is considered, are consumers, of whom 1 or 2 per cent. take it to excess. Among the castes Rajput caste of Jat cultivators at 20 per cent., the numerous cantile and Brahmin castes at 12 per cent., and the mer-

It is taken for the same purposes and generally on the same occasions as elsewhere; it is also given to horses, cattle, and camels, when extra work is expected from them.

The moderate habit is looked upon as of great advantage, and by its means drink can be given up.

The result of prohibition would be to kill half the consumers, and drive the other half to taking arsenic and other poisons or liquor.

The Durbar and Political Officer, C. S. Bayley, Esq., have offered no opinions as to the possibility of prohibition and its consequences.

The compensation is estimated as follows:—

For the State.

For prospective loss in customs revenue	Rs. 1,50,000
(Cost of prohibitive measures is not estimated.)	
The alienated landowners deriving no income therefrom, is no compensation required under this head, and cost of prohibitive measures to them is not estimated.	

FOR TRADERS.

In Local Trade.

Loss in annual profits	
Value of unsaleable stocks	

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In Foreign Trade.

	Rs.
At other centres where they carry on business and retain stocks	20,00,000
	21,20,000

(Compensation for disorganisation of business or loss in credit is not estimated.)

The total compensation claimed amounts to Rs. 22,70,000 of which Rs. 1,70,000 is for annual loss.

The Political Officer considers the compensation claimed for the State and on account of internal trade as fair, but that for the foreign trade decidedly under the mark; that the loss altogether would be a very serious one, and unless full compensation was given both the State and its inhabitants would suffer very severely.

JAISALMER STATISTICS.

The poppy is not grown and therefore opium is not produced.

Opium is taken in five different ways:—

- (1.) Crude, called "Mawa." (Proportion 60 per cent.)
- (2.) Solved and strained through cotton, called "Bhian" - (20 per cent.)
- (3.) Solved and strained through cloth, called "Galwan" - (10 per cent.)
- (4.) Plain Pills - (7 per cent.)
- (5.) Spiced - (3 per cent.)

It is said that 65 per cent. of Rajputs and Charans, 55 per cent. of Mussulmans, 40 per cent. of lower castes, 25 per cent. of Mahajans, and 20 per cent. of the remaining castes or some 50 per cent. of the male and 10 per cent. of the women are consumers.

Children up to three years of age are believed to be given it generally.

Of the above consumers 15 per cent. of Mussulmans, 10 per cent. of Rajputs and Charans, 5 per cent. of Mahajans, and 2 per cent. of the remaining population are looked upon as taking to excess.

Of the consumers some 5 per cent. take it only once a day, and some 2 per cent. only once a week in small doses.

It is considered necessary to consume opium on the occasions of births, betrothals, marriages, deaths, the Akhatij, and other festivals, the first shaving of a male child's head among Rajputs and Charans, shaving the parting of a beard by Rajputs and Charans, and at greetings and reconciliations. It is said that the moderate use of opium improves the appetite, invigorates the body, gives courage, removes fatigue, and keeps off cold.

If the supply of opium were stopped, the result, it is believed, would be loss of health, and the death of nearly all consumers over 50 years of age.

The Durbar is of opinion that it is quite impossible to prohibit the consumption of opium in the Jaisalmer State. He also anticipates political difficulties to the State in the event of prohibition being decided upon.

The average import of opium for the past 10 years has been about 162 maunds yearly, yielding an income of about Rs. 32,175, and this would be the real loss of customs to the Durbar.

The loss to traders is estimated at Rs. 16,850 per annum, and of Rs. 53,000, once for all on account of unsaleable stock and unrecoverable debts.

The total annual loss, for which compensation is asked for is estimated at Rs. 49,025 as above.

The Political Officer, Lieutenant-Colonel Abbott, considers the estimate for compensation to be reasonable.

MARWAR (JODHPUR) STATISTICS.

Opium is not produced in this State.

The revenue derived by the State from it consists of customs duties, and is calculated on the average imports of the past five years and the present rate of duty at Rs. 2,31,800. Besides this, transit duty on opium for almir brings to the Durbar an average annual income of about Rs. 500. The holders of alienated land obtain an income of Rs. 5,000 from the drug.

It is mostly consumed in the dry crude form called "mal," but a few take opium pills, dissolved in water (i.e., poppy-head) infusion.

It is taken twice a day, to the daily amount

Six per cent. of the whole population, it is considered are consumers, of whom 20 per cent. take it to excess, that is to say, from 12 to 18 grains daily. Men are said to be more generally habitual opium-eaters. Only 2 per cent. of females use it as a habit.

It is mostly used by Rajputs, Charans, Bhats, and criminal and forest tribes. The next greatest consumers are Sindhis and Kaem Khanis, then come Jats and Kulbees.

It is taken for the same purposes and generally on the same occasions as elsewhere.

The use of the drug is held socially respectable, and is the symbol of courtesy and hospitality to all.

The moderate habit is regarded as of great advantage. It helps the consumers to bear the fatigues of their calls and to prolong their existence.

Prohibition will create discontent.

The Durbar is in favour of moderate consumption, and desirous of protecting its revenue.

The compensation is estimated as follows:—

For the State.

	Rs.
For loss in customs revenue	2,00,500
(Cost of prohibitive measures is not estimated.)	
For alienated landholders	5,000

For Traders.

Loss in annual profit	42,548
(Value of unsaleable stock, compensation for disorganisation of business or loss in credit not estimated.)	

Total annual compensation - 2,48,048

The Political Officer, Lieutenant-Colonel Abbott, is of opinion that the loss in revenue shown by the Durbar is not only reasonable but is, if anything, estimated below what it might actually lose under the circumstances contemplated.

SIROHI STATISTICS.

The poppy is not grown and therefore opium is not produced.

The consumption of opium takes the same form as in the rest of Rajputana. The extent to which it is consumed is not clearly stated, but 6 per cent. of Rajputs, 8 per cent. of Charans, and 6 per cent. of Mahajans, as also Grassias and Rebaris are said to be addicted to the habit. The proportion of those who exceed is given as 12 per cent. of Rajputs, 16 per cent. of Charans, and 25 per cent. of Grassias and Bibery consumers. An ordinary daily allowance is about 9 grains, but those who take it in excess take up to one-fourth of a tola at a time, that is half a tola or 80 grains per day. It is taken for the same purposes as in other parts, and on similar occasions. The general belief is that moderate consumers keep healthy, and that no treat or feast can be considered complete without opium.

The Durbar expresses the opinion that the prohibition of the production, export, and sale of opium, except as a medicine, will be very unfavourably received by all classes in the State (who value it as a stimulant and attach much importance to its use on many occasions), and will be a hardship in particular to the Grassias and other hill tribes, who use it as a safeguard against the malarious climate of those regions. The Durbar considers its use as beneficial.

Though the average import of opium for the past five years has been about 175 maunds, yearly yielding an income of about Rs. 30,625 at the present rate of duty of Rs. 175 per maund, the Durbar reckons 200 maunds in the usual amount of consumption; and, judging by the great increase of duty in the past, it considers duty can be raised up to Rs. 400 a maund without diminishing the import. It thus reckons its prospective loss of customs revenue, should opium cease to be imported, at 200 maunds by 400 per maund Rs. 80,000 a year, the small dues taken by jagirdars being included in the above.

The traders' loss is estimated at Rs. 10,000 a year.

Value of traders' stocks not estimated.

The total annual loss for which compensation is asked for, is estimated at Rs. 90,000 as above.

The Political Officer, Lieutenant-Colonel Abbott, is of opinion that the Durbar has estimated its loss at quite an outside figure.

APPENDIX VII.

STATISTICS regarding the comparative Cost and Profit of CULTIVATING POPPY and certain other Crops in the MEYWAR STATE, RAJPUTANA.

[Handed in by MEHTA BHOPAL SINGH. See Question 20,461.]

APP. VII.
Rajputana.

I.—STATEMENT showing the extent of POPPY CULTIVATION and the INITIAL VALUE and Cost of the produce of an ACRE of POPPY LAND.

Class of Tenure.	Estimated Area under the Cultivation of Poppy in Acres.	Estimated Out-turn per Acre.	Initial Value of the estimated Out-turn per Acre.	Estimated Cost per Acre.	Estimated Profit to the Cultivator per Acre.
Khalsa	20,000	Poppy seed - Mds. Seers. 4 0 " juice - 0 *13 " leaves - " green - " stem - " heads - " empty -	Rs. a. p. 16 0 0 69 9 0 7 7 0	Ploughing - Rs. a. p. 7 0 0 Smoothing - 1 0 0 Manuring - 8 0 0 Sowing and bedding - 2 0 0 Seed - 1 0 0 Watering - 8 0 0 Weeding - 11 0 0 Collecting juice - 14 0 0 Trashing and winnowing poppy. - 1 0 0 Assessment - 7 0 0	Rs. a. p. 33 0 0 60 0 0 38 0 0
Jagir and alienated estates.	30,000	Garlic - Coriander - Zira -	7 7 0		
Total	50,000		93 0 0	60 0 0	38 0 0

* 13 seers juice is equal to 10 seers of opium.
† Not possible to ascertain their out-turn within so short a notice.
‡ These articles are often sown with poppy.

II.—STATEMENT showing the extent of MAKKA (MAIZE) CULTIVATION and the INITIAL VALUE and Cost of the produce of an ACRE of MAKKA LAND.

Class of Tenure.	Estimated Area under the Cultivation of Makka in Acres.	Estimated Out-turn per Acre.	Initial Value of the estimated Out-turn per Acre.	Estimated Cost per Acre.	Estimated Profit to the Cultivator per Acre.
Khalsa	20,000	Makka - Mds. Seers. 16 0 Stalk and leaf (fodder) -	Rs. a. p. 24 0 0	Ploughing, &c. - Rs. a. p. 1 8 0 Seed - 3 0 0 Watering, &c., cutting. - 3 8 0 Assessment - 4 0 0	Rs. a. p. 12 0 0 12 0 0
Jagir and alienated estates.	30,000				
Total	50,000		24 0 0	12 0 0	12 0 0

* Not possible to ascertain within so short a notice.

APPENDIX VII.

III.—STATEMENT showing the difference of INITIAL PROFIT per ACRE in the STATE of MEYWAR if Cultivation of Poppy be stopped, and if the Land at present under Poppy Cultivation be brought under the Cultivation of WHEAT and BARLEY, &c.

Class of Tenure.	Estimated Area now under Poppy Cultivation.	How the Area shown in Column 2 is likely to be sown in case the Cultivation of Poppy be stopped.						Estimated Value of the Produce per Acre (Initial).				Estimated Initial Cost of the Produce per Acre.				Initial Profit in respect of each kind of Crop.			
		Wheat.	Barley.	Mixture of Wheat and Barley.	Other Crop like Sugar-cane.	Total.	Wheat.	Barley.	Mixture of Wheat and Barley.	Other Crops like Sugar-cane.	Wheat.	Barley.	Mixture of Wheat and Barley.	Other Crops like Sugar-cane.	Wheat.	Barley.	Mixture of Wheat and Barley.	Other Crops like Sugar-cane.	
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	
Khalsa - -	20,000	— 16,666	—	—	Acres.	Acres.	Rs. Grain Rs. 39, Straw Rs. 1	Rs. —	Rs. *	Rs. —	Rs. Ploughing, &c. 5 Manuring - 4 Seed - 5 Weeding - 5 Watching and cutting and other labour. 3 Assessment - 10 — 32	Rs. —	Rs. *	Rs. —	Rs. 8	Rs. —	Rs. *	Rs. —	
	80,000																		
Jagir and alienated estates.	50,000	16,666	—	33,334	—	50,000	40	—	—	—	32	—	—	—	8	—	—	—	
Total -																			

(1.) The value of the produce and the initial cost are nearly equal: hence there is no necessity to give detail. (2.) The wheat cannot be produced in the field in which Makka has been produced as the preceding crop.

APPENDIX VIII.

APP. VIII.
Ajmere.

MEMORANDUM on the OPIUM EXCISE in Ajmere-Merwara.

[Handed in by Captain P. J. MELVILL, see Question 21,749.]

MEMORANDUM.

Since 1818, when the districts of Ajmere-Merwara passed into the hands of the British Government, till the present time, the cultivation, possession, and sale of opium have been unrestricted except within the Cantonment limits of Nusseerabad and the municipal limits of Ajmere, Beawar, and Kekri.

In 1835 an attempt to introduce the farming system was made by Mr. Cavendish, Superintendent of Ajmere, but the peculiar position of Ajmere-Merwara compelled him to abandon the scheme altogether.*

When Act XXXI. of 1856 became law, the Government of the North-western Provinces did not see fit to extend its operation to Ajmere-Merwara, beyond the limits of the Cantonment of Nusseerabad.* The reason for extending the provisions of the Act to Nusseerabad only was that if extended to the whole of these districts, it would be unworkable, in view of the position of Ajmere-Merwara, which are surrounded by native States, where the possession and sale of opium are practically unrestricted.

The Opium Act, No. XXIII. of 1876, was not brought into force in Ajmere-Merwara, in consequence of the representations contained in letter, No. 322, dated the 17th May 1877, from the Chief Commissioner of Ajmere-Merwara to the Government of India.

Subsequently, Act XXIII. of 1876 was amended by Act I. of 1878, which was brought into force in Ajmere-Merwara on the 2nd August 1879;† but under the rules framed under the Act, and approved by the Government of India,‡ the Chief Commissioner of Ajmere-Merwara was empowered to define the areas within which the possession of opium should be restricted, and the areas defined were the municipal limits of Ajmere, Kekri, and Beawar, and the Cantonment limits of Nusseerabad.§ The Act was extended to those areas only, which include all the towns of any size in the districts, in consequence of the representations made by the Chief Commissioner in his letter, No. 96, dated the 31st January 1879, to the Government of India.

In 1887 the rules mentioned above were amended|| for the reasons that (i.) the cultivation of poppy and manufacture of opium without a license were not prohibited within the restricted areas, and (ii.) wholesale dealers were entitled to sell opium wholesale to consumers, with the consequence that all well-to-do consumers bought in the open market from wholesale dealers, and the Government revenue suffered, in that under the circumstances the farm of opium did not bring in the amounts it should have.

The rules as amended by the Chief Commissioner's notification of the 12th August 1887 have remained in force up to the present time.

In 1891 the Government of India resolved that the consumption of opium on the premises in any form should be prohibited,¶ and the chandu shops in Ajmere-Merwara were accordingly closed.

The amount of land under poppy in the district of Ajmere-Merwara is insignificant, and, except to an exceedingly limited extent, poppy grown for the sake of the seed and the poppy-heads only, no opium is extracted. The seed not required by the cultivators is sold by them, and from the poppy-heads an infusion named post is made which is very generally used by Rajputs of the poorer classes and by others. The average amount

of land under poppy in the Ajmere district is given below:—*

Khalsa and Jaghir	-	-	-	Acres.
Istimrari estates	-	-	-	23
	-	-	-	125
Total	-	-	-	148

The cultivation of opium in the Ajmere district is, then, almost entirely confined to Istimrari estates, and there would have to be considered in connexion with the question of tenure, all these estates having been granted on fixed quitrents in perpetuity. As it is, paid by cultivators to the Istimrars for land under poppy, and the cultivation may be said to be restricted by these special rates.

In Merwara there is a much larger area under poppy, the average being 2,205 acres. In that district there are two tehsils—Beawar and Todgarh. In the Beawar tehsil the greater part of the land on which poppy is cultivated is either (1) land which, from its situation, is too moist for maize and other Kharif grain crops, and on which cotton is grown; or (2) land on which cotton is grown at the choice of the cultivator. When cotton is grown no second crop, other than poppy, can be raised, as cotton is not picked till after the time when the Rabi grain crops are sown.

In the Todgarh tehsil poppy is cultivated, partly for the same reasons as in the Beawar tehsil, and partly because the country is very hilly, and the cultivable area comparatively small, and the holdings are for the most part very limited in extent. It is therefore a matter of great importance to the cultivators to raise the most profitable crop possible, and that crop is poppy. Another great advantage of the crop to the cultivator is that he can always obtain advances on it without difficulty, and can sell the opium for cash.

The average out-turn of opium per acre under poppy is 12½ seers on land on which a Kharif crop has not been raised, and 7½ seers on land which is double-cropped.

The expenses per acre of cultivation of poppy and other crops, the gross value of out-turn, and the net profit to the cultivator are given below:—

(a.) POPPY.

Cost of Cultivation.			
Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	0 4 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Total	-	-	26 4 0

Value of Out-turn.

12½ seers opium at Rs. 4 per seer	-	-	Rs. a. p.
3 maunds 30 seers poppy seed† at Rs. 4 per maund	-	-	50 0 0
1½ maunds coriander seed† at Rs. 8 per maund	-	-	15 0 0
Total	-	-	77 0 0
Net profit	-	-	Rs. 50 12 0

(b.) COTTON followed by POPPY.

Cost of Cultivation.			
Cost of seeds	-	-	Rs. a. p.
„ ploughing	-	-	1 0 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Total	-	-	27 0 0

* The average is calculated on the average acreage under poppy in the years 1888-87, 1887-8, 1888-89, 1889-90, and 1892-93; 1890-91 and 1891-92 have been excluded, these being years of extreme scarcity.
† Always grown with poppy.

APPENDIX VIII.

APP. VIII.
Ajmere.

(e.) WHEAT.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	3 12 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Total	-	-	29 12 0

Value of Out-turn.

16 maunds wheat at Rs. 2-8 per maund	-	-	Rs. a. p.
Straw	-	-	40 0 0
Total	-	-	45 0 0
Net profit	-	-	15 4 0

(f.) MAIZE followed by BARLEY.

Kharif.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	1 0 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Miscellaneous	-	-	4 0 0
Total	-	-	28 0 0

Value of Out-turn.

12 maunds maize at Re. 1 per maund	-	-	Rs. a. p.
Net loss	-	-	12 0 0
Total	-	-	16 0 0

Rabi.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	2 0 0
Total	-	-	7 0 0

Value of Out-turn.

20 maunds barley at Re. 1 per maund	-	-	Rs. a. p.
Straw	-	-	20 0 0
Total	-	-	25 0 0
Net profit	-	-	18 0 0
Net profit on the two crops	-	-	2 0 0

The average net profits of (a), (b), and (c) together are Rs. 45-12, while those of (d), (e), and (f) are Rs. 13-7. If then, the cultivation of poppy were prohibited and cereals took its place, the net loss per acre would amount to a little over Rs. 32; and as the average acreage under poppy in Merwara is 2,205 acres, the annual loss to the cultivators would be over Rs. 70,000, or more than half the total land revenue and water revenue payable to Government (Rs. 1,33,302).

The average gross and net values of the opium produced in Merwara are approximately Rs. 81,585 and Rs. 48,510, respectively.

The cost of manure has been given in each case, but as a matter of fact the cultivator seldom pays for it, his cattle providing him with sufficient. The cost of labour has been shown in no case, as poppy is usually cultivated on small patches of land, the owners of which are sufficiently numerous to provide the labour themselves.

If the cultivation of poppy were prohibited, it is clear that the payment of the Government dues would be made with greater difficulty than is at present the case; and prohibition would beyond all doubt create the very greatest discontent among the cultivators of Merwara.

The native States bordering Ajmere-Merwara are Meywar, Marwar, Kishengarh, and Jeypore. In Meywar it appears that no restriction is placed on the cultivation of the poppy, nor on the possession of opium, though a small village transit duty is levied.

Value of Out-turn.

10 maunds cotton at Rs. 5 per maund	-	-	Rs. a. p.
Total	-	-	50 0 0
Net profit	-	-	23 6 0

Rabi.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	0 4 0
Total	-	-	5 4 0

Value of Out-turn.

7½ seers opium at Rs. 4 per seer	-	-	Rs. a. p.
2½ maunds poppy seed at Rs. 4 per maund	-	-	30 0 0
25 seers coriander seed at Rs. 8 per maund	-	-	10 0 0
Total	-	-	5 0 0
Net profit	-	-	39 12 0
Net profit on the two crops	-	-	62 12 0

(c.) MAIZE followed by POPPY.

Kharif.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	1 0 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Miscellaneous	-	-	4 0 0
Total	-	-	28 0 0

Value of Out-turn.

12 maunds of maize at Rs. 1 per maund	-	-	Rs. a. p.
Net loss	-	-	12 0 0
Total	-	-	16 0 0

Rabi.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	0 4 0
Total	-	-	5 0 0

Value of Out-turn.

7½ seers opium at Rs. 4 per seer	-	-	Rs. a. p.
2½ maunds poppy seed at Rs. 4 per maund	-	-	30 0 0
25 seers coriander seed at Rs. 8 per maund	-	-	10 0 0
Total	-	-	5 0 0
Net profit	-	-	39 12 0
Net profit on the two crops	-	-	23 12 0

(d.) COTTON.

Cost of Cultivation.

Cost of seed	-	-	Rs. a. p.
„ ploughing	-	-	1 0 0
„ manure	-	-	5 0 0
Average Government demand	-	-	17 0 0
Total	-	-	27 0 0

Value of Out-turn.

10 maunds cotton at Rs. 5 per maund	-	-	Rs. a. p.
Total	-	-	50 0 0
Net profit	-	-	23 0 0

APP. VIII.
Ajmere.

In Marwar poppy is not cultivated, and there is no restriction on the possession and sale of opium, but an import duty of Rs. 150 per maund is levied. In Jeypore the rate charged on land under poppy varies from Rs. 4 to Rs. 5-10 per bigha, and an import duty of Rs. 25 to Rs. 35 per maund is levied on manufactured opium. In Kishengarh no special tax or restriction is imposed on the cultivation of the poppy or the possession or sale of opium, while imports are very lightly taxed.

If it were proposed to restrict the cultivation, possession, and sale of opium in Ajmere-Merwara by imposing taxes, these would necessarily have to be not higher than those imposed in the bordering native States, as otherwise smuggling would commence, and, seeing that no village in these districts is more than a day's march from the frontier, preventive measures would necessarily be futile.

In 1893 the Assistant Commissioner of Merwara made an inquiry as to the quantity of opium produced there and locally consumed, and the quantity exported. He estimated that no more than one-fourth of the amount is consumed locally; that one-fourth is exported direct into Merwar; and that the remaining one-

half is sent to Beawar for export.* It is believed that most of the opium sent to Beawar is exported to Marwar and Meywar, but no statistics are available.

The opium which is brought to the Ajmere scales is produced in Malwa and Kishengarh. Practically the whole of it is exported to the Punjab.

Opium is used habitually by the majority of Rajputs and by many others in Ajmere-Merwara, but so far as my experience goes, excessive consumption is not common. Owing to the position of these districts, it would be impossible to check the possession of opium, unless its cultivation, possession, and sale were prohibited in the adjoining native States. In my opinion, and would, beyond all doubt, create very great dissatisfaction.

* Letter, No. 1281, dated the 12th April 1893, from the Commissioner to the Chief Commissioner of Ajmere-Merwara.

APPENDIX IX.

APP. IX.
Rajputana.

DATA of a HUNDRED CASES of OPIUM EATING recorded by Dr. HUNTLY.
[Handed in by Dr. HUNTLY, see A. 21,298.]

No.	Age.	Amount of Opium in Grains.	Duration of Habit.	Disease for which Patient consulted me.	No.	Age.	Amount of Opium in Grains.	Duration of Habit.	Disease for which Patient consulted me.
1	25	40	Years.	Angina Pectoris.	51	60	20	Years.	Bronchitis.
2	60	40	7	Bronchitis.	52	80	80	10	Burn.
3	60	10	30	Abscess.	53	55	10	25	Bronchitis.
4	40	20	12	Constipation.	54	30	10	15	Phthisis.
5	50	20	10	Ophthalmia.	55	70	10	8	Fever.
6	45	5	?	Dyspepsia.	56	40	20	40	Debility.
7	36	20	10	Scabies.	57	25	40	20	Constipation.
8	55	2	1½	Not on record.	58	70	10	5	Caries of tooth.
9	60	12	20	Arthritis.	59	40	5	10	Fever.
10	40	5	1	Asthma.	60	38	30	15	Constipation.
11	36	2	15	Dyspepsia.	61	30	4	10	Whitlow.
12	60	20	13	Diarrhoea.	62	50	16	15	Debility.
13	55	5	32	Diarrhoea.	63	50	32	20	Hæmorrhoids.
14	35	5	2	Not on record.	64	40	20	16	Not on record.
15	33	10	10	Rheumatism.	65	30	5	1	Fever.
16	50	40	15	Constipation.	66	45	10	3	Phthisis.
17	60	40	20	Debility.	67	50	10	10	Rheumatism.
18	30	80	5	Not on record.	68	50	5	6	Not on record.
19	30	80	5	Constipation.	69	40	10	10	Rheumatism.
20	38	60	8	Dyspepsia.	70	35	3	10	Caries of tooth.
21	52	60	20	Debility.	71	35	3	1	Acites.
22	30	10	5	Cyst.	72	35	15	5	Headache.
23	30	40	5	Retention of urine.	73	50	48	10	Constipation.
24	60	20	25	Caries of tooth.	74	50	8	20	Cough.
25	30	30	10	Ophthalmia.	75	30	40	25	Abscess.
26	50	10	20	Ringworm.	76	30	3	2	Otalgia.
27	45	80	9	Debility.	77	30	3	5	Constipation.
28	46	5	3	Asthma.	78	50	7	20	Debility.
29	40	2	10	Asthma.	79	60	40	25	Glaucoma.
30	50	5	9	Asthma.	80	45	20	8	Not on record.
31	46	10	20	Constipation.	81	30	8	7	Stone.
32	50	7	40	Constipation.	82	60	5	1	Hæmorrhoids.
33	50	20	40	Asthma.	83	40	20	1	Debility.
34	44	2	20	Constipation.	84	22	20	10	Fever.
35	40	5	10	Cataract.	85	45	10	4	Fever.
36	50	10	5	Fever.	86	35	20	10	Fever.
37	40	20	10	Constipation.	87	25	10	20	Debility.
38	46	10	5	Rheumatism.	88	45	20	5	Debility.
39	50	10	7	Debility.	89	45	20	5	Debility.
40	60	2	5	Constipation.	90	30	15	5	Debility.
41	60	80	10	Constipation.	91	50	15	5	Debility.
42	40	90	20	Phthisis.	92	30	15	5	Debility.
43	37	20	25	Conjunctivitis.	93	25	10	5	Debility.
44	38	5	13	Dyspepsia.	94	30	10	5	Debility.
45	48	90	32	Debility.	95	60	40	10	Debility.
46	26	5	10	Abscess.	96	50	30	11	Pains.
47	50	30	30	Conjunctivitis.	97	48	18	16	Asthma.
48	30	10	5	Conjunctivitis.	98	45	20	12	Asthma.
49	40	40	20	Debility.	99	30	30	5	Not on record.
50	40	10	15	Colic.	100	35	10	5	Asthma.

APPENDIX X.

QUESTIONS regarding OPIUM issued by Lieut.-Colonel D. ROBERTSON to the DURBARS of the NATIVE STATES in CENTRAL INDIA.

[Handed in by Lieut.-Colonel ROBERTSON, Superintendent of the Rewa State, see Question 21,868.]

Production.

1. What terms are employed to describe measurements of opium land? If bigas are used, state what the size of one biga is, i.e., 150 feet square, or what?
2. What is the area under opium cultivation, in what manner is this information derived by survey (Nazari or Paimashi), or how?
3. Does the cultivated area under opium vary from year to year, if so, to what extent? How do you account for these variations, taking for this purpose a period of 10 years?
4. What is ordinarily grown in land thrown out of opium cultivation if not allowed to remain fallow?
5. Could any other crop be profitably cultivated in the place of opium, such as Indigo-sugarcane, al? Give reasons for your answer.

6. In the cultivation of opium what method is employed in sowing, manuring, weeding, watering, and collecting the juice? Describe the process throughout, noticing also the manure used. How many waterings are given—whether well-water is better than tank-water; whether "kyaris" are made or not, and whether in the weeding or thinning anything is derived which supplies the cultivator with food.

7. Who are the people (castes) who cultivate opium, and in what proportion do they stand to the total population of the State? Is any special skill required in its production?

8. In what month is opium sown, when does it ripen, and by what climatic conditions is it affected at the various stages of its growth?

9. What is the average produce of poppy milk per biga in the various classes of land which please specify?

10. How is the land revenue assessed, i.e., for a term of years or at each harvest? If in the former manner are the ordinary rules for assessment observed? In the latter case what portion of the yield does the State take? and is the demand taken in cash or kind?

11. In the case of a regular settlement for a term of years what are the average rates per biga for the various classes of opium land?

12. Are there any privileged classes, for instance, Brahmins, who obtain concessions in assessment? if so, what do these concessions amount to?

13. Is the cultivation of opium extending or contracting? Do the Durbar officials seek to extend it?

14. Is the cultivation popular amongst the people as compared with other crops? Explain your answer, giving, if possible, an estimate of the profit to the cultivator of opium.

15. Is most opium land do-fasli, if so, what crop ordinarily precedes opium? and does it as a rule provide sufficient food for the cultivator, his family, and cattle during the year? Please explain and give some illustrations of your answer.

16. What ordinarily becomes of the poppy milk or chik? Does the cultivator keep it or is it placed as security for the revenue demand anywhere in deposit?

16a. Is the jallap system in force, if so, to what extent? Please describe it.

Manufacture.

17. Describe the process of manufacture, also Rubba, and hakhla.

18. Is opium filtered to test its fitness for China, and is any but the best opium sent there? Is adulteration resorted to to any extent? If so, what method is adopted?

19. Where is opium manufactured, and in what months?

20. How many men, and of what castes, are engaged in this manufacture? for how many months are they employed, and what remuneration do they receive? Do they do any other work?

21. What is the cost per chest of opium to the merchant after he has paid the State dues on chik?

Poppy Seed—Dust and Heads.

22. Is the poppy seed disposed of separately by the cultivator; if so, at what rate? Mention if the price fluctuates much, and by what it is regulated.

23. What is the average produce of seed per acre, and is much of it used locally?

24. Where is the seed, which is not used locally, sent to, and in what quantities?

25. Is the dust collected, and sold separately? if so, at what rate?

26. Are the poppy-heads disposed of separately? What price per biga do they fetch?

Consumption.

27. What are the arrangements for vend of opium by retail sale, and what revenue is derived either from farming the monopoly of vend of license fees?

28. What is the retail price of opium now?

29. Can cultivators sell in any quantities, great or small, to whomsoever they please, and can they keep what they want for private consumption?

30. In what form is opium consumed, i.e., eaten, drunk, or smoked?

31. What is the population of the State? how many shops are there? are they situated in towns or in the country? under what rules or restrictions, if any, do they work, and has the farmer the right to open shops where he pleases?

32. Are there any special or general restrictions regarding, or penalties attached to, smoking opium in public or private? Are there any as regards eating?

33. Do any chandoo shops exist in your State?

34. Can any estimate be given of the number of people per 100 of the population who consume opium? distinguishing if possible between those who smoke, and those who merely eat it in moderation?

35. Do agriculturists and others who follow trades involving exposure ordinarily eat opium? If so, can you give any estimate of their daily consumption, distinguishing the use from the abuse of the drug?

36. In the case of those who consume opium, is not its use often attributed to old age, infirmity of some sort, or liability to great exertions? Please give your answer at length.

37. Is the kusumbha practice prevalent, if so, on what occasions, domestic or otherwise? How is the preparation made, and what amount of opium is ordinarily used?

38. Is opium ordinarily given to infants? If so, up to what age and in what doses? Is the drug known to produce any deleterious effects in these cases?

39. Is a child weaned easily from the use of opium, and in what manner does the change affect its health?

40. Is any decoction made from poppy-heads? What is its use at all general? What are the

APP. X.
Central India.

effects? If used medicinally, for what ailments is the decoction considered beneficial?

41. Is opium given to horses, camels, or bullocks? If so, to what extent and with what object?

42. Does opium allay or stave off the pangs of hunger?

43. Does the moderate opium-eater take more or less food than a non-consumer? Is the former ordinarily thinner? Does he die sooner? Is he more or less susceptible to disease, such as "Fasli" fever? Does he suffer more or less from thirst in the hot weather? Is opium taken more freely at any particular time of the year, such as the hot weather or rains?

44. Is the use of opium ordinarily confined to any particular caste or castes? Do men take it more freely than women?

45. Can you undertake to produce five or six aged or middle aged, habitual, moderate eaters of opium for the inspection of the Royal Commission?

Revenue.

46. Give as nearly as possible the amount of land revenue derived from the cultivation of opium?

47. As regards the taxation of chik or crude opium:—

(1.) At what rate is this tax levied?

(2.) What does it produce yearly in the aggregate?

(3.) When and in what manner is it taken?

(4.) Is it taken from the cultivator as well as the middleman?

(5.) Is it taken on entering manufacturing towns? If so, name these, and state whether the rate varies?

(6.) What rate or rates are taken in the towns in the form of dharwai, tolawatti, &c.? Has the seller as well as the purchaser to pay dharwai, &c.? Are these rates taken at every fresh sale?

48. Is the export of crude opium prohibited (if not), what tax is levied on crude opium exported to another State?

49. What taxes are levied on the manufacture of opium, and what do they produce?

50. What duties are levied on opium moving about, whether in the State or going to another State? What is realised by these taxes?

51. Are any taxes on opium taken extra to those already alluded to? If so, specify and describe them noting what they bring in to the State Treasury?

52. What revenue does the State realise by way of a tax on speculative bargains in opium?

53. What temples, Panjra Poles, and other charitable institutions are dependent upon offerings made by opium merchants at a certain rate per chest?

Trade Internal.

54. What is the approximate amount of "Rubba" sent to the Punjab? Is this trade a State monopoly? What rates are levied wholesale and retail on this "Rubba"?

55. Is biscuit and inferior opium (hath parakh) not up to China standard exported? If so, where is it sent to? What rates are levied, and how much do they bring in?

China Trade.

56. What profit does a merchant make now per chest of opium in the following cases?—

(a.) The merchant who manufactures and (1) sells locally for export or (2) exports.

(b.) The dealer who buys manufactured opium and exports.

57. What is the amount of opium now in stock, distinguishing between old and new opium? Where are the stocks mostly stored?

58. Is the opium trade a losing one now? If so, explain how it is that merchants adhere to the business, and apparently are able to gain a living therefrom?

59. Is there any trade in poppy khatti (oil cake)?

60. Can you say anything of interest or importance in connexion with Central India, in regard to the opium trade in the city of Bombay?

61. Can you give any figures regarding the trade in poppy leaf-dust, poppy seed, poppy oil, poppy oil-cake and heads?

62. Supposing the productions of opium were to cease or be stopped, on whom would the loss fall, the Durbar, the cultivators, or the traders? If the loss would be shared by the three, in what proportion would it fall upon each of those named?

APPENDIX XI.

STATISTICS REGARDING OPIUM IN THE NATIVE STATES OF CENTRAL INDIA WITH PREFATORY NOTE BY
Lieutenant-Colonel D. ROBERTSON.

[Handed in by Lieutenant-Colonel D. ROBERTSON, see Questions 21,867, 22,065.]

NOTE BY Colonel D. ROBERTSON.

It is necessary in order to render what follows intelligible that I should explain the circumstances under which I have proceeded in preparing the information submitted to the Royal Commission at Indore.

The statements (Groups A., B., C.) were prepared from information supplied by the States, and in many cases I adopted the figures supplied without alteration;

in some cases, however, there were obvious exaggerations which I was compelled to curtail. These instances are all referred to in this note. Again, when the States prepared their evidence, in some cases the particulars previously supplied to me were departed from, and higher amounts of production, revenue, &c. were given. These instances are noted for reference. Finally, a few clerical errors arose, which are also pointed out.

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Central India.

GROUP A.

Bhopal.

H. H., the Begum's Yaddasht (memorandum) gives about 12 lakhs as the amount required for compensation. The figures in statement, Group A. are, however, (excluding the totals), those which I recorded myself after personal inquiry from the local officials at Bhopal, and so far as they go (they do not include traders' losses, as these could not, I was told, be estimated) are probably more correct than Her Highness's general estimate. The Minister's (Imtiaz Ali) evidence was prepared after the Begum's Yaddasht, and was probably an attempt to work up to her figures, the accuracy of which I had questioned.

Jaora.

I am afraid the figures are unreliable. In the evidence of the Nawab, regarding loss to cultivators, there is a clerical error, viz., Rs. 4,02,000 for Rs. 4,20,000; the former sum is said to be correct. The total amount of compensation, Rs. 12,38,000, having been supplied at the last moment by the Nawab, the intermediate items, such as area under cultivation, production and revenue, which I had previously recorded, require to be amended; this could only be done by a further reference, which there is now no time to make.

Dhar.

The yearly produce of opium was given by the State officials to me, and, subsequently, by one witness in evidence, as 1,312 chests; but in striking the average for 10 years, the balance in hand at the commencement of that period has been mistakenly included by the State officials in the total. I have corrected this mistake by excluding the opening balance. The yearly total should be 1,075 chests.

Narsingarh.

The loss to cultivators is estimated by Nasir Ali, the State representative, to be Rs. 1,50,000, and to traders Rs. 65,000. I have given in my statement, Group A., the figures which were recorded by the political agent, Bhopal, after personal inquiry from officials of the State.

Rajgarh.

The total opium revenue given by me in Group A. is Rs. 1,22,680, and that now furnished in evidence is Rs. 1,24,248. This may be due to the fact that the amount of the wazn kashi (weight tax) was not given in the statement furnished to me. The loss to the State and cultivators estimated by Rajgarh officials was reduced by me in preparing the statement to the extent of about 25 per cent., as the political agent, Bhopal, thought the figures given by the officials unreliable; they were moreover palpably exaggerated.

Sitawan.

The amount of land revenue derived from opium is given (in Group A.) from information furnished to me as Rs. 91,316; in evidence the amount is said to be Rs. 95,696. No reason has been furnished for the increase. I should also add that in preparing the statement I reduced the probable loss to the State from Rs. 83,400 to Rs. 74,300, as in all these small States the loss of revenue would be about 75 per cent. of the total revenue derived from opium. No information was supplied to me about loss to cultivators; it has been assumed at a round sum of Rs. 60,000.

Sailana.

The produce estimated by the State is at the rate of about 15 sers (30 lbs.) per bigha; this is considerably above the average in Malwa, and has therefore been reduced by me from 1,203 chests to 401. The land revenue derived from opium has been reduced from Rs. 1,60,475 to Rs. 60,000, as the total revenue of the State is only Rs. 1,50,000. Similarly, I have reduced the losses by about 25 per cent. of Rs. 70,000, which is the total opium revenue given in Group A., together with an allowance of about Rs. 2,000 for taxes realised in kind. The loss to cultivators was given by the State officials as Rs. 1,28,380; this amount I reduced to Rs. 40,000.

Khilchipur.

The statement made by the witness, that the total opium revenue is Rs. 51,000 must be a mistake; the correct figure is Rs. 31,000. The losses to the State, cultivators, and traders were reduced by me from Rs. 39,000 to Rs. 23,000, Rs. 1,05,000 to Rs. 29,000, and Rs. 36,000 to Rs. 16,000 respectively.

Piploda.

The land revenue was stated by the witness to be Rs. 70,000, viz., from the produce of 2,800 bighas of opium cultivation. This was clearly excessive, and I reduced by 25 per cent., viz., to Rs. 53,000. Similarly, the loss to the State was reduced from Rs. 70,000 to Rs. 39,500.

GROUP B.

Jhabua.

Loss to the State estimated at Rs. 43,329; as the total revenue under all headings is only Rs. 17,809, I reduced the estimate to Rs. 14,494.

Multhan.

Losses to cultivators and traders were not given by the State. They were assumed by me.

Bagli.

In Group B. the area under opium before the evidence was prepared was reported to be 1,600 bighas. I therefore reduced the amount of loss estimated to fall upon the State from Rs. 31,232, as given in evidence, to Rs. 26,932.

Pathari.

The loss to the State, as estimated by the officials, was reduced by me from Rs. 4,250 to Rs. 2,319.

Barwani.

The loss to the State was reduced by me from Rs. 5,200 to Rs. 4,065.

GROUP C.

Datia.

Loss to State reduced from Rs. 5,578 to Rs. 5,000. The latter amount was fixed by the political agent in Bundelkhand after personal inquiry from the officials of the State.

In many cases where the interests were small, and especially in those States where revenue was taken in kind which it was impossible to estimate accurately, I allowed the figures as given to stand.

D. ROBERTSON.

February 1894.

APP. XI.
Central India.

APP. XI.
Central India.ANNEXURE.—STATES in CENTRAL INDIA grouped in the order of their
GROUP A.—These STATES produce and

No.	Name of State.	Area.	Revenue.	Population in 1891.	Population in 1891.	Production of Opium.		Number of Retail Shops, Eating or Smoking (if any).	Annual Land Revenue derived from Opium Cultivation.
						Area under Cultivation in Acres.	Yearly Produce in Chest of 1404 lbs.		
1	Gwalior - - -	Square Miles. 29,047	Rs. 1,37,79,232	2,993,652	3,378,774	Acres. 113,711	17,884	There are shops, but as they are under no rules or restrictions the number cannot be given.	Rs. 28,03,678
2	Indore - - -	8,400	76,00,000	1,048,842	1,099,990	76,250	7,625	47	15,85,558
3	Bhopal - - -	6,784	27,00,000	954,901	952,486	21,753	1,547	—	3,35,586
4	Jaora - - -	581	9,60,000	108,434	117,650	10,847	1,300	1 (smoking)	5,75,000
5	Rutlam - - -	729	13,00,000	87,314	89,160	9,051	1,125	1 (smoking), 50 (eating). (See below.)	3,06,000
6	Dhar - - - Thakurates, viz.:— Kali Boori, Nim- khera, Bhurudpura, and Chiktiabar.	1,739	8,00,000 27,825	151,877	169,474 10,486	9,377	1,075 4	1,176. These are not licensed, anyone can sell. Opium is not consumed on the premises.	2,10,264
7	Narsingarh - - -	720	4,00,000	112,427	116,280	11,038	927	—	1,16,550
8	Rajghar - - -	642	3,50,000	117,533	119,489	9,174	840	—	1,00,571
9	Sitamau - - -	350	1,26,000	30,839	33,307	3,076	372	—	91,316
10	Dewas (J. B.) - - -	134	3,25,000	68,222	69,684	5,639	672	2	1,38,209
11	Dewas (S. B.) - - -	155	3,50,000	73,940	82,389	5,658	667	1	1,03,630
12	Sailana - - -	123	1,50,000	29,723	31,512	3,315	401	—	60,000
13	Khilchipur - - -	204	2,50,000	36,125	36,302	3,104	376	—	27,000
14	Piploda - - -	60	1,10,000	11,643	12,792	1,446	200	—	53,000
15	Tonk - - -	A State in Rajputana, of which two detached portions are in							
	Total	49,668	2,92,28,057	5,825,472	6,319,775	283,439	34,965	1,278	64,56,357

NOTE.—Except for the Indore City eating shops, and the two smoking shops
It is impossible to estimate the
cases I adopted the figures supplied out.APP. XI.
Central India.Importance in regard to the PRODUCTION OF OPIUM.
send large quantities of OPIUM to the SCALES.

Revenue derived from Opium.					Probable Loss to State and others interested in Production of Opium, if Cultivation were prohibited and other Crops substituted.	Remarks.
Duty on Chick or Raw Opium.	Local Export Duty taken by the State.	Any other Rate levied, such as Wazan Kashi or Town Duty.	Amount realised from Retail Sale or Opium Shops.	Total Revenue under all Headings in the five preceding Columns.		
Rs.	Rs.	Rs. Sutta.	Rs.	Rs.	Rs.	
—	4,85,480	7,684	—	32,96,842	State - - - 26,45,777 Cultivators - - 34,01,591 Merchants - - - 9,33,611 69,80,979	
2,03,738	2,07,737	Dhadwai. 45,896	13,017	*20,05,941 Jagir 1,87,500 21,93,441	State - - - 20,78,545 Cultivators - - 18,56,190 Jagir - - - 1,63,500 Merchants & others 8,50,000 49,48,235	* Duty on poppy seed, Rs. 3,902, not included in this.
8,680	15,945	—	—	3,60,211	State - - - 2,52,541 Cultivators - - 1,50,725 Jagir - - - 44,976 4,48,242	Amount of loss to merchants and others not stated.
15,000	60,000	Sutta. 5,000	500	6,55,500	State - - - 7,34,000 Cultivators - - 4,02,000 Traders - - - 1,02,000 12,38,000	Includes jagirs. These figures seem high, but they were verified by telegraphic inquiry.
8,175	43,795	Sutta. 6,050	No information.	3,64,020	State - - - 3,13,076 Cultivators - - 1,80,000 Traders - - - 1,50,000 6,43,076	
6,148	15,822	Tollai and Dharwai. 1,737	—	†2,34,971	State - - - 1,58,663 Cultivators - - 83,958 Traders - - - 68,555 3,11,176	† Poppy seed, &c., Rs. 35, not included.
—	12,400	Wazan kashi. 12,000	—	1,40,950	State - - - 96,411 Cultivators - - 1,18,720 Traders - - - 47,500 2,62,631	
7,854	12,069	Rahdari. 2,186 Wazan kashi at at 2 per cent.	—	1,22,680	State - - - 92,680 Cultivators - - 1,10,853 Traders - - - 40,602 2,44,135	
8,000	—	Dharwai, 1½ seers per maund; Tollai, ½ seer per maund.	—	99,316	State - - - 74,300 Cultivators - - 60,000 1,34,300	
10,492	481	2,946	411	1,52,539	State - - - 1,06,470 Cultivators - - 29,208 Traders - - - 17,222 1,52,900	
11,122	515	Wazan. 2,669	375	1,18,311	State - - - 76,403 Cultivators - - 33,856 Traders - - - 16,014 1,26,273	
10,000	—	Tax taken in kind. Dharwai, 1½ seers per maund; Tollai ½ seer per maund.	—	70,000	State - - - 2,000 Cultivators - - 40,000 92,000	
—	4,000	—	—	31,000	State - - - 23,000 Cultivators - - 29,000 Traders - - - 16,000 68,000	
Re. 1-10 per maund.	—	Dharwai, ½ seer per maund; Tollai, ½ seer per maund.	—	58,000	State - - - 39,500 Cultivators - - 50,000 Traders - - - 25,000 1,14,500	
Central India. No information has been supplied.						
2,89,209	8,58,244	87,168	14,803	78,92,781	State - - - 67,43,366 Cultivators - - 65,46,101 Traders - - - 22,66,504 Jagir - - - 2,08,476 1,57,64,447	

Central India. No information has been supplied.

in Jaora and Rutlam, there are no licensed establishments.—D. R.
amount of taxes taken in kind.
I 82588.

APP. XI.
Central India.

GROUP B.—In these STATES the PRODUCE is ordinarily in excess of the HOME

Name of State.	Area.	Revenue.	Population in 1881.	Population in 1891.	Production of Opium.		Number of Retail Shops, Eating or Smoking (if any).
					Area under Cultivation in Acres.	Yearly Produce in Chests of 140½ lbs.	
1. Jhabua - - -	Square Miles. 1,336	Rs. 1,28,000	92,938	119,787	471	126	371
2. Multhan - - -	Included in Dhar - -	60,000	—	10,635	1,033	125	—
3. Bagli - - -	Included in Gwalior -	60,000	14,645	14,675	1,124	100	—
4. Raghogarh - -	Ditto - - -	25,000	16,920	18,132	1,115	92	—
5. Gurrah - - -	Ditto - - -	12,000	—	10,854	855	72	—
6. Dharnanda - -	Ditto - - -	9,000	4,196	4,887	818	69	—
7. Suthalia - - -	Included in Rajgarh -	20,000	—	5,081	438	53	—
8. Bagode - - -	Included in Dewas 81	—	—	—	208	46	—
9. Maksudangarh -	—	31,000	13,924	14,422	298	30	14
10. Pathrai - - -	22	—	—	—	—	—	—
11. Agra Barkhera -	Included in Gwalior -	12,000 7,000	6,393	4,816 7,440	265 172	28 21	10
12. Karandia - -	Included in other States -	—	—	—	191	17	—
13. Dhabla Dheer -	10	10,000	—	2,001	156	13	—
14. Barkhera - -	Included in Denas - -	—	—	—	157	11	10
15. Manpur (British)	60	21,000	5,239	5,342	56	9	—
16. Tappa - - -	Included in Gwalior -	3,000	—	847	64	8	—
17. Jabria Bhil - -	2	5,000	—	1,028	46	8	5
18. Patharia - -	Included in other States -	—	—	—	64	8	—
19. Kaytha - - -	Included in Dewas - -	—	—	—	86	8	—
20. Jamnia - - -	Included in Indore - -	16,000	—	3,302	42	8	—
21. Daria Khare - -	6	7,500	—	473	64	8	—
22. Kamalpur - -	Included in Gwalior -	10,680	—	756	47	7	1
23. Umeri - - -	Ditto - - -	5,000	2,740	3,057	70	5	—
24. Sadan Kheri - -	Included in Jaora - -	3,800	—	3,000	45	5	—
25. Uni - - -	Included in Dewas - -	—	—	—	61	5	2
26. Dhabla Ghose -	Included in Gwalior -	9,500	—	869	46	4	—
27. Khajuri - - -	Ditto - - -	2,400	—	587	40	4	—
28. Men - - -	Included in Indore - -	—	—	—	25	3	—
29. Rajgarh (Bhopawar A)	Included in Dhar - -	5,000	—	922	21	4	—
30. Barwani - - -	1,362	2,00,000	56,445	80,266	21	2	—
31. Pupilnagar - -	Included in Gwalior -	2,000	—	688	14	2	—
Total	2,879	6,64,880	213,440	313,817	8,108	899	452

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Central India.

CONSUMPTION. They send regularly a moderate AMOUNT of OPIUM to the SCALES.

Annual Revenue derived from Opium.						Probable Loss to State and others interested in Production of Opium if cultivation were prohibited and other Crops substituted.
Land Revenue derived from Opium Cultivation.	Duty on Chick or Raw Opium.	Local Export Duty taken by the State.	Any other rate levied, such as Wazan Kashi or Town Duty.	Amount realised from Retail Sale or Opium Shops.	Total Revenue under all Headings in the five preceding Columns.	
Rs. 13,480	Rs. —	Rs. 3,079	Rs. 1,250	Rs. —	Rs. 17,809	State - - 14,494 Cultivators - 15,521 Traders - 5,220 35,235
20,000	—	500	—	—	20,500	State - - 8,000 Cultivators - 5,300 Traders - 2,500 15,800
34,432	—	Included in land revenue.	—	—	34,432	State - - 26,932 Cultivators - 25,000 Traders - 20,000 71,932
3,000	Jhiri 400	—	—	—	R.3,400 Revenue taken in kind excluded.	State - - 3,990 Cultivators - 13,500 Traders - 1,580 19,020
2,300	Do. 265	—	—	—	Rs.2,565. As above.	State - - 3,280 Cultivators - 10,350 Traders - 1,125 14,755
2,200	Do. 368	—	—	—	Rs.2,568. As above.	State - - 2,615 Cultivators - 9,900 Traders - 1,200 13,715
4,664	—	425	200	—	5,289	State - - 3,959 Cultivators - 3,000 Traders - 204 7,163
1,464 2,200	Rs. 2 per maund.	Rs. 5-4 per maund.	Rahdari Rs. 2-8 per maund; Import as. 8 per maund; wazan raw opium as. 8 per cent; export Re. 1 per cent; import as. 8 per cent.	66 102	2,341 2,200	State - - 5,740 Do. - - 1,507 Cultivators - 2,569 Traders - 1,080 5,156
3,831 1,365	419 45	— 9	— 206	—	4,250 1,625	State - - 2,319 Jagir - - 900 Cultivators - 1,739 2,639
2,865 3,626	—	R.11-6-10 per maund	Rs.2 per cent. and 1 tola per seer.	—	2,865 Rs.3,626 + duty.	State - - 3,211 Do. - - 3,332
1,870 954 875 875	214 140 —	— 3	— 4	—	2,084 1,161 875 875	Do. - - 2,084 Do. - - 684 Do. - - 787 Do. - - 761
1,185 3,353	192	—	—	—	1,423 3,353	Do. - - 2,033 Do. - - 3,467
1,612 822	—	R.11-6-10 per maund R.11-6-10 per maund	Rs. 3 per cent. - Rs.2 per cent. and also Rs. 2-13-7 per maund.	—	Rs.1,612 + duty. Rs.822 + duty.	Do. - - 1,487 Do. - - 905
206 977	75	75	Rs.2 per cent. and 2 tolas per seer.	—	856 Rs.977 + duty.	Do. - - 400 Do. - - 901
1,128 810 785	—	R. 11-6-10 per maund	R.2-13-9 per maund Rs.2 per cent. and 2 tolas per seer.	—	1,128 810 785	Do. - - 1,128 Do. - - 581 Do. - - 782
Rs.12 annually for 2 seers of opium levied at 2 chhatacks per well.	2	—	—	10	—	Do. - - 800
215 280	—	Rs.13-5-3 per maund.	Rs. 2 per cent.	4,065	4,280 280	Do. - - 4,065 Do. - - 263
1,11,374	2,118	4,800	1,772	4,227	1,24,291	State - - 1,00,507 Cultivators - 86,879 Traders - 32,859 Jagir - - 900 Total - 2,21,145

APPENDIX to GROUP C.—continued.

[illegible]

APP. XI.
Central India.

GROUP C.—These States are unimportant in the sense that their PRODUCE is very rarely brought to the SCALES, and may be considered either equal to or less than their LOCAL CONSUMPTION.

Name of State.	Area, Square Miles.	Revenue.	Population in 1881.	Population in 1891.	Production of Opium.			Annual Revenue derived from Opium.						Probable Loss to State and others interested in Production of Opium if Cultivators were prohibited and other Crops substituted.
					Area under Cultivation in Acres.	Yearly Produce in Chests in 140 lbs. of 140 lbs.	Number of Retail Shops, Eating or Smoking (if any).	Land Revenue derived from Opium Cultivation.	Duty on Chick or Raw Opium.	Local Export Duty taken by the State.	Any other Rate levied, such as, Wazari Kasbi or Town Duty.	Amount realised from Retail Sale or Opium Shops.	Total Revenue under all Headings in the five preceding Columns.	
1. Datis	Miles. 837	Rs. 10,00,000	182,598	186,440	Acres. 105	16	75	4,573	Rs. 1,278	As. 4 per seer	Rs. 640	Rs. 575	Rs. 7,066	State - 5,000 Cultivators - 3,000 Traders - 4,000 12,000
2. Rewah	19,000	28,00,000	19,05,124	15,08,943	116	13	35	1,500	—	—	—	15,500	17,000	State - 16,300 Cultivators - 4,000 Traders - 2,000 500
3. Sheopur Baroda	158	50,000	—	20,000	150	14½	60	1,128	As. 1 per seer	As. 3 per seer	—	—	1,128 + duty	Do. - 2,000 Traders - 500 6,500
4. Bhadaura	Included in Gwalior.	7,000	3,365	8,180	17	1	—	50	19	19	—	—	88	State - 88
5. Paron	Do.	25,000	7,328	7,984	31	1½	—	179	14	—	31	—	224	Do. - 224
6. Sirsi	Do.	4,000	4,026	4,678	11	1	—	30	—	—	—	—	30	Do. - 30
7. Chattarpur	1,240	3,00,000	1,67,700	1,74,148	4	½	22	—	—	—	—	1,800	1,800	Do. - 2,000 Traders - 500 2,500
8. Ajaigarh	802	2,25,000	81,454	93,048	3	½	6	—	—	—	—	150	150	State - 150 Cultivators - 100 250
9. Baoni	117	1,00,000	17,055	18,441	2	5 seers	—	—	—	—	—	125	125	State - 125
10. Dugree	Included in Gwalior.	1,500	—	240	4	½	—	85	13-5-3 per md.	—	—	—	85 + duty	Do. - 85
11. Samphar	174	4,00,000	38,633	40,541	—	—	—	—	—	—	—	5,400	5,400	—
12. Panna	2,568	5,00,000	2,37,306	2,39,323	—	—	—	—	—	—	—	700	700	—
13. Charkhari	880	6,00,000	1,43,015	1,43,108	—	—	—	—	—	—	—	900	900	—
14. Ureha	1,933	9,00,000	3,11,514	3,43,020	—	—	—	—	—	—	—	—	—	—
15. Bijawar	974	2,25,000	1,13,285	1,23,414	—	—	—	—	—	—	—	—	—	—
Total	22,683	71,37,500	26,02,403	28,96,468	443	47½ + 5 seers	198	7,545	1,311	19	671	25,150	34,696	State - 28,300 Cultivators - 5,100 Traders - 5,000 38,103

These are 80 other States, mostly Thakurates, on the border of Malwa, or small Chiefships in Bundelkhand and Baghelkhand, which are given in alphabetical order as an Appendix to Group C. *These states have no revenue from the retail sale of opium. It is probably inconsiderable.*

APP. XI.
Central India.

RETURN showing the QUANTITIES OF OPIUM which have passed the SCALES under the MALWA OPIUM AGENCY the past 15 years, with Total and Average.

Scales.	1878-79.			1879-80.			1880-81.			1881-82.			1882-83.			Remarks.
	Exports.			Exports.			Exports.			Exports.			Exports.			
	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	
Indore	12,907½	297	13,205½	12,352½	759*	13,112	13,837	958	14,795	12,477	955 and 83½ lbs.	13,432 and 83½ lbs.	13,499	1,430½	14,929½	Chests.
Rutlam	2,833	—	2,833	3,585½	28	3,613½	2,139	97½	2,236½	1,905½	84	1,989½	1,018	49	1,067	Chests.
Dhar	319	—	319	660	—	660	412	—	412	684	—	684	1,507	5	1,512	Chests.
Ujjain	11,386	—	11,386	12,771	14	12,785	11,339	43½	11,382½	9,974	59	10,033	10,296½	59	10,355½	Chests.
Oodeypore	4,681	—	4,681	7,067	—	7,067	6,538	18	6,556	4,659	66	4,725	2,809	23	2,832	Chests.
Chittore	—	—	—	—	—	—	1,076	—	1,076	1,090	—	1,090	1,101	—	1,101	Chests.
Jaora	821	—	821	1,470	—	1,470	1,308	—	1,308	1,220	—	1,220	2,729	—	2,729	Chests.
Bhopal	—	—	—	—	—	—	—	—	—	—	—	—	3,100	15	3,115	Chests.
Mandaur	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Chests.
TOTAL	32,897½	297½	33,195	46,825½	621*	47,446½	36,649	1,117	37,766	32,009½	1,164 and 83½ lbs.	33,173½ and 83½ lbs.	36,059½	1,581½	37,641	
1883-84.																
Indore	11,280½	975	12,255½	12,352½	756	13,108½	10,379	808	11,182	11,960	799½	12,699½	11,169½	880	12,049½	Chests.
Rutlam	1,394½	90	1,484½	2,078½	87½	2,166	1,722½	82½	1,805	1,897½	80	1,977½	1,313	109½	1,422½	Chests.
Dhar	1,305½	4½	1,310	1,039	38½	1,077½	683	—	683	1,264½	—	1,264½	671	—	671	Chests.
Ujjain	9,228½	387	9,615½	8,798½	585½	9,384	9,166	414	9,580	9,826	348	70,174	7,407½	375	7,782½	Chests.
Oodeypore	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	Chests.
Chittore	6,137	48½	6,185½	7,322½	123½	7,448	7,000½	188½	7,189	7,225	223	7,448	8,088½	195	8,283½	Chests.
Jaora	1,469	2	1,471	1,036	—	1,036	1,241	—	1,241	1,201	—	1,201	1,117½	2	1,119½	Chests.
Bhopal	2,481	2	2,483	1,533	3	1,536	1,985	2½	1,987½	1,268½	—	1,268½	1,509½	—	1,509½	Chests.
Mandaur	5,471½	58½	5,530	4,977	61	5,038	6,840	59	6,899	6,196½	69½	6,266	5,522½	101	5,623½	Chests.
TOTAL	33,717	1,557½	40,275	40,668½	1,655	42,323½	38,967	1,549½	40,516½	40,839	1,460	42,299	36,799	1,662½	38,461½	
1887-88.																
1886-87.																
1885-86.																

* Out of these (three chests were transferred to Madras on 15th May 1880.

APP. XI.
Central India.

RETURN showing the QUANTITIES of OPIUM which have passed the Scales under the MALWA OPIUM AGENCY the past 15 years, with Total and Average—continued.

Scales.	1888-89.			1889-90.			1890-91.			1891-92.			1892-93.			Remarks.
	EXPORTS.			EXPORTS.			EXPORTS.			EXPORTS.			EXPORTS.			
	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.	
Indore	9,752	941½	10,693½	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.	
Rutlam	1,286	147	1,433	796½	96	894½	1,592	118½	1,710½	1,282	88½	1,363½	1,631½	73½	1,705	
Dhar	892	--	892	541	--	541	691	1½	692½	869½	--	869½	661½	--	661½	
Ujjain	7,949	316½	8,265½	8,808	332	9,140	7,219	296	7,515	7,817½	299	8,116½	5,765½	313½	6,079	
Oodeypore	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	
Chittore	4,807	168½	4,975½	3,319½	122	3,441½	2,463½	159½	2,623	3,123½	402½	3,526	3,843	167½	4,010½	
Jaora	683½	--	683	883½	1	884½	983	--	983	1,106	--	1,106	1,044½	--	1,044½	
Bhopal	1,285	--	1,285	638½	--	638½	1,625	--	1,625	1,603½	4	1,607½	1,333½	4	1,337½	
Mandsaur	3,660½	48	3,708½	4,614½	65	4,679½	4,246	105	4,351	5,536½	73	5,609½	4,298	38	4,331	
Total	50,315	1,631½	51,946½	30,564	1,515	32,079	30,037½	1,579½	31,617	32,503	1,766½	34,269½	28,601	1,551	30,152	

APPENDIX XI.

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RETURN showing the QUANTITIES of OPIUM which have passed the SCALES under the MALWA OPIUM AGENCY the past 15 years, with Total and Average.

APP. XI.
Central India.

Scales.	Total.			Average.		
	Imperial.	Provincial.	Total.	Imperial.	Provincial.	Total.
ABSTRACT.	Chests.	Chests.	Chests.	Chests.	Chests.	Chests.
Indore	183,630½	12,967½	196,598	12,242½	864½	13,106½
Rutlam	26,447	1,228½	27,675½	1,763½	81½	1,845½
Dhar	12,200	49½	12,249½	813½	3½	816½
Ujjain	137,688	3,842	141,530	9,179½	256½	9,435½
Oodeypore	25,754	107	25,861	1,716½	7½	1,724½
Chittore	53,206½	1,793½	55,000	3,547½	119½	3,666½
Jaora	16,323	5	16,328	1,088½	3	1,088½
Bhopal	20,469½	15½	20,485	1,364½	1	1,365½
Mandsaur	54,458	688	55,146	3,630½	45½	3,676½
Total	530,176½	20,696½	550,873	—	—	—
Average	35,345½	1,379½	36,724½	35,345½	1,379½	36,724½

APPENDIX XII.

STATEMENT showing RETAIL PRICES at which OPIUM is sold to CONSUMERS in some of the most important towns in MALWA and other parts of CENTRAL INDIA.

APP. XI
Central India

[Received from Lieutenant-Colonel D. ROBERTSON. See Question 22,107a.]

	Names of Towns.	Prices per Ser.	
		Rs.	
Malwa.	Indore	12	
	Ujjain	8	
	Mandsaur	8	
	Jaora	8	
	Rutlam	8	
	Dhar	7 to 10	
	Bhopal	10	
	Dewas	10	
	Rajgarh	7 or 8	
	Khilchipur	8	
Gwalior (City)	Datia in Bundelkhand	7 and 8	
	Rewah in Baghelkhand	10	
		20	

APPENDIX XIII.

ABSTRACTS of EVIDENCE of WITNESSES tendered for EXAMINATION from the NATIVE STATES in CENTRAL INDIA, but not examined by the Royal Commission.

[See Questions 22,379 and 23,306.]

1.
ABSTRACT of the EVIDENCE of DURGA SHANKAR JOSHI, of Ujjain in the Gwalior State.

Moderate use of opium does not produce bad effects—nay, many people find it necessary to use opium. It gives them strength of body, especially in old age. People in other countries can use and indulge in liquors, but we Brahmans and Mahajans and others are prohibited to the use of liquor. If anyone drinks liquors he is out-casted. If Government will prohibit opium, people will think that Government wishes us to take to liquors. Liquor produces many evil effects on body and mind; dropsy and gout, liver and other diseases produced by it, and those who drink usually and sometimes commit murders, as we have seen. It produces no such evil effects, but produces peace and is not prohibited by our religion. Such a case, if Government does not prohibit the use of opium, but prohibits the use of liquor, it will be a failure. The consequences of such a measure will be dangerous. I have seen some of the pictures published by the missionaries with opium. I think they are invented by the Government. For we have rarely seen a man in the condition described in the pictures. If permitted, we can produce opium.

deplorable; how these people become wholly slaves to others, and senseless with froth issuing from their mouths and wallowing in the gutters like beasts; or, if they fall out before becoming senseless, how they smash each others heads and even commit murders. We sincerely hope that as the Queen-Emress has sent the Commission with commendable intention, to inquire into the opium question in India, you will kindly inform Her Majesty in our behalf that the prohibition of opium will do us great physical and moral harm, and will ruin us in many other ways.

2.
ABSTRACT of the EVIDENCE of THAKUR, DAULAT SINGH, of Baroda, Barnagar, in the Gwalior State.

Opium cultivation and consumption cannot in any way be stopped, and if prohibited the State and its subjects will suffer heavily.

Opium is given to children and is used by old men in this province. Now, if it will not be given to both of them, in that case many diseases will be prevalent amongst them, and babies will die and old men will suffer bodily.

As Kashmir produces saffron, Malwa produces opium. If the cultivation of opium be stopped, even one-tenth of the profits of opium will be lost.