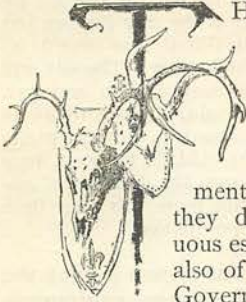


## THE TEMPERANCE QUESTION IN INDIA.



THE natives of India could not have adopted a more proper term by which to designate their intoxicating liquors than "Apka Shrab," or "Government Shame Water." By this they denote their contemptuous estimate of the fluids, and also of the strong hand of the Government which furnishes

it to the 260,000,000 of the people of India at the very reasonable rate of four cents a bottle.

The most ancient Hindu books, giving information which dates back three thousand years, inform us that the Aryans made intoxicating fluid of the juice of the soma, or moon plant. The gods drank freely of it, and the early Hindu sculptors were candid enough to bequeath to us images in stone of the more convivial gods in a state of drunkenness. But drinking by a god was generally regarded by a devotee as an infirmity, and never as a real virtue. Rishi says of Indra: "Thy inebriety is most intense, nevertheless thy acts for our good are most beneficent." During all of the ages of the development of the Indian race, after the Aryan conquest, the people remained temperate. When Vasco da Gama landed on the Indian coast he found a thoroughly abstemious population. The caste system of the Hindus prohibited intemperance, while the Koran enjoins total abstinence upon every Mohammedan.

The manufacture and use of all intoxicating liquors were discouraged by all the rulers, both Hindu and Mohammedan. Some of the Mogul emperors, and, notably, the great Akbar, indulged freely, but the people recognized the infirmity with both pity and censure. When the Maharajah of Kashmir gave encouragement to the Europeans to plant grapes and hops for wine and brewing, the orthodox Hindus seriously considered whether he ought not to be put out of caste. But his sickness and death followed soon after, and his subjects believed his fate to be an act of Heaven in its own behalf. All authority shows that, until the English Government took the manufacture of intoxicating liquors into its own hands, and then deliberately made itself the barkeeper for the Indian Empire, no native governments had ever reaped an excise revenue from the making and selling of an intoxicating liquor; that

tradition and social customs were in favor of temperance; and that the great body of the people not only were temperate by habit, but never acquired the passion for intoxicating drinks.

The excise regulations of the Government of India began in Bombay in the year 1790. It was claimed that the people began to develop a taste for liquor, and that the cost of a quart of *mowah* spirit, made of the juice of the palm, was so low — only a half-penny — that anybody could get drunk on it. Then the fallacy came at once to the front. Tax, and therefore restrict. Put a tax on the tree, and the people will drink less. This was the outspoken argument, a good exoteric weapon in defense of the excise. The real argument was nothing of the kind. Tax the juice of the tree, and the Government will have all the money it wants — that was the whole philosophy, and it has been steadily adhered to in India for a whole century. The object of the Government of India has been to grind money out of a vice, and not to pulverize the vice.

Two systems have been adopted by the Government, which is the real purveyor of liquors to the people of India. The manufacture has not been allowed to everybody. That important work must be conducted in such way that fraud cannot be perpetrated; in other words, that every gallon of liquor distilled must be sure to pay its tax into the treasury of the Empire.

The first method adopted was that of the Government distillery. Its general name was the Sudder (District) Still system. There was one still, or only a very few, in the district. The arrangement was beautifully patriarchal. The Government was the responsible proprietor of every distillery in the land. It built large sheds for the distilleries, provided all the necessary utensils for distillation and measurement, and set apart special police to watch the pandemonium. It was the owner of the machinery. To do the work, there was a native contractor. He was closely watched. The amount turned out by each distillery was fixed by law. A duty was levied on still head; that is, a certain rate was levied per gallon according to strength. Only a certain number of distilleries were permitted in each district. Then only a limited amount of London proof liquor was allowed to be produced from a certain amount of material. For example, the rule was that only two and a half gallons of proof spirits were to be manufactured from eighty pounds of *mowah cassia latifolia*. The size of the stills was limited, and only pure liquor could be

manufactured, and that must be from wholesome material. The distillery was strictly watched by the Government police, and the fluid left under lock and key. There were other safeguards by which the output of liquor was comparatively limited. What was the result? The Government did not make all the money it wanted for its general treasury. In order to carry on the Government, £640,000 were assigned to the Excise Department of Bengal, as its share to meet demands. But under the Government distillery plan only from £550,000 to £600,000 had been raised for years. Seldom did the revenue go beyond £600,000. Then came the demand for £640,000. What was to be done? The old principle could not be worked up to that paying basis.

Now came a happy thought. The old Sudder system must be given up. It did not put money enough into the treasury. Mr. C. T. Buckland must go down to posterity as the brilliant man who was equal to this occasion. His genius evolved the Out Still system. He laid it before the Government. It was adopted. The treasury soon had all the money it wanted. The Government distillery was a ruin, and the Out Still was erected on the site. The new arrangement was introduced in the year 1876, but did not go into complete operation until two years later. But when once in full motion it answered all expectations — except those of the friends of temperance. It filled the treasury to overflowing, but covered many a fair plain with drunkards.

Let us look at this brilliant invention—the Out Still of New India. All the Sudder distilleries for country spirits must be shut up. The right to set up Out Stills, or stills outside Government control, must be offered at auction to the highest bidder. He can distill what he likes, and as much as he likes, on condition that he keep his bargain with the Government to pay the price at which he bought his right to distill. He buys for one year, just as he would hire a house. The auction is held by a district officer, near the magistrate's office, and superintended by a district officer or a deputy-magistrate, as the case may be. In this way the Government is released from all expense and from all supervision.

"The Times" of India thus describes one of these Government auctions:

Yesterday afternoon the town hall was the scene of a good deal of excitement. The last public auction sale of liquor licenses was held there by the collector of Bombay. Parsis, Hindus, Goanese, and native Christians mustered in great force. The large hall was nearly full of men, women, and children. The first-class shops were put up first, at the reserved price of five hundred rupees each; and in spite of the moan made to Government regarding

the rigid laws that obtain with regard to spirit licenses, every shop fetched a considerable amount over the price fixed on it by Government. Though there will be no sale next year, these prices will hold good for three years, as the licenses will only be renewed on payment of their value at this auction. After that, of course, the value will be assessed by the Abkari inspectors. Out of the fifty licenses put up forty-nine were sold; the fiftieth was bought in, as the police objected to the locality. The sale will continue to-morrow and for some days to come yet, as 450 licenses remain to be sold. It is hardly worth mentioning that the Government are turning a pretty penny by the rivalry of the bidders, for even here every caste seems to exult over the downfall of another. The sales are fetching more this year than they did this time twelve months ago.

The direct result of this system is that the number of distilleries has been enormously increased. The people can now get all the liquor they desire. The Out Still is before all eyes. The increase in revenue is enormous. In 1873-74 the excise revenue from drink was £2,300,000. By 1878-79 it had increased to £2,600,000. Every year afterward it increased. In 1883 it was £3,609,000; in 1884, £3,836,000; in 1885, £4,012,000; in 1886, £4,152,000; and in 1887, £4,266,000. During the last five years, therefore, we find an increase of India's revenue from liquor to be £660,000, or nearly 20 per cent. Such is the financial triumph of the Out Still.<sup>1</sup> No wonder the Commissioner of Revenue could exclaim in his report, for the joy of the Government in London, "The expansion of revenue under this system has been marvelous."

It is but just to the Government to say that it claims for its defense that there is no real increase in intemperance and the general consumption of intoxicants; that a larger revenue is from a larger duty; that there has been increased vigilance on the part of the revenue officers, and that there is, under the Out Still system, less chance for fraud. But the testimony of tea planters in Assam, of publicists, and of wise and observant missionaries, long resident in India, is to the effect that the doubling of the revenue on liquor in ten years betokens increased consumption and drunkenness. The great increase in the number of stills and in the revenue cannot be accounted for on the Government line of defense. The Government has never claimed that it adopted the original plan of the Government Still, or the new Out Still to take its place, in order to lessen intemperance, but simply to increase its revenue. Here it has been honest—it gained its end. Besides, the special Bengal commission was appointed in 1886 for the express

1 No. 166 of Government of India's Papers for 1887. Also, Report of the Second Decennial Missionary Conference, Calcutta, 1883, p. 433.

purpose of investigating this very subject. What was its conclusion? That there is a vast increase in consumption. It declares that in Bengal, which is one-fourth of all India and contains a population of 66,000,000, the quantity of liquor distilled and sold in 1874-75 was one and a half million gallons. The population at the utmost had increased only 8 or 9 per cent., but the output and consumption of liquor increased 135 per cent., and in some districts 180 per cent.<sup>1</sup> Here we have the Government against itself.

This very subject was the theme of an important debate in the House of Commons in March, 1888, during which the enormity of the Government share in promoting intemperance — though we by no means claim such to be its motive — came out in strong light. Mr. Caine, a member of the House of Commons, said:

The fact is the Indian Government are in the position of licensed victuallers, who hold a monopoly of the liquor traffic, and are responsible entirely for the amount of the liquor that is sold and for the methods by which it is sold. . . . According to the evidence laid before the commission the Out Stills are frequented by large numbers of people, young and old, who are found often in a high state of intoxication, singing ribald songs, and creating all kinds of disorders; in fact, the condition of things you would expect to find — if uncontrolled and unchecked public houses should exist in this country — in the lowest slums of London. . . . I contend that the whole tendency of the excise system is to increase consumption, and that I have proved it to the hilt from the very documents which the Government of India, misled by some mendacious official, has put forward to prove the contrary. The Government are driving this license trade as hard as they can. Collectors find it the easiest way to increase their contribution to the revenue, and for years they have been stimulating the consumption of liquor to the utmost. If the Government continue their present policy of doubling the revenue every ten years, in thirty years India will be one of the most drunken and most degraded countries on the face of the earth.<sup>2</sup>

The most careful study of the Sudder Still system, contrasted with the Out Still system, leads us to conclude that the Government safeguards against smuggling and other methods of concealment were much stronger and more numerous in the former than in the latter. When the auction is over, the tenant of the Out Still is not the Government, but the highest bidder. He has farmed the job, just as a man farms the rents of a landlord holding an Irish estate, and it is his interest to get all the money out of it he can. When he attended the auction, and his highest bid was accepted, his motive was purely financial, and not the lessening of

intemperance. This motive, it is very supposable, controls all his methods.

#### IS INTEMPERANCE IN INDIA INCREASING?

To this serious question we are compelled to answer affirmatively. The proof is overwhelming that the temperate Hindus are gradually becoming a nation of drunkards. Roadside grog-shops are multiplying. Crime is fostered by them, and "the roads near by are made unfit for respectable people and unsafe for passengers."<sup>3</sup> In one well-known district in Bengal, that of Monghyr, the Government distillery used to turn out five hundred gallons a day. Now, under the new Out Still system, the average is fifteen hundred gallons a day, or three times the former amount. The increased production means more drunkenness and crime. Private drinking is now indulged in by nearly nine-tenths of the Bengalis instructed in the English colleges and schools. Keshub Chunder Sen says:

So long as the men are in the university we can hold them, because they are not allowed to drink; but the moment they pass, away they go, and now the Sabbath day in Calcutta is simply a bacchanalian festivity for the educated Bengalis of the city. . . . Friends never meet nowadays without spirit being consumed. Crime and immorality are also in large measure attributable to this cause. The instances of petty crimes and heinous offenses committed under the influence of drink are of frequent occurrence, as may be proved by the criminal records of the country. . . . It is, indeed, harrowing and painful to contemplate the extent to which sensuality, profligacy, and brutal revels on the one hand, and irreligion, blasphemy, and practical atheism on the other, are making ravages among all classes of the native community in consequence of the spread of drunkenness, and undermining the religious and moral life of the nation. . . . In short, the use of intoxicating liquor has done more than anything else to degrade the physical, moral, and social condition of my countrymen, and has proved a stupendous obstacle in the path of reformation.

An English medical officer says:

The quantity of intoxicating liquor drunk on holidays is incredible. In the course of practice I have met patients who have astonished me by describing their powers of drinking. One, a Mohamadan moonshe, asserted that he had finished a bottle of brandy and three bottles of beer at an evening sitting; another, a Kayasth a vakil, that he had swallowed a bottle of brandy almost at a draught.

The way in which the ever-increasing temptations to drink are breaking down all old religious restraints of the Hindus and Mohammedans is easily seen. The education in the schools has loosened the bonds, and now

<sup>1</sup> Ridley, "One Aspect of the Present Outcry against Foreign Missions," p. 9.

<sup>2</sup> "India and the Excise Revenue." Report of the

debate in the House of Commons, March 13, 1888, pp. 3, 7.

<sup>3</sup> Pringle, Extracts, etc., p. 3.

come the vices of the civilized West. Native doctors say that delirium tremens is a common disease among their patients. Drunkenness is the almost invariable result of a native dinner party. Indeed, liquor is being introduced into the zenana, and women are acquiring the passion. The Mohammedans are yielding, in spite of the Koran. Scarcely a social meal takes place among the better class without European wines being used.<sup>1</sup> All barriers are falling down before the enlarging facilities for drinking. The rush is towards the still. When there was no tax on the palm furnishing the juice which served as a simple beer for the natives, the natives contented themselves with that. But now the Government taxes every tree which produces that juice. The people having gotten the taste of the strong drink, now prefer it. It is quite convenient to reach the roadside groggery, and the liquor is furnished so cheaply that it requires but a small sum of money to drink at will. Nothing can give one a clearer idea of the illusions of intoxicating liquors than the way they blind one to his religious vows. The Shrastras of the Nepali castes — the Bahur, the Khas, and the Thakuri — prohibit drinking, but these very people now indulge freely.

Their caste rules could restrain them from making intoxicants in their own houses, or from going to the other castes to procure them; but they have not sufficed to save them from the seductions of the Government liquor shops, whose keepers are only too willing to connive at secrecy, though even secrecy is now but little practiced. Such cases generally commence with brandy obtained on the sly, or as "medicine," in the imported spirits shops, and finish with "country spirits," taken in open and shameless defiance of religion and morality from the Out Still shops.<sup>2</sup>

The Rev. A. Turnbull, a missionary in Darjeeling, addressed postal cards to the proprietors of the 199 tea plantations of the district, and inquired whether or not they considered the excise shops, established by the Government along every public road and in every private and public bazar, a public evil, injurious to the local tea industry and to the material and moral interest of the tens of thousands of tea Kulis. One hundred and forty-four replies were returned, and all except three were positive in the declaration of the curse of intemperance to the tea industry. One manager says ten per cent. of his laborers get drunk, and that the Brahmans of Darjeeling are breaking all caste by selling liquor in the bazar. Mr. N. L. Roy says:

The liquor traffic has corrupted the morals so that the laws of religion and the binding customs of society are being totally disregarded for the sake of

strong drink. Why is it so? Because the temptations to drink are great — the facilities and opportunities for drinking are ample and daily increasing. And how should it be otherwise, since Government is at the head of the drink traffic? It defies competition with any other trade. I have been now eighteen years in Darjeeling. When I first came there was, to my knowledge, only one grog-shop; now there are nine such shops in one bazar.

Poresh Ram Patni of Dinagapore, an honored native, thus describes the curse of the Out Still system:

I remember the time when the Out Stills were first in use many years ago. After that we had the Sudder distillery system, and the shopkeepers were not allowed to distill liquor in their own houses. At that time it was only possible to buy liquor at a rupee a bottle. If you wanted half a bottle the man would charge you eight annas, and four annas for quarter of a bottle, and so on. Now that the Out Stills have been established, you can buy four kinds of liquor — the cheapest at two annas, the next at four annas, then at eight annas, and the last at one rupee a bottle. The liquor we can now buy for one rupee is much stronger than that we could buy for the same price in former years. The bottle now sold for eight annas is equal to that we could buy for one rupee before.

Mr. J. H. Newberry, Collector of Rungpore, declares

that the natives, when they drink at all, drink to excess. Laziness, poverty, crime, and disease are the usual moral effects of excessive drinking. Natives of this country who drink any intoxicating liquor at all never seem able to restrain themselves to healthy and moderate drinking. They all drink to excess.

All these testimonies relate to the tea districts of India. The increase is equally great elsewhere, and equally destructive of the local industries. The Bengal excise commissioner makes the following important declaration:

There has been undoubtedly a very great increase of late years in the number of spirit-drinkers among the wage-earning classes, including those who cultivate land on their own account in addition to working for hire. This has been most marked in the Behar spirit-drinking tract, in the cities of Bengal, and in the centers of the jute-pressing, cotton and jute spinning, and coal mining industries. . . . The city of Monghyr rivals Patna in drunkenness, and the evidence taken at Jamalpore, even after the necessary deductions have been made for exaggerations and inaccuracies, proves that there has been a great increase of drinking among the workmen of that place.

Mr. French, the manager of the Churaman Ward's estate in Dinapore, a man who has had fifty-two years' experience of the country, gives this evidence:

After forcibly describing the increase in drinking observed by him, he stated his belief that it is entirely due to the increased facilities with which

<sup>1</sup> Gregson, "Drinking and the Drink Traffic in India," p. 11.

<sup>2</sup> "The Traffic in Strong Drink" (Darjeeling), pp. 5, 6.

liquor can be obtained at his very door. A deputation of the East Bengal Landowners' Association, who met the president of the commission at Dacca, stated to him that in their opinion the increase of drinking among the lower classes is in a great measure due to the shops being situated in markets and such-like places, and there can be no doubt that the selection of improper sites for shops has had much to do in most districts with the increase of drinking and drunkenness.

As to the quality of the liquor now served to the people of India by the Government there is but one opinion. It is a miserable decoction, adulterated and diluted, and can be sold at a profit for two cents a bottle. The natives can go to the grog-shop, and, poor as they are, are known to barter their smaller articles, such as shawls and umbrellas, for liquor. The liquor is anything but attractive in odor to the average European in India, and it now passes under the name of "Billy Stink." But, the passion for it being formed, the ill odor has no power to repel. It is a terrible arraignment which the Archdeacon of Bombay makes when he says of the English in India, "For every Christian we have made in India we have made one hundred drunkards."

#### MOVEMENTS TO ARREST INTEMPERANCE.

It cannot be supposed that such a great increase in intemperance could take place, and move steadily forward, without exciting profound attention, not only among the Christians of India, led by the vast missionary force, but by the English at home. The protest has gone from India to England, and now a sentiment is rapidly forming in the latter country which is giving great hope to all the churches represented in India. The debate in the House of Commons on March 15, 1888, was remarkable in every respect. Mr. Caine took up the cause of temperance in India, and proved that even the statistics had been manufactured, especially in the cases of Ahmedabad, the island of Bombay, and Cawnpore. The debate was participated in by Lord Randolph Churchill, Sir G. Campbell, Sir J. E. Gorst, Mr. S. Smith, Sir Richard Temple, Mr. Boyce, and Sir J. Fergusson. Defense of the present system was made by some of the speakers. But the great array of facts presented by Mr. Caine was such that no amount of apology could mitigate the fact itself—that the Government, without intending to increase the traffic and intemperance, is nevertheless the real author of the astounding growth of the passion for intoxicating drinks and its subsequent crimes.

In Darjeeling, where the tea plantations are

the most important industry, there has been formed the Darjeeling Temperance Society, which is supported by prominent civilians, missionaries, and educated natives. It has issued a pamphlet, giving an account of an anniversary held in June, 1888, and containing addresses by influential speakers and a large correspondence from tea planters, testifying to the increase of intemperance and to the responsibility of the Government for it. An influential native writer, Dinshaw Edulji Wacha, has published a large pamphlet showing the injurious effect of the present policy of the Government in promoting crime by intemperance.<sup>1</sup> The British Soldiers' Association is an important organization in India, which has resulted in the signing of the pledge of total abstinence by ten thousand soldiers in the Indian army. Perhaps of all the organizations now operating for lessening the crime of intemperance in India, the Native Races and Liquor Traffic United Committee of London is the most important. It publishes valuable documents, sees that the public is well informed, and is using all proper methods to influence English opinion in favor of temperance in India.

The missionaries in India are alert in this important work. There seems to be no dissenting voice that the crime of intemperance is rapidly on the increase. All the churches are interesting themselves. When union conventions are held the discussion of the subject forms an important part of the programme.

But the most hopeful of all the signs is that the natives themselves are arousing, with great energy, against the growth of intemperance. It is safe to say that if they had the power of local self-government they would break up every still in the country. They well know that their religions with all the traditions are against the drinking of intoxicants. Some of the native princes are unwilling to give any indorsement to any system for collecting excise from the sale of liquors. The Prince of Mysore has not yet allowed the Out Still to be auctioned off in his dominions. The late Rajah of Travancore, a highly intelligent man, said he could not understand the English people. They held a great many meetings, and had a very strong political agitation against the opium traffic: if it was wrong to get money out of it in India, it must be equally wrong to get revenue out of intoxicating liquor in India. Why is it not just as criminal to degrade Hindus as it is to degrade John Chinaman? Why is it not just as wrong to send brandy and whisky to Calcutta as to send opium to Shanghai or Hong Kong?<sup>2</sup>

There is in Bombay a native temperance league, the special object of which is to arrest the growth of drunkenness among the Mah-

<sup>1</sup> "Indian Abkari Administration." Bombay, 1888.

<sup>2</sup> Gregson, "Drinking and the Drink Traffic in India," p. 10.

rattas in Bombay and in western India in general. A native gentleman of Bombay, who seems to be connected with no society, is laboring as an individual in the interests of temperance in the Colabba district of that great city. Mr. Gregson, wishing to find out the motive for his crusade, inquired:

"Is it against the Government?"

"No," was the reply.

"Do you threaten the people with violence?"

"No."

"Do you obstruct them in going to the shops?"

"No. My only reason is that I do not want the vice of drunkenness to spread among my countrymen," was his grand reply.

The native Indian writer is a master in the art of arraying English authorities and example in England against English example in India. An illustration of this keenness of criticism may be seen in the manner in which a native author, Wacha, introduces a fact in English history, supported by no less an author than Lecky, in his "History of England in the Eighteenth Century," in condemnation of the present wholesale reaping of financial profit by England in India from the revenue from intoxicating liquors, and in proof of the groundlessness of the Government plea that restriction of the liquor traffic is a real barrier against increased intemperance:

By the year 1736 so frightful was the drunkenness that even the sluggish Parliament under Walpole was moved to strong measures; a duty of 20 shillings a gallon was imposed on all spirituous liquors, and a license of £50 a year was required for selling them in less quantities than two gallons. But these measures, which would have well-nigh extirpated gin-drinking could they have been enforced, were overstrained. The consumption of spirits, indeed, sank from 5,394,000 gallons in 1735, to about 3,000,000 in 1737, but at the cost of violent riots; and soon a clandestine retail trade arose, very lucrative and very popular, till, in 1742, no less than 7,000,000 gallons were distilled. Then the law swung from one extreme to the other, and in 1743 the duty of 20 shillings was reduced to a penny, the license of £50 was reduced to 20 shillings; but neither drunkenness nor even clandestine selling yielded to this new mode of treatment. . . . At last, in 1751, wise and practical measures avoided the excess of the law of 1736 and the defect of the law of 1743. . . . These laws were not beyond the capacity of the nation, and although not extirpating the chronic evil of spirit drinking and drunkenness, allayed the acute malady of the previous thirty years, and caused a notable diminution in the consumption of spirits, in drunkenness, and in disease.

#### THE RESULTS.

THE effects of intemperance are the same the world over. Crime and poverty fatten on the vice. But there is a difference in countries.

The evils of intemperance magnify in the ratio of the unevangelized state of the people who are cursed by it. The self-restraint possessed even by people living in a Christian land, and yet themselves not practical Christians, is one of the most patent of the indirect effects of the Christian religion. The atmosphere of Christian life has its effect on all who breathe it. But in such a vast conglomeration of races as India presents, where the number of Christians is very small compared with the entire population, the general effect of the easy access to intoxicating liquors by every individual in the land must be terrible. The missionaries are united in their testimony of the invasion of their hard-won Christian folds by the growing vice. The Rev. H. Onasch of Ranchi, in the district of Lohardugga, for example, makes the following report of the danger to his work among the aboriginal people of Chota Nagpore:

Having been now for more than seven years here, and having plenty of opportunity to see the natives in their villages, I, with a sorrowful mind, state that drunkenness amongst Christians, Hindus of all classes, and Mussulmans is increasing rapidly. Referring to the native Christians of my own church here, I will prove my assertion from the annual statistics since 1880, which I have with me, viz.: In 1880, amongst 29,000 Christians: habitual drunkards, 41; moderate drunkards, 160. In 1881, amongst 30,000 Christians: habitual drunkards, 79; moderate drunkards, 163. In 1882, amongst 30,000 Christians: habitual drunkards, 61; moderate drunkards, 356. In 1883, amongst 30,000 Christians: habitual drunkards, 250; moderate drunkards, 274. Though we missionaries have done our utmost to check the evil, and though we have been successful in many cases, yet we have not been able to obtain a satisfactory result. Now if people under the word of God and under church discipline show an increase of drunkenness, how much more will this be the case with those who are under no obligation whatever; and it is indeed deplorable to observe how drunkenness affects the non-Christian Kols, both in their moral and material condition. They are daily to be found in large numbers drunk in their houses, in the public places of their villages, such as the weekly village or town bazars, near Government distilleries, and on the roads. A few instances will confirm what I say. In February last I came along the road from Kalamati to Ranchi. At the Government distillery at Topadana a large number of Hindus and non-Christian Kols were sitting near the distillery, and all of them in a more or less drunken state. The Chaukidar from Hatya was amongst them, and on seeing me came up to my cart and tried to stop me from going. I reached Doranda before sunset. Passing through the Government distillery I observed a large number of men, women, and children sitting and drinking liquor. I stopped and looked at them, and found most of the men drunk and quarreling, and thirteen women in a state of intoxication.

There is, however, not a mission field in India to-day which is not endangered by the

growing intemperance. The Syrian Christians are cursed with the vice. The Roman Catholics are indulging in the same way, "even children learning early to drink, going with their parents and getting a little from them."<sup>1</sup>

The hill tribes, who are the descendants of the races conquered by the Aryans, and have ever remained more impervious to foreign influence because of their gross life and dense ignorance, are particularly affected by habits of intemperance. The liquors which they drink, and are growing fonder of all the while, kill with astonishing rapidity. The indigenous races have neither self-respect nor the power of self-discipline. They drink until they are drunk. The wayside shop, with the sign-board "Wines and Spirits Sold Here," means certain death to the pre-Aryan. There is no diversity of opinion as to the fatal effects upon these defenseless natives. The missionaries among them, in both the south and the north, declare the effects to be simply devastating. These poor people, more than any others, when once possessed of the demon of the passion, barter any possession for a bottle of liquor.

An army surgeon, of twenty years' intimate knowledge of India, in a paper read before the Colonial Temperance Congress in 1886, wrote thus:

Twenty years' personal observation in the North-western provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink. Brandy or Government rum is what these poor

<sup>1</sup> Mateer, "Native Life in Travancore," p. 284. This author furnishes some sad proofs of the invasion of the Travancore congregations by intemperance; and also some beautiful illustrations of the rescue of natives from the habit of becoming Christians. Pp. 284, 285.

creatures take to when the taste has been lighted up; and it is certainly a subject for thoughtful consideration, that, while we in this country are rejoicing at the reduction of the excise revenue in Britain, what are we to say of the gradually increasing liquor revenue in India?<sup>2</sup>

What wonder? A penny's worth is all that is needed to intoxicate, madden, and wreck. Even if a poor native has no money, he can manage to get liquor. He can get it on credit, and mortgage his few possessions, if so be he can quaff the intoxicating cup.<sup>3</sup> Then the back door—that invention of the saloon-keeper in Great Britain and the United States—is made to do its full work, if the proprietors prevent ingress by the front door.

Now, dark as this picture is which we have unwillingly been compelled to draw, there is no real ground for discouragement. The Gospel has never been carried to a country without at the same time, if not earlier, the transportation of the vices of the land which sends the truth. Already the missionaries are awake to the danger. The English people are becoming aroused to it. The real rulers of India do not hold council in Calcutta, or enact laws in the Westminster Houses of Parliament, but are the vast commonalty of the British Isles—or, rather, are the whole Anglo-Saxon race. India will be conquered for Christ. It will be a complete conquest—alike over the evils of false faiths and over the vices which still grow, as tares among the wheat, in Christian lands.

<sup>2</sup> Ridley, "One Aspect of the Present Outcry against Foreign Missions," p. 8.

<sup>3</sup> Gregson, "Drinking and the Drink Traffic in India," pp. 45, 48.

*John F. Hurst.*

## SLEEP.

IN MEMORIAM: A. B. P.

THOU best of all, God's choicest blessing, Sleep;  
 Better than Earth can offer—wealth, power, fame;  
 They change, decay; thou always art the same;  
 Through all the years thy freshness thou dost keep;  
 Over all lands thine even pinions sweep.  
 The sick, the worn, the blind, the lone, the lame,  
 Hearing thy tranquil footsteps, bless thy name;  
 Anguish is soothed, sorrow forgets to weep.  
 Thou ope'st the captive's cell and bid'st him roam;  
 Thou giv'st the hunted refuge, fre'st the slave,  
 Show'st the outcast pity, call'st the exile home;  
 Beggar and king thine equal blessings reap.  
 We for our loved ones wealth, joy, honors crave;  
 But God, he giveth his beloved—sleep.

*Thomas Nelson Page.*