

The appearance of the men seen in the opium-dens spoke eloquently as to the terrible effects of this drug on the human system. As with white people and alcohol, so there are among the Chinese some happy organizations who can smoke opium with moderation. But these are rare exceptions. Universal testimony shows that the descent of the opium-smoker is quick from the first stage of a new joy to idleness, from idleness to abandoned dissipation, and abandoned dissipation to unrelieved misery, a shattered physique, the intellectual qualities paralysed and the moral depraved: Nothing can deliver or distract the opium-smoker from the spell of his passion. At length, incapable of effort, wholly unfit for business, unmindful of the fluctuation of events and the lapse of time, dead to natural feeling, neither the misery of wife or child can touch him. In China, opium-smokers who have been brought from opulence to indigence by this vice have sold their daughters to the procurers in order to procure the poppy.

The appearance of the opium-smoker, like that of the dram-drinker, proclaims his habits. He becomes emaciated; his eye glazed; his shoulders seem to get raised above the base of the neck. Digestion soon ceases, and in the ultimate stage the drug is used only to mitigate the horrors of existence. On another occasion the writer was shown a man who had been for thirty-six hours without a smoke, and the evidence of agonized craving was pitiable. He begged for God's sake for a smoke.

It is worthy of remark that men fall into opium-smoking as they fall into tipping. Just as misery drives some weak natures to drink, misery, where opium-dens exist, drives others to opium-smoking; or a man is sick and has a cold, and a friend recommends a smoke; or he meets an acquaintance and instead of "Come and have a drink," he says "Come and have a smoke;" as with tipplers association in folly seeming to increase the dubious pleasure. One man said he used to visit the opium-house with a friend and refuse to indulge, but noticing how it improved the spirits of his friends, he was induced to follow their example. From a luxury it became a necessity, and then from being a minister of pleasure a master which made him its miserable slave.

On the day following a ship sailed for China, and we visited one of the so-called Chinese courts, where a case was said to be going forward, and a young Chinaman told us some person could not get away next day unless a satisfactory arrangement was made. On this, as on the previous occasion, we visited the Joss-houses but saw nothing to excite surprise or call for comment.

We visited the quarters where were prostitutes who will only be visited by white men, and the quarters where were those who would see only Chinese. The former, it seems, are a superior grade. Prostitution is a degradation so absolute that it would hardly be worth while to consider degrees of degradation in its regard. But this remark must be made: that those unhappy women—all of whom, it is said, have been bought for sums varying from \$500 to \$2,500—looked far less degraded than the men in the tenement houses. The fact that these women are sold is dwelt on as a dreadful thing; it is a dreadful thing; but unfortunately it is a thing not unknown in Anglo-Saxon and other communities. In one of the houses of prostitution we conversed with a woman who had been kidnapped and who had given evidence against Wong Ah Nang. This man was sent for four years to the state's prison.

We were unable to visit the schools of the missionaries, which are open only in the evening, but we satisfied ourselves that they were doing a good work.

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## APPENDIX E.

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PORTLAND, Oregon, August 29th, 1884.

In Portland there is not, properly speaking, a Chinese quarter, for isolated Chinese shops are found in streets occupied by white people, and shops owned and "run" by whites are found in Second street, which is, roughly speaking, the Chinese quarter. The