

The Christian Movement Supporting the Ban on Opium Use, Smoking and Drinking in Taiwan (1865-1945)*

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Abstract

Since the 19th century, Western missionaries began introducing medical innovations and health education into Taiwanese society through medical institutions. Simultaneously, missionaries continued to use church publications to convey the message of banning opium, smoking and drinking; informing the public of the negative effects of the aforementioned. Missionaries imposed strict discipline on those addicted to opium, tobacco, and alcohol, even denying them the eucharist in hopes that they would change for the better. In 1924, the Synod of Formosa established the “Committee to Ban Smoking and Drinking” in response to international appeals by the Temperance Movement; this led to movies, public speeches, and publications being used to promote these ideas. It was not until when the Pacific War broke out in the 1940s and the government’s implementation of large-scale economic control policies, that the committee finally faded away into obscurity. In sum, the Christian movement to ban smoking and drinking during the Japanese colonial era, provided a window for the ecumenical movement in Taiwan. A movement that was started by missionaries, succeeded by locals, before finally connecting to the daily lives of Christians. Furthermore, we can also see the social reality resulting from the colonial government’s gradual ban on opium and its monopoly on selling tobacco and alcohol.

Keyword: opium ban, smoking and drinking ban, church Discipline, medical mission, Synod of Formosa.

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1.Introduction

Generally speaking, from the earliest times, smoking was a part of religious ceremony. In Hebrew culture, burning incense and praying, as stated in Leviticus 16:13, “He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.” However, since the becoming a modern consumer activity, the meaning behind smoking has been greatly changed. The the Christian faith however has always held a conservative view on smoking (whether it is opium or tobacco).

On the other hand, drinking culture for humans has a long history. Christianity has also not been entirely hostile towards alcohol, and has even given a role in human rituals. For example, in the Jewish tradition, “wine” is an indispensable part of the culture of faith and the lives of ordinary people. However, the Bible has many prohibitions on things human indulgence. The Old Testament records that God asked the prophet Jeremiah to advise the people to avoid drinking, to maintain a pure-hearted semi-nomadic life, and not to contaminate the customs of Canaan’s agriculture. Some scriptures point out saying: “Wine is a mocker and beer a brawler; whoever is led astray by them is not wise. (Proverbs 20:1)”, “Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. (Ephesians 5:18)” Apparently, Christians believe that “wine” has a powerful attraction, and people must be cautious.

Since the 19th century, Western missionaries have introduced medical technology and health education and knowledge, gradually spreading from the community of church believers to civil society, through church medical institutions. At the same time, missionaries continued to use church news publications to convey the concepts of abstaining from opium, smoking and alcohol, pointing out their harm and ills. During Japanese rule, the Synod of Formosa promoted the Christian anti-alcohol movement.

2.The Context of Opium, Smoking and Drinking in Taiwan

(1) Opium

According to historical estimates, around the 1850s, the Qing Dynasty had roughly 500,000 opium smokers, with an annual consumption of about 60,000 kg. After the opening of Taiwanese ports, opium became a bulk import product exclusively owned by foreign companies. For example, British businessmen went from India to South China importing opium. Taiwan being quite a distance away from the political center of the Qing empire was not taken seriously. Thus, there was no social order. The custom of opium smoking was also very popular. Consumption of opium was very alarming, and a very high proportion of Taiwanese used opium. According to trade data, Taiwan imported about 240,000 kg of opium per year from 1870 to 1895, equal to 1.6 million silver. Almost all of the opium was shipped by European ships. The profits for foreign companies dumping opium far exceeded other commodities (Lai 104-106).

After Japan took power in 1895, it adopted a monopolistic policy regarding the opium problem in Taiwan in order to enrich the government's financial resources. However, this monopolistic policy for opium also caused panic and dissatisfaction among addicts. In the early days of Japanese occupation, the Japanese government regarded "opium smoking, braided hair, and foot binding" as the three bad habits of Taiwanese society. In the early stages, the government did not stop these activities suddenly, but adopted a policy of gradual banning. In January 1897, the Japanese government promulgated the "Taiwan Opium Order" in order to prohibit it opium use. For the average person, opium use was restricted to those who were licensed by a doctor and could purchase official opium ointment (Wu 197). At that time, the Japanese discovered that Taiwan's opium users accounted for at least one-tenth of

the adult male population. Therefore, dealing with the opium problem became one of the main tasks of the colonial government. As a result, Japanese people implemented a gradual prohibition policy of the public sale of opium, as well as implemented a smoking concession system. By the 1940s, the number of opium users had decreased to less than 1,500. Furthermore, the opium policy increased government revenue and facilitated the control of the colonized land. This had a significant effect on the management of opium (C.C. Chen 15-48).

On the other hand, the problem of opium use by the general public has been one of Luantang's concerns from as early as the end of the Qing Dynasty. The smoking cessation movement of Luantang in Taiwan began in 1899 in the Tshiū-kí-nâ (now Zhudong Town, Hsinchu County). Under the influence of anti-Japanese sentiment, the "Fuluan quit smoking" method gradually spread and became popular throughout western Taiwan in 1901, although this method also brought about some disorder (T.Y. Li 15-19, H.C. Wang 111-152).

In fact, the opium problem in Taiwan was not only discussed by the medical profession at that time, but also a problem that faced all of society, involving political, cultural, and economic areas. In 1908, the Taichung local gentry funded the establishment of the "Gû-má-thâu Quit-Smoking Bureau." In the same year, Ching-yueh Lin, a physician at the Taipei Red Cross Hospital, published the results of a research study. Ching-yueh Lin and his colleagues used morphine and heroin as alternative therapies to counter opium addiction, both having positive results. In addition, Tsung-ming Tu's research on opium and his achievements in the treatment of addiction attracted the attention of various countries. His method was to use multiple powders and solvents to strengthen the balance of the autonomic nervous system and effectively alleviate the symptoms of withdrawal in a short period of time (N.S. Chu 67). Wei-shui Chiang turned opium use into a political issue

overseas, prompting the League of Nations to come to Taiwan to investigate the opium policy, and ultimately forcing Japan to change its course. Furthermore, many people in the medical profession and even trade associations publicly participated societal problem. Obviously, the opium problem began to reach those studying overseas in Europe and the United States. Most of these individuals had a Christian background, and through their influence helped the island of Taiwan to gradually adopt a more cautious perspective on this issue (J.Y. Chu 133-191).

(2) Policy of Tobacco and Liquor

In 1904, in order to support the development of Taiwan's tobacco industry and to coordinate with Japan's domestic policies, the Government of Taiwan implemented a tobacco monopolistic system to make up for financial deficiencies and to get rid of its dependence on the Qing Dynasty, hoping to improve quality, increase production, and to balance prices. Specifications were also instituted to make raw materials, production and sales to be self-sufficient. Later, in 1913, a Japanese settlement was set up in Hualien, which further merged with tobacco industry technology and immigration policies, and became an important part of the colonial economy. However, it is undeniable that the tobacco industry, in line with the characteristics of the government's industrialization, southward advancement and assimilation policies, also carried with it a purpose of political cohesion and economic exploitation (C.L. Cheng 134-138).

In 1922, the Government of Taiwan implemented a liquor monopoly, which was the only area in the Japanese Empire that implemented such a policy. Authorities intended to increase fiscal revenue, and in a unified state management method, to improve the quality of alcohol and increase production. All of this was to in order to achieve the goals of improving environmental sanitation, the health of Taiwanese people, and having sound production and marketing policies. The

Taiwanese government first announced the establishment of an official system for alcohol monopoly relations and a monopoly bureau. Secondly, the government expropriated private wine-making equipment and issue compensation. Thirdly, the government gave priority to the original wine-making industry, and designated sellers (mid-market merchants) and small sellers (retailers) in each district to contract sales. As for manufacturing, the procurement of raw materials, processing and manufacturing, and the marketing of finished products, the principle of self-sufficiency on the island of Taiwan was to comply with market demand. In addition, high-end wines that could not be produced on the island are imported to supplement market demand. Finally, in 1933 and 1938, beer and alcohol were also monopolized. In summary, although the monopolized wine business allowed authorities to increase revenue, improve quality, and increase production, a heavy price was paid by the people in the Taiwan and the sacrifices of the original wine industry (Y.H. Fan abstract).

On the other hand, a “drinking culture” gradually took shape in Taiwan under Japanese rule. If you observe the drinking memorabilia and consumption behavior of Taiwanese social life at that time, you can see the drinking life of the upper class, the rise of drinking spaces, and the purchasing power of alcohol at that time. Officials, tycoons, or gentry merchants, through consumption behaviors such as drinking foreign wine and going to high-end restaurants, became a display of class status, a sign of modernity and a new fashionable trend. However, ordinary farmers and working class were unable to consume high-end wines because of their poverty. With these cultural elements brought in by the drinking of different classes, this presented an illustration of real-world class differences in Taiwanese society during Japanese rule (F.B. Dai 147-150).

3.The Church Proposes to Ban Opium

Since the 19th century, Christian missionaries introduced medical and health education and knowledge, which became the beginning of modern medicine in Taiwan. These concepts of modern medical construction, medical education, and health education and knowledge were disseminated through Romanized Taiwanese, recorded in Taiwan's first newspaper, *Taiwan Prefectural City Church News*, and in church news publications. These publications often gave of the impression that missionaries were more knowledgeable and were right. The prohibition of opium, and opposing views against tobacco and alcohol use were also included in these publications (B.C. Tân, "Modern medical and health care" 1).

Opium was imported into Taiwan along with the East Asian trade market since the late Ming and early Qing Dynasties. After Taiwan opened port in 1858, opium became Taiwan's largest import product. Therefore, opium use and Christianity caused a feeling of entanglement for the people in the late Qing Dynasty. The latter was even regarded as "spiritual opium." Taiwan was no exception during the Qing era. After the signing of the Tianjin Treaty in 1858, the gate of the Qing Dynasty was forced to open, making opium a legally imported product, and also allowing religion to be spread freely. When a group of missionaries first met in 1877, the medical treatment of opium, including the number and geographical distribution of smoking cessation centers was available, but the effects of treatment and the number of patients admitted was not satisfactory (C.J. Chen 219-235).

Opium inhalation is actually a huge complex problem. Since the Qing court and other countries gained commercial benefits, it was difficult to give up the opium trade initially. Secondly, addicts were amongst societies upper class and this consumer group was not easy to loosen up. In addition, the anti-opium movement of Christianity or non-governmental organizations had insufficient cohesion. When the

Third National Christian Conference was held in Shanghai in 1890, the well-known medical evangelist John Dudgeon presented a serious report “The Evils of Opium,” which repeatedly pointed to the harm of opium. However, the congress considered his opinions “unrealistic and harmful.” In the end, only six insignificant policies were passed without mentioning the harm of opium and the anti-opium attitude was not clear enough. In the end, it was not until 1906 that Emperor Guangxu issued an order to ban opium, and only then did the British government abolish the opium trade, where the anti-opium movement truly began to achieve its goals (X. Gao 205-218). By 1907, the medical treatment of opium in China by missionaries was more comprehensive and in-depth, and the methods became more scientific and rational, which promoted more officials and people to set up treatment institutions.

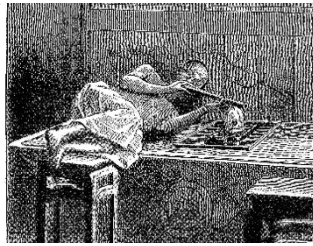
(1) The Opium Problem in the Eyes of Missionaries

In the eyes of missionaries, the sale of opium was indeed harmful. They wrote books and publicized these viewpoints to the general public. The first medical missionary in Taiwan, James Laidlaw Maxwell, published a medical testimony in *The Truth About Opium* edited by China Inland Mission’s missionary Benjamin Broomhall in 1873. Maxwell proved that smoking opium caused fatal injuries. He said that Takao (Kaohsiung) had only about 3,000 residents, but there were more shops selling opium than food! When he saw the “thin as a swallow” face of the workers, he felt extremely pained. In the first four months of his stay at the Takao clinic, he found 247 of the 649 patients who were on opioids, and only 109 of them wanted to quit. Maxwell concluded that drug addiction is really harmful. Maxwell pointed out that some people were mistaken to think that opium could prevent malaria, and that the import of opium in Britain, a immorality, was making it difficult for the Qing to get rid of these poison and evils (C.P. Lin 378-379).

Maxwell also referred to opium as being more dangerous than tobacco and

alcohol. Maxwell believed that opium was a terrible vice that could make people sluggish. Maxwell intimated that only unscrupulous British businessmen would declare that “morphine will volatilize with combustion.” Maxwell believed that the British should give up this unfair and shameful unholy revenue to avoid a continuous curse (Maxwell 52-56).

The image of the missionary to the opium addict



Benjamin Broomhall, *The Truth about Opium*, p. 30.

Undoubtedly, Maxwell’s observations were close to the reality of the situation. After the opening of trade ports, Taiwan’s imports were mainly opium. From 1868 to 1895, opium accounted for an average of 57% of Taiwan’s total annual import. The consumption was very large and the harm to physical and mental health was huge. Some foreign merchants directly used opium as payment. Money in lieu also hinders the accumulation of capital needed for local economic development (W.H. Wu 122). All sorts of issues concerning consular affairs, opium sales, and even commissions also plagued missionaries. These events had a significant impact on local gospel work. For believers in Taiwan, the opium business of foreign businessmen was totally a shame (Campbell 426.11, 427.2.).

Maxwell cared about society and the anti-opium cause. Iāu Ko, an early believer who was baptized in 1869, not only smoked opium, but was also the owner of an opium shop. After quitting opium, he became Maxwell’s assistant. Later, he established Taiwan’s first western pharmacy “Jīn-hô-tîng” in Tainan and led people

to believe in the Lord and to quit opium. After Maxwell returned to England, he tried his best to fight against drugs. He formed a lobby to put pressure on Congress and invited Guo Songtao, the Minister of the Qing Dynasty to the United Kingdom, to discuss anti-smoking and anti-drug matters, which finally led to the international anti-smoking and anti-drug movement (C.P. Lin 37-38).

Obviously, in Taiwanese society in the 19th century, opium smoking was a popular and serious trend among the folks. Young people were involved in prostitution, gambling, drugs, drama, indulging selfish desires, corrupting morals, and destroying their own future (*TCN* 1888.2: 13). Regrettably, church members were also inevitably infected with these bad habits. Therefore, church news publications often advised people to abstain from opium, for the health of believers, and to expose the poison of opium based on the actual dangers of opium use. For example, a missionary compiled news of the Qing Dynasty, and a priest and his wife in Shanxi sold jewelry and opened an opium cessation center to help the people get rid of drug addiction and get the benefits of the gospel (*TCN* 1887.12: 100).

Other commentators also pointed out that if “opium pills” used for alternative therapy was not prescribed by a doctor, were very harmful and more expensive than opium ointment. Addicts are best to stay in the hospital for three weeks, and that the use of traditional methods were more appropriate. In addition, opium pills were often abused and used in the private sector. Opium pills were even used as a solution for abdominal pain and coughing. People who didn’t know any better also did the unimangiable, and gave opium pills to their children. Theorists called for a return to the medical profession in order to research the legitimate pain-relieving and tranquilizing effects of opium (*TCN* 1889.6: 46).

However, due to the proliferation of opium pills, between 1881-1890, there were discussions led by missionaries Peter Anderson, George Ede and others about

improper trafficking by church elders and even illegal possession by middle school students. This led to attendants of the Third National Christian Conference in Shanghai in 1890 to officially decide that no opioid should be added to withdrawal drugs, and that the use of opium pills in church hospitals were also forbidden (Campbell 120.1, 122.1, 243.8, 270.9, 302.8).

In order to help people completely withdraw from opium addiction, the earliest “treatment center” was established at the Kū-lâu (Old Building) Hospital in 1892. However, because the walkways extended in all directions, it was not easy to monitor the patients, and being that there was no independent space, the effects of rehabilitation was not good. In fact, there were also many cases of people sneaking away (*TCN* 1892.3: 12-13). In order to solve this problem, in 1902 Drs. James L. Maxwell Jr., Peter Anderson, and the Rev. Duncan Ferguson, together set out to improve the opium abstinence ward (Campbell 661.5, 674.2). The year after (1903), Dr. Maxwell set up a four-room hut in Sin-lâu (New Building) Hospital and let people live in isolation for two weeks to quit opium. The effect gradually improved (*TCN* 1903.5: 38).

After the Japanese ruled Taiwan, church news publications began to reflect the reality of the opium problem through reports and discussions. In March 1896, Taiwan Governor Sukenori Kabayama’s published a notice in Romanized Taiwanese “.....in the future, all opium ointment import to Taiwan should be strictly prohibited according to the treaty. However, opium habitual use has been used for many years, and it is not worthy of a break. We are afraid that it will hinder people’s lives. From then on, all opium ointment will belong to the government...February 24, Meiji 29.” (*TCN* 1896.3: 21) In August of 1897, the Government of Taiwan’s “Opium Regulations” was published, and explained regulations on smoking, sales, appliances, and miscellaneous items. A commentator said that this was “the

government's expedient and merciful policy, but the regulations are stricter in the hope that people feel troublesome and have to quit opium smoking (*TCN 1897.7: 53-55*).” The regulations also provided relevant data for registered smoking. In total there were 842 shops including wholesalers, retailers and vendors. There were 16,791 smokers with 1st to 3rd class opium smoking licenses. This report also pointed out that the government would not encourage opium smoking in order to increase profits, and it was even less likely that this unhealthy trend of buying and selling would spread to Japan, because the Japanese knew the harm associated with opium use. (*TCN 1897.8: 60*)"

After these events, missionaries continued to explain and comment on Japanese colonial rule, including the opium monopoly and resulting opium smuggling issues, through the *Messenger* (C.Y. Chang 220). They found that under the Government of Taiwan's administration, the number of smokers had indeed declined. From nearly 170,000 in 1900 to more than 110,000 in 1908, there was a decrease of 16,000 in 1908. However, the sales of opium ointment did not fall but rose instead, from more than 4.67 million yuan in 1900 to more than 4.85 million yuan in 1907. It was inferred that this was the result of smokers switching to importing premium opium ointment from India, which was more expensive than Qing (*Messenger 1909.8: 296, TCN 1908.4: 30*). Reverend Duncan Ferguson pointed out that from the words of believers, even though some people had quit opium, they sold their cigarettes back to the cigarette dealers, and even smuggled them, causing all kinds of social problems that were hard to detect in official records (*Messenger 1916.8: 252-253*). Critics of opium use praised the government's gradual prohibition policy, but the cost of opium smoking among the people in the early days of the Japanese rule still increased. Therefore, these critics hoped that the government could prevent the spread of opium smoking. After all, the health of the people is more important than

the income of the public treasury (TCN 1903.4: 31-21). In 1913, a church publication pointed out that the number of people who smoked opium (eating smoky/smoky) fell to more than 80,000 by that year, but the sales amounted to 6.02 million yuan. This is because in 1910, the price of opium soared by about 60%, causing the cost to become expensive. The Taiwanese government also no longer issued new smoking permits, hoping to gradually curb bad habits through the gradual prohibition policy. In addition, foreign telegraph reports pointed out that China also banned opium and did not allow people to grow opium as well. Tianjin and other places had also burned tens of thousands of yuan worth of opium. The British House of Commons had finally stopped selling Indian opium to China (TCN 1913.9: 9-10). Obviously, many countries attached great importance to the prohibition of opium.

(2) The experience of Addicts

The process of quitting opium is a painful and difficult one. Its plight is sometimes unimaginable. In *The Principles and Practice of Nursing* physician George Gushue-Taylor mentioned the phenomenon of opium and morphine poisoning. Acute symptoms include lethargy, slow breathing, and dilated pupils. Dr. Gushue-Taylor wrote that if one doesn't get medical treatment quickly, it could be life-threatening. Chronic symptoms associated with smoking, include changes in behavior, loss of appetite, abdominal pain, constipation, and weakness (Gushue-Taylor 299). It is not easy for addicts to draw clear boundaries when facing drug addiction.

In 1908, George Y. Ferguson, a medical missionary in northern Taiwan provided a unique case study. There was a man of Hakka heritage in Lâm-ò who was a religious seeker with his wife. He suffered from opium addiction, so the church led

him to ask for help from God. Knowing that he must have considerable willpower, he resolutely threw down the pipe and went to the Tamsui Mackay's Clinic for help. He immediately saved 1¥ (about 700-1000 NTD today) in opium cost per day. Ferguson prescribed addiction-reducing drugs, prayed with him, and asked the theological college students to guard him day and night to check whether there was any private opium ointment. These Christians helped him fight against his addiction, let him know the Christian faith, and helped him get rid of the evils of the mind and body. In less than a week, this man returned home. Missionaries continued to ask people to take care of him, ultimately helping him to get rid of the opium completely. A few months later, Duncan Ferguson, Milton Jack and William Gauld visited the man in the midst of their church planting. At that time, the man had become a refreshed, healthy and happy man. This experience was the best testimony for unbelievers around him. He also gave Ferguson an opium pipe as a commemorative gift. Ferguson said that this example of rehabilitation was the best case he had ever encountered, and the key to success lie in the availability of appropriate places for "isolation" treatment, so that there was hope for quitting smoking. In the end, Ferguson's desire to help those in need contributed to the establishment of Mackay Memorial Hospital in 1911 (*PR* 1908.6: 254).

Another example is Jîn-chúi Lí (?-1914, also known as Kiong Lí) of Lûn-á-téng. Jîn-chúi Lí became an orphan at a young age, and his relatives turned against this young man. He made a living by working on a ship. Several times the ship overturned or encountered thieves and he almost died. He also had a serious illness for three years, and later became a Taoist priest. Maybe because of the pressures of life, Jîn-chúi Lí had a bad habit of smoking opium. Inadvertently, he heard the first minister in north Taiwan Chheng-hôa Giâm's preaching, was determined to convert to Christianity, and thus abstained from opium. Later, he got

permission from missionary George L. Mackay to attend Oxford College at Tamsui. In 1907, he was appointed as a pastor and became the pastor of Tōa-tiū-tiāⁿ. The church has become a living witness of someone that quit smoking through faith (*TCN* 1914.4: 6, Y.H. Lai 149-151).

There are many other stories about quitting opium. For example, in a story compiled by the evangelist Annie E. Butler, there was a man called “Old Moses” who had changed from severe opium addiction, physical paralysis, and violent temperament. After believing in Christianity, he was completely reborn (*TCN* 1924.3: 7-9). In addition, in the north there are many examples of the law failing to get rid of opium addiction, but after people came to know Christ, these new believers were determined to get rid of opium addiction and change their virtues (*TCN* 1902.2: 9-10). Ka Tân, a woman who smoked opium and worshiped gods when she was young, heard the gospel message and decided to change her religion when she was 62 years old. After that, she not only quit, she also studied the Romanized Taiwanese Bible and served eagerly (*TCN* 1925.9: 10-11).

David Landsborough IV, a physician who founded Changhua Christian Hospital in Central Taiwan, came to Taiwan in the early days of Japanese colonialism and also discovered the horrors of opium addiction. He saw that many patients who could not afford the huge expenses associated with opium came to the hospital for treatment, but it was Christian patients that wanted to get rid of the addiction. The only way for them to get rid of opium addiction was to let patients stay in the hospital for a month or longer to get rid of addiction and withdrawal symptoms. Although the first ten days were really painful and horrible, days following were better after that. If the treatment was successful, the subsequent recovery of physical health was obvious. Landsborough also praised the Japanese’s gradual prohibition policy, and believed that this vice must be gotten rid of. He also pointed out that in

Taiwan, only those who obtain a license after applying to authorities and paying a fixed fee could smoke opium. Unlicensed users in fact were imprisoned. Locals could also be sentenced to capital punishment if they lured Japanese to partake in opium use (*Messenger* 1903.7: 193). What Landsborough said is in line with the facts. Later, the Changhua Christian Hospital also opened the “Opium Quit Class,” which was divided into classes for men and women for three weeks, which only cost 70 cents per day at their own expense (*TCN* 1929.11: 2). Thanks to the efforts of the Landsborough and others, the medical and health conditions in central Taiwan gradually improved.

(3) Opium and Church Life

As mentioned above, although there are many people who succeeded in abstinence, there are still many negative examples. In the early 1910s, many opium addicts were suspended from church membership because they did not quit their addiction, resulting in a decline in the number of members. Among the opium addicts, there were even a few who are preachers. After they were discovered by presbytery, they were expelled to put an end to these bad habits and prevent them from becoming scandals and a stumbling block to the church. This treatment of clergy involved in opium use had a deafening effect on clergy. After all, those who preached the gospel must lead by example and follow the correct way of life (*NFMR* 1913.1: 29). The use of opium resulted in the “prohibition of the sacrament” as a form of church discipline. In 1922, the Synod of Formosa decided that if believers smoked opium, they would be banned from participating in the sacraments, and they could not participate until they abstained from opium use (*TCN* 1922.5: 1). The following six historical records were recorded in the adult baptism registry of a church in Tainan. Records indicate that all six were men, 16 to 41 years old. These men all were baptized by pastors such as Thomas Barclay, Andrew B. Neilson and

Kim-seng Ko. However, it was a pity that these good times took a turn for turn for the worse. These men were later forbidden to receive the sacrament because of opium use, which is equivalent to being isolated from salvation in religious connotations. Among them, the man no. 343 surnamed Iap was banned for ten years. Perhaps because he eventually quit opium use, he was able to return. Indeed, in a total of more than 400 files in the eight historical record books regarding church members, the proportion of opium smoking seems low, but it still cannot be ignored as one of the social problems of the time. More importantly, the hope of “church discipline” is that disciplinary action, including the prohibition of the sacrament, deprivation, and evaluation, would help restore the believer to the faith (T.J. Chen, “Church Discipline” 169-176. “Presbyterian Church” 99-129. “Congregation of Au-po” 37-74). The benefits of church discipline is the hope that the person involved can repent, get rid of their evil deeds, return to “grace,” and be reborn. These are also the intended benefits of church regulations. As stated in the Law: “The purpose of the commandments is to preserve the church, to make it holy, and to benefit those who receive it. This is carried out in accordance with the spirit taught by Christ (Matthew 18:15-17) (Presbytery of North Formosa 22).” Interestingly, according to oral history, the England Presbyterian Church only banned opium but not smoking, however, the Canada Presbyterian Church banned both. Back then, there was a debate over whether this “smoking ban” should be written into church regulations and in order to completely stop this behavior (C.H. Huang “Heaven of Father”).

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To sum up, church members not only participated in written advocacy, but also actively cooperated with the Taiwanese government in terms of social services and improving social atmosphere, and actually participated in opium abstinence and infectious disease prevention and control work. In terms of disease prevention and control, the church has made considerable contributions to fighting the plague and malaria, and is also actively invested in the improvement of public health and the community environment. Taiwanese people had been poisoned by opium for a long time, and it spread widely whether it was in the late Qing Dynasty or the early days of Japanese rule. In the end, Sin-lâu, Changhua, and Mackay all had rehabilitation centers similar to the Japanese “rehabilitation homes” to assist patients in quitting opium, and promote them as far as possible (H.F. Li 124-127).

By the 1920s, missionaries were quite pleased with the effectiveness of Japan’s governance. For example, Duncan McLeod praised the success of education policies, including raising literacy rates, curbing crime, opium, alcoholism, gambling, and red light districts, thus eliminating many social problems (MacLeod 214-215). The church at that time continued to vigorously encourage the movement of quitting opium and smoking. Among them, the story of Tâi-ka Elder Kî-siông Tân

quitting opium has become a positive story in central Taiwan, and it is also a classic story in Taiwan's missionary literature (MacLeod 153-160, Moody 28-48). He also influenced Teng-thiam Tⁿ, another church elder, and asked this middle-aged man who had been smoking opium from a young age into his 50s. After hearing this testimony, the middle-aged man decided to quit opium through prayer and finally succeeded (*TCN* 1925.8: 8).

In short, the introduction of modern medicine by the church can be described as a process of “modernization” in which superstition, ignorance, and vice are eliminated. In fact, this period coincided with the Taiwanese government’s efforts to try to prevent and control infectious diseases, establish new hospitals, and ban opium use. Therefore, church hospitals can be said to have formed a delicate relationship of competition and cooperation with the Japanese ruling authorities (Y.E. Cheng 31).

4.The Church Calls for Smoking and Drinking Bans

Banning opium was a big problem, and under the gradual ban policy of the Taiwanese government, the number of opium users decreased. However, issues of alcohol and tobacco use also began to emerge. Since Mackay in the north, preachers and believers had basically opposed tobacco and alcohol. Mackay himself also had basic medical knowledge and understood that tobacco and alcohol use were harmful habits that effected a person’s health and was a costly issue. Therefore, the refusal of tobacco and alcohol use formed the tradition of the churches in the north, although there was no specific ban (H.L. Kuo 419).

George Leslie Mackay’s description of tobacco was very vivid. When he was building Oxford College, workers found a poisonous snake which they controlled

using a stick. Someone then took a small amount of smoke oil from a pipe and put it into the mouth of the poisonous snake. As a result, the snake began to curl up and tremble, and died. Mackay said that he had never seen any animal killed so quickly. If he hadn't seen it with his own eyes, he would have never believed it. And this pipe had been passed down for four generations, which showed how high the concentration of nicotine was (Mackay 71). In order to promote the cessation of smoking, church newspapers and magazines published 12 songs of “Smoking Tobacco (in Romanized Taiwanese)” speaking to the harmful effects of smoking (TCN 1917.2: 9).

1. Khó-khng tng-pau chng t̄i-ke, Bòh-tit chiáh hun hāi sin-thé;
Ng-bāng seng-khu íng kiāⁿ-kiāⁿ, Chū-jiân chē-chē chiáh tng-miā.

.....

12. Goān lín lâm-lú chng hiaⁿ-tī, Hoaⁿ-hí chim-chiok siū kà-sī.
Koat-toàn lī-khui che hun-tòk, Chiū ē tit-tiòh chin khoài-lòk.

Another article also describes the toxins burned by tobacco leaves such as nicotine and ammonia, are harmful to others and to the smoker themselves. It also points out that tobacco is not rice, and it is of no benefit (TCN 1917.9: 7-9). The article “The Harm of Smoke” cited research by Japanese scholars, pointing out that tobacco poison harms the body, mind, and soul, especially the development of young people. It was hoped that the Presbyterian Church would follow the example of the Salvation Army and prohibit smoking (TCN 1921.4: 10-11).

Regarding the prohibition of drinking, church newspapers published articles on alcohol prohibition as early as September 1895. Through metaphors, an article described drunkenness in four-parts: the face is flushed like a peacock on the screen, the behavior is like a monkey, and the barbarity is like a lion, lazy like a pig (TCN 1895.9: 95-96). The appeal of this article used a method is similar to the

“Bêng-sim-tô (pictures of open heart)” which exhorted belief and morality. Pride is like a peacock and laziness like a wild boar. Through graphic metaphors, the problem of drunkenness is explained. Missionaries also compiled stories from foreign countries, saying that there was a Mr. Peter Mu who was advised by the pastor to stop drinking, but he was at odds with him. Later, he finally awakened his conscience and realized that he would stop drinking for life (*TCN* 1902.1: 6-7). As for the article “Alcohol, Tobacco, and Betel Nut,” it points out the “three evils,” especially that alcoholism damages the brain, stomach, and liver, and also wastes food (*TCN* 1912.6: 4-5).

Liân-hok Iûⁿ pointed out that after liquor is ingested, the personality often changes drastically, revealing a stupid, shameless, and vulgar appearance. That's why he calls liquor a “stupid soup,” and alcoholics as “stupid guys” (*TCN* 1917.8: 7). Although some people say that drinking is just a social activity, or a remedy, it is not perhaps it isn't the best method. At this time, the problem of drinking in churches in eastern Taiwan was quite serious and worrying. Therefore, Mr. Iûⁿ asked church officials to abstain from alcohol, fined offenders, and cited successful examples of alcohol prohibition to encourage believers to abstain from alcohol (*TCN* 1917.2: 1-2).

Believers also pointed out that the 36 churches in Yilan, Pingpu villages was harmed by alcoholism. Not only did relatives and friends drink while visiting each other, local residents were also drunk on weekdays, which led to a dissipation of wealth and negatively affected their lives (*TCN* 1917.5: 8-9). The article “Experiences of Quit drinking” cited examples from Europe and the United States, pointing out that the systematic Prohibition Society was founded in Philadelphia in 1785, and then expanded into the Prohibition Society of All Nations in 1883. The influence of the church was also cited. Until the time of the European War, for

health and economic reasons, many countries in Britain and Russia had also advocated for abstinence from alcohol. The author encouraged Taiwanese society to learn from the West and pursue equal wealth and health (*TCN* 1917.7: 10-11). The article “Alcohol” was illustrated the seriousness of alcoholism, the illnesses derived from alcohol use in European and American countries, the social problems of alcoholism, and the Bible’s warnings on drinking (*TCN* 1917.3: 8-9, 1917.4: 9-10, 1917.5: 9-10, 1917.6: 10-11).

For the purpose of entertaining and advocating the abstinence of alcohol, church news publications used wood-carvings to allow people to fill in biblical sentences. Taking the word “wine” as an example, readers would look up Romans 10-16 and 1 Corinthians 1-7 and so on, with selected candidates receiving a copy of the Phnom Penh Bible. These activities were provided with the hope that readers would be more self-conscious (*TCN* 1916.6: 3).



In the 1920s, with the vigorous development of international affairs, prohibition became an international issue. The Prohibition Movement was launched in the United States in 1919. Among them, the Women's Christian Temperance Union (WCTU) was an organization that had a positive effect on the development women’s issues, including the Prohibition Act research, strengthening the unity of women, improving women’s abilities and status, forming the ideas of the early feminist movement, and promoting the issue of prohibition to the world (F. Wang 1).

Of wide influence, Butler, a female missionary, pointed out that although there

are often drinking parties in the United Kingdom and the United States, alcohol does more harm than good to the body. Addiction and poisoning can damage the mind, affect temperament and breed crime (TCN 1921.8: 3-4). “The Greatness of Wine” uses Alexander the Great as an example to illustrate that he became addicted to alcohol, which eventually led to the rebellion of the people and his early death (TCN 1922.2: 7-8). Rev. Tek Liāu pointed out that the United States had achieved prohibition in recent years, citing various forms of data, including the reduction of nearly 180,000 bars, the number of drinkers from 20 million to 2.5 million, and the increase of bank funds by nearly 340 million (TCN 1924.5: 9). Another article quoted the Bible, pointing out that drunkenness can corrupt the mind (Hosea 4:11) and bring disasters (Isaiah 5:22), and that wine should be used for correct purposes (Proverbs 31:6-7) (TCN 1924.6: 13-15). A book by Ki-choân Tiuⁿ of the Tamshui Church pointed out the effects of alcohol. Although a small amount of alcohol is good for the body or used as a drug, it still has disadvantages because it is easy to become addicted. Tiuⁿ pointed out that it is not appropriate to use a few cases to discuss the pros and cons of drinking, but to observe the impact of drinking on average life span and infection rate from research data, so that people can judge by themselves (TCN 1926.9: 7-9, 1926.10: 6-7). In addition, the *Taiwan Church News* also pointed out that lung disease was prevalent in New York in the winter. The medical profession used to use alcohol as an auxiliary medicine, but the new concept had gradually changed, using alternative therapies to reduce mortality (TCN 1918.2: 3). To sum up, in this period, whether it was international news, historical review, etc., it was hoped that there would be a call for prohibition and that the attention of the public regarding drinking would be aroused.

5. The Establishment and Changes of “The Committee of Smoking and Drinking Ban”

In order to implement the effects of tobacco and alcohol prevention, The Synod of Taiwan in 1922 decided that “Taiwanese tobacco and alcohol use are very harmful, and the Synod asked Kim-seng Ko to write an article in the newspapers for public reading. (*RSF* 1922.4: 9, *TCN* 1922.5: 1)”

However, the Church News did not publish this article, and there were only two or three related editorials, and the issue fell silent in 1923. It was not until 1924, when the Synod of Taiwan was held, that the Committee of Smoking and Drinking Ban was finally agreed upon, and the anti-alcohol campaign was officially launched (*RSF* 1924.4: 8).

A church published news article echoed, pointing out the cost of tobacco and alcohol from the perspective of consumption. According to statistics of the time, if someone smoked and drank at the age of 20 until 60, he would have spent about 10,000 to 20,000 ¥ on tobacco and alcohol (*TCN* 1924.10: 10). According to this 1924 article, Taiwan consumed nearly 300,000 ¥ of tobacco and alcohol a year (*TCN* 1924.12: 13). Thus, various non-smoking and alcohol movements began to launch one after another.

(1) Propaganda and Stamp

The committee of smoking and drinking ban initially tended to be more passive and focused more on communicating through written materials. For example, in 1926, 80 participants were issued “commemorative badges” as proof of identity (*RSF* 1926.4: 8). Later, three stamps of prohibition of alcohol, tobacco, and tobacco and alcohol were developed, as well as a “prohibition card” for family use. When these “war-free gold medals” were raised, the chance of being given tobacco and

alcohol could be reduced. There was also supplementary “non-smoking water” for alternative treatments to reduce dependence on smoking (*GCC* 1931.7: 15-16).

From October 1930 to August 1931, the Northern Missionary Society commissioned Pastor Chen Qiongyao to publish ten articles “Quit Smoking and Alcohol.” Chen pointed out with emotion that the anti-alcohol campaign had been in place for six or seven years, and local churches had a limited degree of cooperation. Most preachers felt that they did not drink alcohol or use tobacco a form of courtesy, but did not understand the harm of alcohol and tobacco use. Because of this, Chen made a serious statement: “Smoke is poisonous gas, and wine is juice from dead people.” (*GCC* 1930.10: 17-18)

Secondly, from a biological point of view, Chen also explained the origin of tobacco and the harm of nicotine and tar on the human body, especially children. Chen pointed out that tobacco and alcohol use reduces the efficiency of people’s work, reduces life span, and violates the natural law of creation (*GCC* 1930.11-1931.1). Chen’s articles also starting from the meaning of alcohol prohibition, discussed the effects of alcohol dosage and poisoning on work efficiency and finances, as well as the harmful effects of alcoholism on crime, intelligence, disease, life span, and offspring (*GCC* 1931.2-1931.6). Chen emphasized in his conclusion that quitting smoking and drinking is the true loyalty to the emperor, caring for his neighbors, being able to treat himself, his family and descendants well, and allows one to be a justified and sanctified Christian (*GCC* 1931.8: 15-16). In response to Chen Qiongyao, Ke Weisi wrote a “Song of Drinking Ban” in Romanized Taiwanese (*GCC* 1934.7: 25, 1935.4: 24-25).

1. Kìm-bēng chho`siat chāi lók-hêng, Siū hoat sí-choē chó`A-tong;
Kap Pē saⁿ-chhin lō`choát-tng, Kiù-chú chàì khui un-tián mng.
2. Chiú-chùi loān-pō`chin khó`iu, Kong, su, chit-bū choān-pō`hiu;

Bêng-i Phok-sū ēng ióh-chiú, Chín-pēⁿ bô i, chiat tiông-siū.

3. Heng ka chho-pō khiām chhiáⁿ khùn Hiaⁿ-tī chài-sán kok ũ hūn;

Ti-sèng tông-ku saⁿ thun-lún, Hok, siū, bêng-ū tit chhiong-hun.

4. Kok-ka thài-pêng put iōng bú, Kok-lāi koaⁿ-bîn sok sìn Chú;

Kok thài bîn an, Sîn siúⁿ-sù, Kok kiông ka hù, bân nî kú.

5. Ka pāi hiān-siōng chài siōng-cheng, Sî-siōng tî-tiong khí hong-éng;

Chhe-chhiap chú-lú saⁿ chiàn-cheng, Ka hô kìm-chiú bân-sū sêng.

Although most of the above is propaganda, Marjorie Landsborough pointed out that the committee of smoking and drinking ban of the Changhua Christian Hospital was very successful. From 1929 to 1930, the committee had 150 members, including more than 100 staff in the medical center, as well as church members, including preacher Khun-giòk Lí, who invited dozens of people. There are also some outsiders who came, hoping to promote abstinence from drinking together, or avoiding social dinners because of the “ban on alcohol,” so that the drinking culture would not affect Christian life (*TCN* 1930.6: 8-9). Obviously, although the focus was only on the promotion of literature regarding smoking and drinking, it did have its positive effects.

(2) Film Promoting Smoking and Drinking Ban

The use of film was the main tool used by the committee of smoking and drinking ban to promote their ideals. Planning started in 1928, hoping to appeal to the audience’s emotions through the film “A Grain of Wheat” in order to achieve real practical results (*RSF* 1928.3: 15). By the beginning of 1929, the Japanese Prohibition Film Promotion Conference promised the committee to assist in organizing a special event to promote prohibition. In Taiwan, the main host was the committee of smoking and drinking ban with local churches as co-organizers. Participants were charged 2 cents for each adult and 1 cent for a child (*TCN* 1929.2:

7). The fee was 40¥ for a day and 70¥ for two days. The committee also issued movie leaflets, membership coupons and entertainment coupons. The venues were held in in chapels, theaters etc. If there were at least 350 participants, screening rights for the film could also be bought out. The content of the film included “Diligence and Thrift, Loyalty and Patriotism, and the Poison of Alcohol.” Promoters of the event sent more than 50 invitations and received responses from more than 10 churches (*TCN* 1929.3: 4). Due to the positive results of the event, the committee of smoking and drinking ban attracted 420 members to participate in 1930s (*RSF* 1930.3:7).

In a 1932 report, it was pointed out that there were four prohibition lectures and nine prohibition films. Publicity for these events occurred in conjunction with negotiations with the Japan Prohibition League for four advertisements, such as leaflets, calendars, and newspaper booklets. Church news publications were used to continuously promote the poisons of tobacco and alcohol. The committee also joined the International Alcoholic Drinks League and was elected as the head of the Taiwan branch (*RSF* 1932.3: 11).

In 1934, in order to commemorate the anniversary of the founding of the southern churches in Taiwan, the Synod of Formosa established a branch in its affiliated Central Committee to promote the use of film to promote the movement against tobacco and alcohol use. The selected film was still “A Grain of Wheat” by Toyohiko Kagawa. The content included “Prohibition Movement, Sacred Love, Self-Renewal, and Gospel Propaganda.” This film was once shown in the United States by the director of Japan’s International Prohibition Alliance Naruse, with good results. In Taiwan, the event was represented by the Showa Printing Department of Yutian Town, Keelung City (*TCN* 1934.6: 2, 4).

(3) Public Affairs Participation

In 1934, a report pointed out that in addition to the regular lectures, the church's anti-alcohol party further participated in the "Taiwan Prohibition" movement proposed to the government and also participated in the proposal of the "Minors Prohibition Law," as well as in the Japan Prohibition Alliance. The Congress of Japan set up the "25-year-old Prohibition Act" which introduced the current situation of alcohol prohibition in Japan, Taiwan and the US. In terms of items for sale, there were non-smoking alcohol stamps, alcohol-free licenses, teaching materials leaflets, alcohol-free handkerchiefs, alcohol-free books, alcohol-free column calendars, alcohol-free handbooks, non-smoking water, alcohol-free news, alcohol-exhausted times, alcohol-free pots, alcohol-free music plates, etc. Both in the north and the south, it was also decided that they must organize regional-level committees of smoking and drinking ban (*RSF* 1934.3: 10-11).

Internationally, from July to August 1934, the World Prohibition Conference was held in London. A total of about 400 representatives from 40 countries participated to discuss the promotion of the European Prohibition Movement. Participants discussed the relationship between alcohol and eugenics, prohibition education and international agreements. From August to September of the same year (1934), the Toyo Prohibition Conference was held in Tokyo accordingly. Eighty participants came from Manchuria, Southeast Asia, North Korea, Taiwan, and Hokkaido in the Japanese imperial circle. In the end two resolutions were put forward: a. The use of prohibition to face the Kanto earthquake crisis, b. Prohibition in the world is a common cause of mankind (*TCN* 1935.1: 13-14).

1934.8.14 Delegates went to the Oriental Prohibition Conference, and 72 groups joined 847 members. In 1937, the committee of smoking and drinking ban held seven lectures, with an audience of 4,054, and 53 photos taken of the activity of

writing a grain of wheat. The total revenue was 121.48 yuan, which was dedicated to the Nanda Orphanage (*RSF* 1937.3: 11-12).

(4) The End of the Committee

In July 1937, the Sino-Japanese War broke out. In 1938, the Japanese Cabinet Meeting passed the “National Mobilization Act.” The government controlled the countries national economy and daily life, and also interfered in private industry. In the same year (1938), the Planning Institute proposed the “Material Mobilization Plan” in response to target the needs of the “ultimate battle .” In 1939, the Japanese government passed the “National Requisition Order” in order to mobilize civilian production to assist the military industry and force the business community to cooperate with national policies. In contrast, the production and sales of daily necessities that were regarded as “not in a hurry” were subject to strict control. At the same time, the government also advertised slogans such as “Luxury is the public enemy of the whole people” and “Abstinence must be achieved before victory,” and a demand was made for people to save money. Starting in 1939, with the tense war situation, there were labor and material shortages. The reduction in agricultural output also caused food shortages. Even after 1941, a rice ration system was implemented, and civilian resources such as sugar, matches, charcoal, and cloth needed to be exchanged for tickets for use (*C.R. Lin* 41-42).

Not only that, the Taiwanese government also established economic policing in 1938 to be responsible for the promotion of laws and regulations related to economic control in wartime, the suppression of violations, and the collection of intelligence. Its organization and staffing were subject to change and expansion with time. In addition to the police being trained, ordinary people informed. There is also an organization of surveillance personnel that implemented the rationing control of rice, sugar, green fruit, and cotton (*C.H. Chiang* 87-116).

“There is not enough raw food, let alone dried.” With limited food, there were fewer rations of tobacco and alcohol, which were regarded as luxury goods, and the production volume was reduced, and the consumption volume naturally reduced. In this context, the consumer economy was constrained. Although the anti-alcohol movement’s propositions were close to those of the policy, in terms of actual implementation, they gradually lost their focus, resulting in people having to self-manage.

During this period, the committee of smoking and drinking ban turned its attention to domestic and international issues in Japan. For example, on November 7, 1937 “World Prohibition Day,” commentators hoped that they could exert their influence in correcting customs during times of war (*TCN* 1937.11: 3). In April of the following year (1938), the Japanese government also implemented the “Law on Prohibition of Alcohol and Tobacco for Minors” following the current situation. In April 1939, K.Y. Chin (Khêng-iâu Tân), as the head of the committee of smoking and drinking ban of Taiwan went to Osaka to participate in the 20th Japanese National Conference of smoking and drinking ban (*TCN* 1939.4: 3). In 1940, he brought prohibition posters and propaganda materials, and monthly calendars to highlight the poisons of tobacco and alcohol. Lieutenant General Inoue was invited to the National Anti-Alcohol Conference to be held in Tokyo in May 1941. The wine-making rice was reduced by 2 million shi, and the government banned alcohol for students. On the first day of each month, the Hōkōkai banned alcohol for all walks of life, and promoted self-management of alcohol use at the Prohibition Festival. Due to the war, the committee was proposed to join the Japanese National Prohibition Alliance since 1937. The issuance of a non-smoking wine list was been delayed (*RSF* 1940.3: 8-9). Finally, in 1942, because of the fierce Pacific War, the committee of smoking and drinking ban did not report anything and only stated that “the past business will continue to operate (*RSF* 1942.3: 8-9).” After all, under the banner of the governing economy, the propositions of the Ministry of Anti-Smoking and Wine were absorbed into government policies.

Annual accounting briefings of the committee of smoking and drinking ban

Year(session)	accumulated	income	outcome	balance
1930 (15 th)	31.69	1094.69	954.98	171.40
1932 (16 th)	171.40	441.65	495.29	117.76
1934 (17 th)	117.76	127.15	152.19	92.72
1937 (18 th)	92.72	321.63	291.36	123.04
1940 (19 th)	123.04	41.50	111.13	53.42

Source: *The Synod of Formosa's Conference Records 15-19 (1930-1940)* Unit: ¥

6. Conclusion

Since the 19th century, Western missionaries have introduced medical technology and health education and knowledge. These advancements gradually spread from the community of believers to civil society through church medical institutions. At the same time, missionaries continued to use church news publications to convey the concept of banning opium, tobacco and alcohol, and to also point out their harm and ills. Not only that, believers also indulged in drugs, tobacco, and alcohol, and become the object of the church's "prohibition of sacrament." While the discipline was being enforced, churches expected that the disciple would result in a change for the good.

In 1924, the Synod of Formosa, with the unity of the northern and southern churches established the committee of smoking and drinking ban, which was promoted through movies (event photos), speeches, and documents, in response to the demands of the International Prohibition League. The members of 1926-1942 included Duncan MacLeod, Kim-bòk Iáp, Bùn-si Lâu, Í-su Koa, Pí-tek Lîm, Siúⁿ Lô; Chúí-lō Khó; Chiàu Lîm, and the most active Tainan Jiali town Rev. K.Y. Chin. Chin promoted the screening of the prohibition movie "One Grain" in public places, held prohibition lectures more than ten times, joined the International Prohibition

League through the Japan Prohibition League, and also ordered promotional cars, calendars and news books to promote prohibition, which flourished in the 1930s (L.M. Cheng 230). It wasn't until the 1940s that the Pacific War broke out and the government implemented large-scale economic control policies, that the anti-smoking wine club gradually faded out of the stage of history.

In summary, Taiwan's Christian anti-alcohol movement during the Japanese Occupation period was a local window into a universal movement. It was started by the preacher and the locals took over, and deeply touched the lives of believers. In addition, we can also see the reality of society under the colonial government's gradual ban on opium and the monopolistic system of tobacco and alcohol. Initiated by the missionary Maxwell, Ferguson, the Landsboroughs, Butler etc., Taiwanese believers followed, from the beginning of the eradication of opium, and then to actually quit smoking and alcohol use. This shows the focus that Christianity had on local market life.

From the Qing Dynasty to the Japanese church newspapers, from the compilation of foreign news sources, and the sources of news, you can read about the good intentions of missionaries, which is very memorable. Church news publications and magazines using Romanized Taiwanese (colloquial Chinese characters) have published a lot of educational, enlightenment, medical and health information. Even readers who are not familiar with Chinese characters can absorb modern knowledge and open a window of civilization (B.C. Tân "Besides Han character" 185-188). This is not just about quitting smoking, alcohol, and opium use, but providing a completely different worldview.

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