
♣ ♣ ♣ INEBRIETY ♣ ♣ ♣

- ITS CAUSES •
 - ITS RESULTS •
 - ITS REMEDY •
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CLUM

INEBRIETY:

ITS CAUSES, ITS RESULTS, ITS REMEDY.

BY

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PREFACE.

THE object of this book is to give a clear, correct, and impartial description of drunken frolics; their consequences, and how to avoid them. The subject is treated from a scientific standpoint, and the drunkard is pictured in colors that are true to life. His habits, his diseases, his misfortunes, his miseries, are described exactly as we find them, and the easiest and best way to cure and reform him, is made known so simply and clearly that all can understand.

The great mass of people are familiar with the results of inebriety, but know very little about its cause and treatment, and the question often arises, "Shall we give the drunkard our sympathy or our condemnation?" He receives more curses than sympathy from the fact that he generally exhibits what appears to be undoubted proof of his unworthiness of sympathy. He may sign the pledge; he may make the most solemn promises to reform; he may regret (more than any other person) that he is addicted to the habit of spirit-drinking, and yet, his good resolutions are "written in sand," for, after passing through an indefinite period of total abstinence, his desire for stimulants overcomes his will-power, and he drinks one glass—perhaps intending to take no

more—but, alas! the one glass only increases his desire for more. If he is an intelligent man he tries to overcome this desire, but his long-continued drinking has engendered a desire which cannot be overcome by his own will alone. He must and will have more if he can in any way obtain it.

The cause of this morbid craving, this lack of will-power, this ungovernable appetite, is fully explained in the following pages; and the most confirmed and degraded drunkard can be reformed if the directions given in this volume are carefully carried out. They can be carried out by even the most poverty-stricken man, if there is an honest desire in his heart to reform.

That large class of persons known as "moderate drinkers"—whose drinking habits are not fully formed—who have not an intense, irresistible craving for alcoholics, will find the following pages of especial interest to them.

The alluring evils of moderate drinking are plainly pointed out, and the way they may be avoided is fully explained. We all know that the yielding to temptation, even when carried out under the supervision of the intellect and controlled by prudence, is a dangerous experiment. It is an attempt to quaff the cup of pleasure without tasting its dregs.

There seems to be in man a natural desire for cerebral stimulation, and when this is indulged in there is always danger of excess. The young, who are inclined to intemperance, are shown that it is easier to avoid the first glass of intoxicating beverage than it is to avoid the second; that it is easier to avoid the preliminary steps toward inebriety than it

is to reform the confirmed inebriate; and that it is easier to avoid disease than it is to cure it after it becomes established.

Those who, through carelessness, ignorance, or folly, have cultivated bad habits, and those in whom disease is established, should stop and reflect before proceeding further into the obscure surroundings of the misty future. How shall we avoid the snares, the pitfalls, the evils that constantly beset us? How shall we make the best use of our lives? This is the grand problem which each individual must solve.

Life with all of us, from the cradle to the grave, is a checkered career. We all have our hopes and disappointments, our troubles and encouragements, our pleasures and regrets. Creeping infancy, merry boyhood, aspiring youth, industrious manhood, decrepit age, we meet in swift succession; just greet and bid adieu for eternity.

Those who are starting out in life should understand that every thought of their intellect, every emotion of their heart, every word of their tongue, every principle they adopt, and every act they perform, is a seed whose good or evil fruit will be a bliss or bane of their life-time. "As is the seed, so will be the crop." If you indulge morbid appetites, gratify passions, neglect the intellect, foster wrong principles, cherish habits of idleness, vulgarity, dissipation, you will reap an abundant crop of corruption, disease, shame, degradation and remorse in the after years of manhood. Those who control their appetites, subdue their passions, firmly adopt and rigidly practise right principles, will form habits of purity, propriety, sobriety

and diligence, and their harvest will be honor, health, and happiness.

Every individual, young or old, rich or poor, in all conditions of life, will find this book of interest and of practical value to them. During the last few years the writer has been constantly travelling, and has visited nearly every city in the United States, and a few in foreign countries. The Yankee boys in New England; the "gentleman" and his former slave in the South; the "dude" and the "tough" in our large cities; the ranchman and the cowboys on the prairies; the miners in our mining states; the Californians on the Pacific coast; and, in fact, all classes and conditions of men have been seen in their "jolly moments" and the writer has had unusual facilities for collecting interesting facts of vital importance to all. It has been my endeavor to make the book as complete as possible, and no fact of any importance has been overlooked or treated more slightly than it deserves.

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INEBRIETY:

ITS CAUSES, ITS RESULTS, ITS REMEDY.

CHAPTER I.

Ancient Origin of Drunkenness—Drinking Usages—Ancient Views of Drinking—The Consequences of Drinking among the Ancients—Drinking Cups—The “Toast”—Past and Present Drunkenness Compared.

MOST habits, diseases, and sins are peculiar to certain times, to certain people, to certain nations, and to certain countries, but drunkenness has prevailed from the earliest times of remote antiquity until the present day among all classes of people.

One of the earliest discoveries of man was the formation of wine from the juice of grapes, and the first sin committed after the deluge was by Noah getting drunk. (Gen. ix. 20, 21.) The next notice of wine in the Scripture (the most ancient and highest authority on the subject) is the story of Lot. (Gen. xix.) When Isaac blessed Jacob, he prayed the Lord to give him among other things “plenty of corn and wine.” (Gen. xxvii.) The juice of grapes fresh pressed (unfermented wine) was valued as a pleasant beverage in ancient times. Pharaoh’s chief butler

"took the grapes and pressed them into Pharaoh's cup." (Gen. xl. 2.)

Moses mentions wine frequently in his laws, but it was forbidden to the priests, during their service in the tabernacle, in the following words: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations." (Lev. x. 9.)

The Nazarite, during a vow, was not to drink wine, strong drink, or vinegar, to eat grapes, or touch any product of the vine. (Num. vi. 3, 4.) The people drank wine at their sacred festivals. (Deut. xiv. 22-26.) The Rechabites abstained from wine in obedience to the command of their ancestor. Wine was used in the ceremony of the Passover. There was a custom of giving medicated wine or vinegar to criminals who were condemned to death, to stupefy them, and thus lessen the pains of execution. (Prov. xxxi. 6, 7; Amos ii. 8), as in the case of the crucifixion, when the soldiers gave Jesus vinegar mixed with some drug, evidently with kind intentions. (Matt. xxvii. 34; Mark xv. 23.)

Mixed wine is frequently mentioned. It was mixed with water, perhaps only to weaken it for common use, or it may be for deception (Is. v. 22); and with milk (Song of Solomon v. 1; Is. lv. 1), and with spices to increase its strength and flavor. (Ps. lxxv. 8; Is. v. 22.)

The warnings in the Scripture against the excessive use of wine are frequent and severe, as can be seen by referring to Prov. xx. 1, xxi. 17, xxiii. 20-21, 29-

35, xxxi. 4, 5; Is. v. 2, 22, xxviii. 1, 3, 7; 1st Cor. vi. 10; Gal. v. 21; Eph. v. 18; Tim. iii. 3, 8; Titus i. 7-8.

The ancient origin of wine is therefore an established and indisputable fact; and the bad consequences resulting from its use seem to have been coeval with its discovery. All along down through the ages thousands have fallen victims to the treacherous influence of intoxicants. Not only among the lower classes of society, but kings, rulers, statesmen, political leaders, military and civil authorities, clergymen, physicians, lawyers, and men of brilliant intellects, the most refined and cultured of the age, have fallen helpless under their fatal fascination.

Special usages connected with the custom of drinking have existed from the earliest times, and most of the drinking usages of the present day are handed down to us from ancient times. The drink-offering among the ancient Hebrews constituted one of the most solemn parts of their religious ceremonies. It consisted of a small quantity of wine, part of which was poured on the sacrifice or meat-offering and the remainder given to the priests. The patriarch Jacob poured out a drink-offering on the pillar of stones which he had erected to mark the place where he had talked with God. (Gen. xxxv. 14.) Special directions for pouring out drink-offerings of wine with the burnt-offerings, to be "a sweet savor unto the Lord," are given in the fifteenth chapter of Numbers.

The apparently meaningless custom of drinking a man's health in a social glass is ancient before you find its meaning. When gods were deceased ances-

tors, they were dined and wined and toasted; that is, they had the best of everything, for they were supposed still to be capable of hunger and thirst. But as the dead could only "smell sweet savors," and take of the odor of wine, the living drank the cups for them. To drink a good cup was a religious and pious custom. So, one friend meeting another, called down the blessings of the gods on him by drinking a god's cup with him. Of course one good turn deserves another, and the two would quaff to each other's health instead of uttering a prayer. To-day two friends on a drunken frolic, drink healths with rosy noses and watery eyes, little knowing what it means.

The pouring out of libations to the gods before solemn prayers and before meals, was an ordinary religious ceremony among the ancient Greeks and Romans; and the custom of drinking to the health of guests, and giving utterances to sentiments before drinking, which was common at the boisterous carousals of the Scandinavians, Teutons, and ancient Britons, arose from usages such as these. The worshippers of Odin, the greatest of Scandinavian heroes, who lived in Denmark, 70 B.C., regarded drunkenness as honorable; and the man who could stand the largest quantity of intoxicating liquor was looked upon with admiration and respect.

Wine was so common and so greatly esteemed in ancient times that it had a protecting god—Bacchus—appropriated to it. Festivals in his honor were held four times each year; they originated in Egypt and were introduced into Greece 1415 B.C. They were

celebrated with much extravagant merriment, yet it is said that they were not disgraced by the excesses of the Roman Bacchanalia.

Drunkenness although of the most remote origin has varied greatly at different times and among different nations; and we will say to the credit of some of the ancients that there were certain countries in which the use of intoxicants was interdicted by law; and that in the writings of some of the ancient philosophers they referred to the utter folly of seeking solace in intoxicants.

The following significant passage, found on an old papyrus, in one of the tombs of Egypt, dating back to a very ancient period expresses the ancients' idea of a confirmed drunkard. "Thou art like an oar started from its place, which is unmanageable in every way; thou art like a shrine without a god, like a house without provisions, whose walls are found shaky."

The ancient Spartans, a race of stern, cruel, rude but resolute warriors, looked upon a drunkard with the most intense disgust. To inspire the rising generation with contempt for drunkenness, they frequently intoxicated their slaves and exhibited them publicly in this degraded condition.

Anacharsis, a Scythian philosopher, who lived in the seventh century B.C., said that the vine had three grapes: pleasure, drunkenness and misery.

Five centuries before the Christian era, Herodotus, who is often called the "Father of History," wrote: "Drunkenness showed that both the mind and soul were sick."

Plutarch, a Greek moralist, regarded the desire for

intoxicants a disease, for he wrote: "Drunkenness is *an affection of the body* which has destroyed many kings and noble people." The Nervii, the most warlike of the tribes of Belgica, refused to drink wine, alleging that it made them cowardly and effeminate.

The ruin of Rome was due to luxury of which indulgence in wine was the chief ingredient. In the palmiest days of the empire censors were appointed who had a general supervision of the morals of the people, and had the power to turn drunken members out of the senate, without the least mercy, and brand them with perpetual infamy and disgrace. They would not allow any individual a place of honor or profit in the government for a single violation of the laws relative to sobriety; but, unfortunately, after a time, little by little, wine exerted its fascinating influence over the people and they yielded to a life of sensuous prodigality. Drunken feasts, drunken dances and drunken songs, occupied their time and through the allurements of their passions they lost fortune, fame, station, reputation, and at last the empire itself.

The greatest empires of antiquity were thus overthrown by drunkenness. The wines of Capua exerted a greater influence than the arms of Scipio in the fall of Hannibal's army. The fascinating and seductive influence of wine also caused Assyria, Persia, Egypt, Greece, and Macedonia to become its victims. The history of all nations proves that there is an inseparable connection between the morals of the people and their political prosperity.

Alexander the Great, after becoming master of the

greatest empire of the world, became a slave to his own passions, and gave himself up to arrogance and dissipation. He not only killed his bravest generals, but sunk to the level of vulgar men. The palace of Persepolis, which was the wonder of the world, he burned in a fit of intoxication at the request of his favorite woman of pleasure; but his dissipation suddenly ended in his thirty-third year, by his death, after a banquet at which he drank too much wine.

To-day it is very rare that alcoholic drinks are found on a gentleman's table; but in olden times, if a gentleman invited a number of guests to dine with him, or to attend a feast or banquet, it was customary to bid them all heartily welcome by drinking to their health, and if he did not send them from his table in a state of intoxication, he was considered inhospitable and mean; and yet, throughout the history of nations, we could tell instance after instance where a feast or banquet has been a real funeral. The most terrible calamities have followed because people have indulged in too much wine at the feasts. Where was the world when Noah entered the ark? Is it not written, "They were *eating and drinking*, they were marrying and giving in marriage"? Where were Job's sons when the four winds came from the wilderness and smote the four corners of the house? Is it not written that they were eating and *drinking wine* in their elder brother's house? Where was Samson when he lost his strength? Was he not in the house of sinful pleasure, asleep in Delilah's lap? What did Nabal when his heart was turned like a stone within him and he died? We read that he had

been feasting and his heart was *merry with wine* at his sheep-shearing. Who slew Amnon? Did not Absalom slay him *at a feast*?

"There was a feast once," says Rev. C. H. Spurgeon of London, "such as I think scarcely ever was seen. Ten thousand lamps lit up the gorgeous palace; the king sat on his lofty throne; and around him were his wives and concubines. They ate, they drank, the bowls were filled to the brim, and merrily the hours danced on. Loud was the Bacchanalian shout, and loud the song. They drank deep; they drank curses to the God of Jacob; they took the sacred wine-cup and poured in their unhallowed liquor; they drank them down, and drank again, and the merry shout rang through the hall; the viol and harp were there, and music sounded. List! list! list! it is the last feast that Babel shall ever see. Even now the enemies are at her gates. They come! They come! O! Belshazzar, read that writing there: 'Thou art weighed in the balance and found wanting.' O! Belshazzar, stay thy feasting, see the shaft of God! Lo, the death shaft; it is whizzing in the air, it has pierced his heart; he falls, he falls, and with him Babel falls! That feast was a feast of death."

In the larger monasteries among the monks of old, wine was placed on the right hand of the abbot in the refectory and was handed round to each. The drinking cups of the priesthood in the middle ages, were often of the most costly workmanship. One of them is still preserved. It is made of ivory, mounted with silver, and studded on the summit and base with pearls. There is a Latin inscription round the cup

which reads "Drink thy wine with joy," but deeply engraved round the lid is the restraining injunction "Be moderate."

The word "Toast" in connection with drinking usages originated in the practice of putting a piece of toast in a jug of ale; but some writers claim that it was first applied to the drinking of healths at Bath, in the reign of Charles II. A celebrated beauty of the time was in a large public bath and a number of her admirers were standing around. One of them took a glass of water from the bath and drank to her health; while another, who was standing by half tipsy, offered to jump in, saying, that although he objected to the liquor he would like to have the toast. The word toast, from this time, was applied to drinking the health of any beauty at private parties, and soon all sorts of subjects were toasted at public and private feasts. Toasts are still given at the present time, and at public banquets toast-masters are appointed who give out the subjects.

It is a common belief that wine was the only intoxicating drink known to antiquity; this is a mistake. Strong drink is frequently mentioned in the Bible; and Tacitus, a celebrated Roman historian born A.D. 56, mentions the use of ale or beer as common among the Germans of his time.

The Egyptians used ale or beer as a substitute for wine, as their country was not adapted to the cultivation of the grape. In the middle ages, ale was common.

Ardent spirits also have been in use since a very ancient date, although their discovery is generally

supposed to be modern. It is said that the Arabians in the middle ages were the first to discover how to make them, but it is probable that they were made in still earlier times.

The alchemists in the middle of the twelfth century were the first who made alcohol, although they kept the process of preparing it a profound secret. A spirituous liquor called arrack has been made on the island of Java and on the continent of Hindostan from time immemorial. Wine was so common in eastern nations, that Mohammed, seeing its bad effects, forbade his followers to use it; they then resorted to the use of opium.

The old custom of drinking at births, christenings, marriages, and funerals, although gradually dying out, still prevails among certain people in various localities; and the ancient evil, intemperance, continues to exert a powerful influence in all parts of the world to-day. Its satanic curse is withering the hopes and blasting the lives of thousands of our fellow beings; making fathers fiends, breaking up happy homes, and making wives widows, children orphans, parents childless, and all of them at last paupers and beggars at the mercy of a cold unsympathizing public.

The drunkenness of to-day, fortunately, differs from that of the past. It has greatly diminished among the higher class of society and prevails most extensively among ignorant, low-born persons—in rude society rather than genteel. The refined, educated, and intelligent men of to-day, seldom drink in public places, and are rarely seen drunk in public; therefore the habit with them assumes a less revolting character.

Much could be written illustrating the evil effects of intemperance in the past, but this is unnecessary to those familiar with the history of mankind, or to those who will carefully look around them at the present day.

CHAPTER II.

Alcohol—How obtained—Its Uses—Alcoholic Drinks—How to tell Good from Bad—Their Composition—Their Value—Their Effects—Alcoholic Value of a Bushel of Corn.

THE essential ingredient of all alcoholic drinks is alcohol. The name alcohol is supposed to be of Arabian origin; and the word intoxication is derived from the Greek, and means poisoning. Alcohol is a colorless, volatile liquid, having a burning taste and an agreeable, well-known spirituous odor. Its chemical composition is carbon, hydrogen and oxygen, and when it is absolutely pure, it cannot be frozen at any known temperature. It is very combustible, burning with a bluish-white, non-luminous flame, producing intense heat, but no smoke.

Alcohol absolutely pure is seldom met with; it attracts water, combines with it in all proportions, and when the two are mixed an elevation of temperature is observed, and the bulk of the resulting liquid, when cooled, is less than that of its components. The burning taste of alcohol is due largely to its facility of absorbing water, so that it dries the mouth and stomach.

Alcohol is a solvent of great value. It is employed in the manufacture of alkaloids and other proximate principles, of resins, numerous extracts, some plasters and chemicals. It usually exerts but little chemical

action upon the substance which it dissolves, and is easily expelled by gentle heat, owing to its volatility, leaving the substance which it previously held in solution in a pure state. Alcohol is also a permanent ingredient of all spirits, tinctures, most fluid extracts, some mixtures, solutions, liniments, a few infusions, wines, syrups, etc.

Alcohol may be obtained by subjecting to distillation any saccharine solution (solution of sugar) that has undergone fermentation. It is usually obtained from corn, rye, potatoes, and other starchy substances, which require to be mashed, during which process the starch is converted into sugar by the gluten contained in the substance used, or by the diastase of malt added with this object in view. After the starch is converted into sugar, fermentation will speedily set in on the addition of yeast, if the temperature be kept within the limits of 65° and 82° F. When the temperature is too low, fermentation proceeds slowly, and when too high, mucilage and lactic acid are apt to be formed. There should be about one part sugar to four of water. Too large a quantity of sugar arrests fermentation, as the alcohol formed destroys the vitality of the yeast plant. After the solution has undergone fermentation, absolutely pure alcohol may be obtained by careful and repeated distillation, and the adoption of methods where substances are used which completely separates the water from the alcohol. Fermentation is a kind of decomposition that vegetable substances undergo when placed in contact with air and moisture. The starch is converted into sugar, and the sugar into alcohol and carbonic acid.

The liquid thus obtained contains more or less alcohol, and is given different names according to the substance from which it is obtained.

When fermented liquors are boiled over a fire the alcohol rises in the form of vapor, and when conducted through a coiled receiver it condenses into a liquid condition again. This process is distillation.

Alcohol is used as a drink only in dilution, and in this state we have it from the strongest ardent spirits to simple small beer or cider. Alcoholic drinks are composed of alcohol, water and various accompanying substances, such as sugar, acids, ethers, volatile oils, albumen, tannin, bitter extractive matter, coloring matter, etc. There are different ingredients in the different drinks, but alcohol and water form their great bulk. The quantity of alcohol varies in them from one to fifty-six per cent.

Cider, beer, and ale, contain from one to ten per cent. by volume of absolute alcohol. Wine, the fermented juice of grapes, contains from five to twenty per cent. of alcohol. Brandy, made by distilling wine, contains from forty-eight to fifty-six per cent., and whisky, obtained from fermented grain by distillation, contains the same quantity.

Gin is obtained by distilling alcohol with juniper berries. Rum, from the distillation of molasses. Arrack, from rice and cocoanuts. Kirschwasser (cherry water), from crushed cherries. Ratafia, from sugarcane juice; ratafia is said to have signified, originally, a liquid drunk at the *ratification* of an agreement. A beverage used extensively in some parts of Europe is obtained from plums.

The varieties of fermented and distilled liquors now in use throughout the world may be numbered by thousands; they are not only made from different substances but by different processes, and are known by different names. Thus: the alcoholic liquor made from rice is called "arrack" by the Hindoos; "samshoo" by the Chinese; and "sacio" or "saki" by the Japanese, etc.

"When you hear people talk about this whisky or that being good," said an agent of a wholesale liquor house, "you can say to yourself that the man who drinks and smacks his lips knows nothing at all about it. Telling good whisky from bad is an art which few people acquire. I buy thousands of barrels of whisky every year, and, as I buy on my own judgment, it is not conceited in me to say that I know something about the business. In the first place, no man can be a judge of whisky who drinks it. For two years I have tasted whisky dozens of times a day, but in all that time I have not drunk as much as a gill. A glass of whisky a day would destroy my usefulness. Drinking the liquor blunts the fine sense of taste a whisky expert must possess, and absolute temperance is the first essential. More than that, a man must have a fine natural taste to begin with, and must be careful what he eats or drinks. I can't eat onion or cheese, or drink beer or even soda-water, or any highly-spiced food, and retain that keen taste on which I'd be willing to base an order for 50 or 100 barrels of whisky. When I started in this business I spent three months educating my taste, going to the cellar three times daily and smelling of 150 casks

whisky of different brands. At the end of that period I was taken blindfolded into that cellar, and as they rolled the barrels up to me I told them every brand simply through my olfactories. Reputation is everything in the whisky business. There are in the trade about 1,000 brands, with about 40 brands in the lead as the generally popular goods. I can tell every one of these by taste or smell, just as surely as if I were reading the brands on the end of the casks. The professional whisky-taster always dilutes the liquor with water, and sometimes he heats the water and whisky together after mixing. His taste is so fine as to be almost infallible, and it is next to impossible to fool him. The men who guzzle liquor may be able to tell high-proof goods from that which is rank and raw, but that is about all they can do. Whisky reputations are made or marred by the professional tasters, and it is on their judgment and dictum that the trade is carried on. As you may imagine, a man with a good mouth for whisky is likely to find his taste a source of satisfactory profit to himself."

The value of alcoholic drinks does not depend merely upon the quantity of alcohol they contain, but upon their flavoring ingredients, and various substances which modify the effect of alcohol upon the system. The peculiar effects of a given quantity of wine, for instance, differ greatly from those produced by an equal quantity of water containing a like percentage of alcohol.

The effect of the many different varieties of alcoholic drinks varies in accordance with their constituents; and the effect of the same drink varies upon

different persons. Although some beverages give a greater liability to certain forms of disease than to others, yet the ultimate tissue-changes produced by all are practically similar, and of a markedly degenerative character.

When alcoholic fluids are taken into the stomach, they produce excitement, stupor, or death, according to the quantity of the fluids imbibed or the amount of alcohol they contain. Ardent spirits act most rapidly upon the constitution, as they are the most concentrated of alcoholic drinks. They intoxicate sooner, and are more inflammatory, than any of the others. When taken in an overdose, the usual preliminary symptoms of intoxication do not appear, or are very transient, the senses are rapidly extinguished, and the whole body is overcome with a sudden stupor. The victim is suddenly "paralyzed," as drunkards say. The alcohol acts on the nerve-centres as a narcotic poison, and after a few hours of total insensibility, the victim either returns to consciousness or ends his career in death.

The first effect of a moderate dose of alcohol on the nervous system is to paralyze the vaso-motor control. It reaches in the capillaries that portion first, though its transit through the body is so rapid that it reaches the higher centres of the nervous system almost as soon, as is seen in their disturbed action. The result of vaso-motor paralysis is to dilate the capillaries, causing increased flow of blood to the surface, which produces an increased heat of external parts, but not of the internal—the heart taking on increased action to supply the demand.

Alcoholic drinks are used to a much greater extent in some localities than in others; this is largely due to the climate, and to the peculiar mental and physical condition to which the climate gives rise. There are also particular situations and circumstances in which a man can stand liquor better than in others. In the impure atmosphere of our cities he is less capable of standing the effects of alcoholic beverages than in the open country, in mountainous regions, or on the seashore, where the air is pure, cold and piercing. The genuine drunkard is met with in the city in the greatest perfection; this is due to the influence of the atmosphere and the innumerable temptations incident to city life.

Many of the farmers throughout the country drink largely of ardent spirits, and they are often intoxicated, yet, among them, there are comparatively few who can be called habitual drunkards. A pure atmosphere, with plenty of out-door exercise, counteracts the effects of alcohol, and it is soon eliminated from the system.

Sailors, soldiers, porters, and all kinds of laborers, drink enormous quantities of alcoholic liquors with less injury than those who lead sedentary lives. Exercise in the open air helps keep them sober. Those in the city who lead an indoor life are the greatest sufferers from the pernicious effects of intoxicants; alcohol acts with irresistible power upon their system, and destroys vitality with great rapidity.

When a man is partially intoxicated he is much stronger than when he is sober. This is because he is consuming the force that should be reserved for

future use; and after the influence of the alcohol is expended he feels much more exhausted than he would if he had taken none at all.

Those who use alcoholic beverages for the purpose of stimulating themselves to greater mental and physical exertion will, sooner or later, become bankrupt in vital force. Having spent their capital, and squandered the power of recuperation, their ruin is near at hand. The life-force intended for ten, twenty, or thirty years' use having been consumed in a very short time, the victim dies a premature death. It is like drawing from a bank and spending in a few months a sum of money intended for the expenses of several years; but so long as the belief remains, however latent, that alcoholics have the power to strengthen, so long will people continue to resort to such a pleasure-inspiring agent of restoration from weakness and low spirits.

The object of a man who drinks is agreeable stimulation. This is quickly attained, but the rapid escape of alcohol from the system requires frequently repeated drinks to prevent the excitement from diminishing. Complications soon appear; the alcohol acts on the vital forces; it chemically interferes with the oxidation and waste of the tissues of the body; it acts on the corpuscles of the blood, causing them to undergo modifications of shape and size, and diminishing their power of absorbing oxygen from the air.

Blood imperfectly arterialized acts perniciously upon the brain, and the system at large becomes surcharged with effete matter, which remains long after the elimination of the alcohol from the system.

The action of the chemical poisons (caused by alcohol) upon the sensitive nervous organization, produces the misery which always accompanies "sobering up." The system disposes of these factors of intoxication much more slowly than it does of alcohol itself.

The *Milling World*, in answer to a correspondent, who calls in question the accuracy of a previous statement in the same paper on the percentage of our cereal crop used in distilling, gives the following curious statement of the value of a bushel of corn when converted into an alcoholic beverage:

"Let our correspondent," says the editor, "trace a bushel of corn, for instance, from the field to the drinker's glass. The grower works at least two hours in raising a bushel of corn. He sells the bushel for 30 cents on his farm. He spends the 30 cents for two drinks, thus parting forever with his corn.

"Now follow the corn. It costs 30 cents, and is turned into seventeen quarts of intoxicating drink. The distillers receive 40 cents a gallon for converting it into whisky. The corn in its changed shape represents the original 30 cents and \$1.70 for the distiller, making its value at this stage \$2. Then the government tax of 90 cents a gallon adds \$3.85 to the value, swelling it to \$5.85. The bushel of corn now passes on to the job salesmen and wholesalers, and through them to the retailers. By the time it has reached the retailers it has been 'reduced' in strength and increased in quantity by the admixture of water and other more harmful substances, so that its measure has at least been doubled, and the corn, when it

begins to drop into the drinkers' glasses on the bar, represents about 8½ gallons of drink.

"Allowing sixty drinks to the gallon, the official bar average, the bushel of corn will furnish 270 drinks, which, at an average of 15 cents to the drink, will take \$40.50 from the pockets of consumers. This, added to the \$5.85 put into the corn up to the time of reaching the jobbers, makes a total of \$46.35. Subtract the 30 cents which the farmer received for the corn, and the balance, \$46.05, will show the amazing profits made by those who do not till the soil to grow the corn, but who multiply infinitely by scientific means the mischievous powers of the grain, and who from this hurtful multiplication reap easy, large, and reliable profits. The original price of the bushel of corn is contained 155 times in the ultimate receipts from it. In this way the enormous wasting power of alcoholic drink can be easily understood. Our correspondent can follow a bushel of oats, rye, barley, malt, or wheat from the producer to the consumer through the same channel, and in each instance his computations will satisfactorily answer his questions."

CHAPTER III.

The Phenomena of Drunkenness—Pleasing Effect of Intoxicants—Misery after a Debauch—Intoxication shows Man's True Character—Difference in Drunkards—Sleep of Drunkards—Uncertainties and Certainties—Experience of a Mohawk Valley Farmer.

THE terrible consequences of intemperance are well known, and are dreadful to contemplate. Even drunkards, when they think the matter over after a debauch, curse the treacherous stimulant that caused their degradation; but why are they fascinated with it? It is because of the temporary pleasure it gives them before they are fully intoxicated. Their happiness is then complete; care, trouble, and melancholy vanish as if by magic, but at a fearful cost. There is no pleasure in being drunk; but the time when a person is "neither drunk nor sober, but neighbor to both," is when elysium with all its glories descends upon the dazzled imagination of the drinker.

The first symptoms of alcoholic intoxication are exhilaration; an unusual serenity prevails over the mind, and the soul of the votary is filled with complete satisfaction. He will talk freely or sing merrily; but if he is of a different temperament he will quarrel, lie, swear, fight, or steal. His vital forces are stimulated to increased action; his imagination is expanded and filled with delightful fancies, and he is perfectly

contented with himself and all the world. His care, trouble, and misery, are dissolved in the bliss of the moment and disappear from his mind; and even when at the height of his happiness, his intellect usually remains bright and clear; but as intoxication progresses, the scene thickens and his pleasant feelings become less exquisite.

About this time his qualities, good or bad, come forth without reserve. He may be affectionate, social, courteous, witty or musical, but if he is of a different temperament he will fight, steal, lie, swear, recklessly damage and destroy property, and commit other depraved and deplorable acts. His brain becomes befogged, his intellectual faculties are disturbed, and the animal instead of the intellect controls his actions. He has now lost all control over his appetite and cannot be persuaded to stop drinking, or to drink moderately, but glass follows glass with reckless energy.

If he quarrels and fights with his best friend, it is because that portion of the brain in which reason and affection centre is paralyzed. His movements often become grotesque, and his actions ridiculous and absurd. His speech becomes thick, and his eyes glazed, wavering, and watery. At last the confused mental faculties completely fail and the victim falls into total insensibility, into a drunken stupor or sleep, and is said to be "dead drunk."

After sleeping off the effects of the liquor, he must pass through the misery which follows the previous raptures, whether he becomes dead drunk or half drunk. He remembers all the particulars of the first

part of his spree, but has but a dim recollection of the latter part, which passes before his mind like a shadowy or indistinct dream. He is painfully reminded of it, however, by his hot, dry, and parched mouth, intense thirst, hot and feverish body, unsteady nerves, shaky limbs, red, dull, and languid eyes, and by being greatly depressed in mind and completely exhausted in body.

"I feel like thunder," complained a man the next morning after a drunken frolic. "Well, that is what you must expect when you fool with lightning," replied his witty wife. The drunkard's head often throbs and aches violently after a debauch, his complexion is changed, and he suffers from nausea, with loss of appetite.

He has wasted time, squandered money, jeopardized his health, sacrificed his reputation, and he thinks of his conduct with deep regret and intense disgust. He perhaps solemnly promises never to indulge in alcoholic drinks again, but in course of time he becomes uneasy, listless, depressed, feels incapable of application, is restless, and at last his appetite for alcoholics overcomes his will power and he passes through the same drunken experience again.

Many persons cannot drink alcoholics without intolerable sickness at the stomach and violent headache. This is their grand safeguard. It prevents their becoming drunkards, for it proves an effectual curb upon them, even though they are inclined to intemperance.

As men's bodily and mental constitutions differ

greatly, we have a great variety of drunkards. No two men are exactly alike; neither are any two drunkards exactly alike; and although they may drink exactly the same quantity of intoxicating fluid from the same cask, at the same time, yet each has ways peculiar to himself.

Reason and self-control lose their hold on man in proportion to the amount of alcoholic liquors taken, and the drunkard, in a certain sense, is left to the impulses of his lower instincts. There is every degree of loss of mental control, ranging all the way from a slightly hilarious, talkative, silly, or stupid condition, to complete loss of all consciousness. As might be expected, good normal brain-power, representing force of mental tone and control, peculiar to and different in different individuals, will give varying exhibitions in the loss of such control.

The drinking man is noted for all sorts of departures from his normal condition of mental balance, and weaker peculiarities of mind are shown in greater prominence when they exist. There may be great acuteness and cunning, yet along with the cunning there may be the most silly and foolish conduct.

Most individuals, when intoxicated, are apt to talk of their private affairs, and reveal the most deeply hidden secrets to their companions; but a few have their minds so happily constituted, that even in their most unguarded moments, not a single word escapes them that they wish kept secret.

Life in modern society is a disguise, a grand masquerade; many smiling faces are masks which conceal unprincipled and treacherous hearts. Intoxication

tears off the veil and reveals man's natural disposition—his true character, whatever it may be. Sober men who have the external calm and softness of charity itself may be full of gall and bitterness, but intoxication sets them in their true light; and the combative man will quarrel, the generous man will make presents, the affectionate man will love, the penurious man will be excessively avaricious, the slanderer will abuse his neighbors, the good-natured man will forgive his enemies, etc., etc.

As a rule, men really possess the genuine dispositions which intoxication brings forth, but of course, exceptions now and then occur in which it would be doing a man great injustice to judge him by his drunken moments. The saying "In wine there is truth," though frequently correct, must be received with some restrictions. It should be remembered that much depends upon the particular stage of inebriation in which we find the drunkard; for after the chemical effects of alcohol upon the circulation begin to declare themselves: after the carbonized blood and retained urea poison the brain,—then all the natural faculties, and sentiments, and peculiarities of the individual are overcome by the resistless and universal oppression of new poisons, differing widely in their effects from the impressions of alcohol.

The drunkard is a nuisance to himself and to all who are brought into contact with him. Many of them, especially among the ignorant, are very cruel, hard-hearted, and commit all kinds of depraved acts; while, on the other hand, there are those who are exceedingly tender and compassionate, and are af-

fectured to tears at the sight of any distressing object, or on hearing a pitiful tale. Their sympathy is often ridiculous, and aroused by the most trifling causes.

The maternal instinct occasionally is aroused by alcoholics. Minnie N——, aged 22, residence unknown, was recently found drunk on Howard Street, Boston, and with her was a little child which she said was her own. She appeared to be sincere in the statement, and certainly clung to the little thing fondly. Mrs. D——, however, had previously reported her little girl, Kate, missing. The child in question so nearly answered the description given of Kate, and her alleged mother seemed so little likely to possess a child, that Mrs. D—— was sent for. She identified the child as hers, and if further evidence was needed the little one afforded it. Minnie was loth to let it go. "A single instance would not warrant one in concluding that whisky would have this effect upon such a creature," said an officer, "but," he resumed, "it 'most always does upon this woman. When she gets on a regular drunk she always 'cabbages' a young one—no matter what sort of one—and caresses it till she sobers up, when she drops it like a hot potato."

Occasionally we meet with a "sanctimonious drunkard." They become sentimental over their potations, and evince a spirit of piety, or rather hypocrisy. They weep over the wickedness of mankind, and entreat you to renounce all evil and have a greater regard for the welfare of your immortal soul. If reminded that they are drunk, the tears will roll down their cheeks, and they promise total abstinence

in the future; but, very likely, the next hour they will be drinking whisky with great relish.

These drunkards are temporarily insane. We know of one who called upon a clergyman, and after telling him a pitiful tale, wept profusely, signed the pledge, and wanted to become converted and unite with the church. The clergyman talked and prayed with him, and felt pleased that the poor sinner had repented; but as these drunken freaks were repeated several times, it became known that another clergyman had met with the same experience with the same man. Excessive indulgence in liquor had rendered the man temporarily insane; fortunately, his insanity was of a religious character, instead of a tendency to fight, steal, or murder.

Intoxication with most people is a gradual process and increases progressively as they pour down the liquor. Many of the better class of drunkards who make a practice of drinking regularly, retain their senses until after the physical powers are exhausted. They frequently attend regularly to business until they feel the drunken stupor come on, when they quietly retire, sleep a few hours, and are then ready to drink again. These drunkards, however, like all others, are secretly establishing some disease of the stomach, liver, kidneys, brain, or other vital organ, which will eventually cause them much annoyance and hasten their death.

Alcoholic intoxication is generally accompanied with, or followed, by acute congestion and catarrh of the alimentary canal, especially of the stomach and duodenum; and continued and prolonged indulgence

in alcoholic beverages always produces permanent degradation of both intellectual and moral faculties; and if the patient survives long enough he probably will lapse into a state of dementia.

The intellectual and moral faculties of the inebriate, after one or two days' steady drinking, come under the control of poisonous forces, such as carbonic acid and urea, and the moral feelings connected with these superadded and malignant powers, differ greatly from those exhibited in the early stage of intoxication. The system being surcharged with effete matter, the combined poisons act on the nerves and cerebral centres of the brain, causing what is termed moral paralysis or degeneration; marked first by false reasoning on matters of right and wrong; then comes general progressive degeneration of the higher elements of manhood, with confused efforts to conceal the motives and character behind a mask of deception and intrigue. There is prevarication, want of veracity, slandering, and decline of pride, with impulsive selfishness alternating with unbounded benevolence. All delicacy, courtesy, and self-respect are gone; the sense of justice and of right is faint, or quite extinct; and there is no vice into which the victim does not readily slide, and no crime from which he can be expected to refrain. These mental symptoms may be observed only by the inebriate's most intimate friends, but they indicate that the mind and body both need treatment; and that between this condition and insanity there is but a single step.

The man who attempts suicide is liable to imprisonment, while he who slowly kills himself with alcoholic

beverages can proceed to certain destruction with impunity, can ruin his family and friends, and it is to be regretted that in most states there is no legal means of stopping him in his downward career, and controlling him until he is cured of his desire for alcoholics, and learned to practise total abstinence. There is no difficulty in curing the most inveterate sot provided we are but able to deprive him of his poison.

Some drunkards hear and remember all that is said in their presence, even while their mind, to an ordinary observer, is locked up in the stupor of forgetfulness. Those who presume on a man's intoxicated state to talk of him depreciatingly in his presence, find that much discord and ill-will is apt to result from such imprudence. The drunkard may be an attentive listener, and carefully treasure up in his memory what is said while apparently deprived of all sensation.

The memory, on the other hand, is often curiously affected. A man in his sober moments may forget certain acts that he committed while intoxicated, and remember them distinctly when he again becomes intoxicated, or when they are recalled to his memory by others. An Irish porter in a warehouse delivered a package at the wrong house during one of his drunken sprees, and when sober could not recollect what he had done with it; but the next time he got drunk he recollected where he had left it, and went and recovered it.

Some drunkards when in the presence of those for whom they have respect, can so control them-

selves that it would not be suspected that they were intoxicated if it were not for their dull, heavy eyes, and tell-tale breath. Such men possess a powerful will, and are usually cool and self-possessed when sober.

Man is a creature of habit, and those who drink regularly, at certain times, feel a longing for liquor at the stated return of these periods. A man may have an almost irresistible desire to drink on certain holidays, or when in certain company, or when in a particular saloon.

There is a story told of a farmer who could not pass a certain saloon on the roadside without entering it and taking a glass of whisky. He finally resolved to reform; the next time he had occasion to pass the saloon he whipped his horse into a furious trot, and succeeded in passing the saloon without stopping; but he immediately returned and rewarded himself with an extra large drink for his good resolution.

The inebriates who indulge, periodically, in the excessive use of alcoholics are, in the intervals of their indulgences, generally remarkably sober and trustworthy; but suddenly they feel the most intense desire to drink, and no power short of absolute force or confinement can restrain them from the indulgence. The craving is that of a madman, and all but absolutely irresistible. An inebriate with this craving said: "If a bottle of brandy stood at one hand and the pit of hell yawned at the other, and if I were convinced that I would be pushed in as soon as I took one drink, I could not refrain."

Many drunkards, aware of the uncontrollable na-

ture of their appetite, procure a quantity of their favorite drink, and seclude themselves in their homes when the craving comes on, and commence to drink. Glass follows glass with reckless energy, as if the object were instant and complete intoxication; and, when drunk, a furious and fiendish impulse draws them helplessly to the bottle, and they continue to drink to great excess until vomiting ensues, and the stomach absolutely refuses to receive another drop of liquor. Abused nature bids the reckless drunkard stop; and although he has no will of his own, there are bounds which he cannot pass. The drinking may continue from several hours to several days, according to the constitutional strength, or the rapidity with which the libations are poured down. It is more difficult to cut short an attack than it is to prevent it. A gentleman, finding his servant intoxicated, said: "What! drunk again, Sam! I scolded you for being drunk last night, and here you are drunk again!" "No, sir; same drunk, sir! same drunk!" replied Sambo.

After an inebriate has commenced drinking, he cannot stop until his depraved appetite is satisfied; then sickness occurs, the victim becomes sober, and the former fondness for liquor is succeeded by aversion or disgust. During the stage of apathy and depression following intoxication, the inebriate is the prey of remorse, and bitterly regrets yielding to his malady. This is followed by fresh vigor, diligent application to business, total abstinence, and probably an exemplary life for an indefinite period; but sooner or later the paroxysm recurs, the same scene is

re-enacted, and thus the inebriate is alternately drunk and sober for, perhaps, the better part of his life.

Nothing is so hurtful to the mind and body as the want of sleep; and the drunkard, after a prolonged carousal, is often troubled with persistent wakefulness for two or three nights in succession. Sleep is, perhaps, of greater importance to man than any other creature: a certain proportion of sleep, and regular periods of repose, being more essential to his existence than to the lower grades of creation; and he has less power of enduring protracted wakefulness or continuing protracted sleep, and is more refreshed by repose and more exhausted by the want of it, than they; but the perfect sleep and refreshing rest of the temperate man are unknown to the drunkard.

Sleep exists in two states—complete and incomplete. The temperate man, in a state of health, sleeps quietly and peacefully; it is complete sleep. He spends the hours of night in unbroken repose, and in the morning feels fresh, buoyant, and vigorous, as slumber vanishes like a vapor before the rising sun. The sleep of the drunkard is incomplete. It may be either a profound stupor or a short, feverish, and unrefreshing slumber disturbed by frightful and melancholy dreams.

When the inebriate retires to his couch at night, his pulse is rapid, his head throbs, his heart beats quick and hard, and he hears a noise in his ears like the distant fall of a cascade, or rushing of a stream of water. His senses gradually become drowned or stupefied, but there are frequent sudden startings and twitchings of the muscles. As he becomes partially

awake, thoughts in a thousand fantastic forms pass through his mind.

A drunkard of my acquaintance was unable to obtain sleep after a prolonged spree, and insisted on "sobering up" without the aid of medicines. The third night of wakefulness he sat in a large arm-chair, and as he rocked himself backward and forward, in a perfect abandonment of anguish and despair, he expressed a wish, in a hoarse, tremulous voice, that he could open the door to endless rest beside the Stygian shore. This illustrates the terrible state his mind was in. His agony was so great that he wanted either sleep or death. Soon after, he was persuaded to take thirty grains of bromide of potash; he swallowed it eagerly and without question, after which he obtained sleep and speedily recovered. He has lived a strictly sober life since that night, and has not touched a drop of intoxicating beverages, although still having a lingering fondness for them.

The future of the moderate drinker is full of uncertainties. He may be able to drink very moderately and retain his good reputation and social standing six months, perhaps a year, perhaps two, three, or four years; but, sooner or later, it will be whispered around among his acquaintances that "he drinks." He will soon go down, down, down, with great rapidity; scorn and contempt will follow him wherever he goes; intoxicants have blighted his life; ruin and desolation will be his doom; and he will curse the hour that he drank the first glass. He is nervous, exhausted, irritable, and wretched; and at times, after an unusually disgraceful debauch, he may have a

tendency to suicide, for the world appears to him a prison, cold, cheerless, unutterably miserable.

The life of those who abstain from intoxicants is full of certain great certainties, upon which they may rely with absolute confidence, as we rely upon the sun for light, or the sky for rain. The benefits of total abstinence, the eventual power of integrity, fidelity, and energy in work, the ultimate triumph of truth over error, the strong influence of love and sympathy to promote the welfare and happiness of our fellow-men, the undeviating effect of character upon life,—these are certainties which will never fail us; and the more thoroughly we realize them, believe in them, and trust them, the more easily and patiently we shall be able to endure the ordinary cares of life.

A Mohawk Valley farmer, ashamed to go home after a prolonged debauch, slept one night in a barn. The next morning he awoke hungry, thirsty, wet, faint, and miserable. He thought of what he was in the past, what he was at present, and what he probably would be in the future. He felt morose, fretful, tremulous, incapable of exertion of mind or body, disgusted with himself, and dissatisfied with all around him; and such a terrible desire for one more drink came over him that it was all but absolutely irresistible.

He felt that whisky would revive him, but he must stop drinking sometime, and why not now? He once was a fine, intellectual-looking man, but after drinking he gradually became red-faced, coarse, and brutal in appearance. He drank to get energy, but had obtained it at the expense of his reserve vital

force; he had lived too fast; he had been crowding three-score years and ten into one-score and ten. "Oh, if some strengthening and protecting influence would interpose a check to save me from the treacherous liquor!" he murmured in an underbreath. He had been drinking for a week, and every day he thought, "I will stop to-morrow;" but the next morning, when he awoke, he felt as if a glass of whisky would be beneficial,—just one glass. He drank it, and it seemed to have the effect of steadying his nerves and brightening his brain,—brightening, as he thought, but laying the foundation for another of those deplorable moods which have led so many straight to the reef of destruction. His morbid appetite was not satisfied with one glass; it was insatiable; it wanted more and more, until at last he awoke in the barn at the end of seven days' spree.

Suddenly a quick turmoil of noise sounded harshly upon the quiet morning air, and distinctly echoed far and wide. It was a companion of the night before, singing a snatch of ribald song in a thick-voiced, unnatural manner, but the song embodied the essence of hilarity and excitement. The farmer quietly listened, panting, irresolute, miserable, with an expression of craving and fierce combat of emotion on his face, as only comes to the man who has experienced the fatal pleasures of intoxicating beverages, and is powerless to close his mind to the suggestions its memories invoke.

Two opposing forces in his mind were struggling for the mastery. Then a sudden trembling seized his limbs, his stern-set lips parted in shamefaced inde-

cision, and, seizing his hat, he skulked out like a guilty fugitive, in feverish haste, to meet his companion.

On yonder corner, in the morning mist, was the red, lurid sign of a saloon, lighting the pathway to perdition. The two drunkards walked in that direction, and soon the sound of clinking glasses, the laugh and revelry, the excitement of hilarity, came brokenly upon the air from a party of young roysterers within. The two entered to "see what was going on," and were invited to drink. The fatal glass touched their lips, and was drained in a gasping, eager draught; and a flood of new feelings seemed thrilling every nerve to new life, new energy, and new courage. A sudden recklessness also thrilled every sense to keen excitement, and drove back the warning voice of reason, and they again entered upon another day of dissipation, such as leaves its traces to the grave. The glare and glitter of the gilded bar-room presented temptations that were luring them to ruin.

After a few more drinks, a brutal-looking man, with bloodshot eyes, red, bloated face, and wicked expression of countenance, who walked about with a swaggering air, picked a quarrel with one of the motley crew who thronged the place. A general fight ensued, during which the farmer received injuries from which, in a few weeks, he died. Truly, "the way of transgressors is hard."

Drunkness stupefies the senses, destroys the memory, blunts the understanding, and fills men with disease; and it is unnecessary to speak further of the terrible consequences of indulging in alcoholic beverages.

ages. It is well known that they are the cause of all the follies and incongruities we see in the character of drunkards, and of the misfortunes and miseries they meet with. Alcoholic drinks are the fruitful source of a long train of evils. They make us vain and self-confident, inconsistent with ourselves, rash and unguarded in our conduct, silly and ridiculous, a nuisance to respectable people, mistaken in our views of life, censorious and malignant, ugly and quarrelsome, coarse and brutish, paupers and beggars, vagabonds and criminals, wretched and diseased, and at last bring us to an early death, although we are not prepared to die, and yet are unfit to live.

CHAPTER IV.

Inebriate Unconsciousness—Loss of Memory—Several Interesting Cases—Automatism—Partial Loss of Memory—Violent Acts—Cerebral Trance may be produced Naturally or Artificially—Lowest Depth of Degradation.

HABITUAL drunkards are familiar with the fact that when sober they frequently are unable to remember how they conducted themselves when drunk; a part of their drunken frolic is a blank to them, and they have not the least remembrance of their behavior, or of the language they used, or the deeds they committed, during this period.

There are various phrases or terms by which the condition is known. It may be called alcoholic trance, or inebriate trance, or inebriate automatism, or inebriate insanity, or inebriate unconsciousness, etc.

The unconscious state may last from a few moments to several hours, or two or three days. It is a phase or particular symptom of inebriety in which certain brain functions are arrested or paralyzed.

Although the inebriate cannot remember what occurs during this period, he may give little or no evidence of it, at the time, to a casual observer. He may be conscious of his acts at the time they are committed; he may know what he is about to a greater or less degree (although not in the same way and in the same degree as if he were sober); but he

cannot remember: the period is afterwards completely obliterated from his mind, the same as if he had been asleep or dead during the time. Consciousness at the time an act is committed is one thing; remembering past consciousness is quite another thing. We all forget much of our past lives sooner or later, but the peculiarity of the drunkard is that to-day, when sober, he perhaps forgets what occurred yesterday, when drunk.

This state is associated with a particular neurotic condition, either induced by alcohol, or existing before alcohol was used. It is present in a greater or less degree in all chronic states of inebriety, and is conclusive evidence that the higher brain centres are disturbed. It is followed by impaired judgment and lessened responsibility.

A drunkard in this trance-state returned to his room for the night, and hung his clothes on the branches of a tree near the window of his room, thinking he was carefully hanging them in his wardrobe. The next morning he did not remember how he got to his room, and was greatly chagrined, after a careful search, to find his clothes where he had hung them the night before.

Another drunkard residing at Windham, N.Y., made frequent trips to Catskill, N.Y., and always got drunk on these occasions. While drunk at Cairo he was advised to hang himself if he could not keep sober. He immediately secured a rope, went to the barn and actually hung himself, and was cut down just in time to save his life. When informed of the occurrence after he became sober, he appeared greatly

surprised and declared that he knew nothing about it.

Another drunkard being destitute of money and experiencing an intense craving for whisky, sold property valued at six-thousand dollars for five hundred dollars. After he became sober he would not believe it until shown the bill of sale in his own handwriting. He tried to recover the property, but the court decided (perhaps unjustly) that the sale was valid.

A gentleman with whom I was very intimate came to my office, partially intoxicated, one day and, of his own free-will, told me some of the secrets of his life. A few days after I referred to the matter and he, apparently, had but a dim recollection of having been in my office on that day, and said with evident surprise, "Did I tell you that?"

In many instances the trance state is automatic, the inebriate going through a certain routine, and performing the duties that he is accustomed to, day after day. A manufacturer of my acquaintance was in the habit of walking through his mill every morning. Frequently after drinking excessively he would lose consciousness, and if he recovered it in the afternoon he would then walk through his mill and perform the duties which he supposed he had neglected in the morning; but would be greatly surprised when his men informed him that he had been around in the forenoon as usual.

There are hundreds of similar cases especially among inebriates who pursue an exhausting or monotonous work. Several interesting cases were cited by

Dr. T. D. Crothers in a paper read before the New York Medico Legal Society. He says: "A steamboat pilot informed me that when worn out from loss of sleep, if he drank a glass or more of brandy, all memory of the time and place would vanish; and some hours after he would recover, finding that he had remained at his post, but could not tell what had happened in this blank. The Captain of the boat doubted this for the reason that he seemed in no way different, only less talkative. A skilled mechanic consulted me for similar blanks, which followed excess in the use of spirits, during which he attended a certain dangerous machine, performing all the duties requiring skill and judgment, and yet he could not remember anything which had taken place for hours. He would awake when the machine stopped for the night. When the machine was kept in motion late one night, his blank continued until it stopped. These blanks were trance-states following periods of severe drinking. A house painter, who is an inebriate, will paint for hours in the most dangerous positions while in these trance-states, then come down, recover his senses, and wonder how he could have done it without falling.

"I have gathered the histories of a number of similar cases, in which, during the trance-state, the mind acted as before, with the same discretion and judgment. They are all of them following some methodical work, without change or variation from day to day. Also the alcohol is taken with regularity and is unattended with any symptoms of intoxication. One of these cases is a grocer, who for hours has

a perfect blank in his work, but keeps everything on paper, and thus is able to know what he has done. A second is a clergyman, who, after a few glasses of beer on Sunday morning, has no recollection until night of anything which may have followed. A third is a travelling man for a boot and shoe house, who drinks with every customer; at certain times in his trip he has blanks of one or two days, during which he does business, and has no memory of what has happened. An engineer would attend to his duties in this trance-state for hours without giving any evidence of his condition, except general abstractedness of manner. He would show coolness and judgment the same as if he fully realized his surroundings, and have no memory after. In all these cases there is a similar condition in the automatic state, showing that the mind may go on, irrespective of the memory, in certain directions, under the influence of inebriate-blanks of many hours, and yet the person attend to his work without knowing what he is doing."

A man's conduct during inebriate trance depends upon his disposition. He may be guided by the experience of the past and follow certain accustomed lines of thought and action, or his mind may display unusual ranges of thought. The criminal impulse may be prominent; he may have a train of vicious thoughts and proceed to execute them without consciousness or recollection of present events.

Frequently the unconsciousness is but partial. The inebriate often has an obscure and uncertain recollection of where he has been, what he has been doing, how he conducted himself, who he has conversed

with, and what he said. He may remember some things and forget others; and often past events are entirely forgotten until they are recalled to the memory by others.

A man drank excessively for two days, then suddenly had an abstract air, and a vague, pointless way of talking and acting. Soon after, he took the cars and travelled over one hundred miles to visit a friend. The next morning he was greatly astonished to find where he was, and emphatically asserted that he had not the least recollection of what occurred during the past twenty-four hours. In the course of the day some circumstance recalled to his memory the mere fact of buying a ticket and riding on the cars, but he was puzzled to know how he got to his friend's house.

Drunkards in a trance-state sometimes attend gospel temperance meetings, sign the pledge, and afterwards forget everything connected with the circumstance, except the fact of having heard a temperance lecture somewhere; others attend revival meetings, become very enthusiastic in their religious feelings, and the next day the circumstance appears to them as an indistinct dream.

A drunken Irishman got into a quarrel which ended in a fight. He was bruised severely in several places, but went to sleep soon after, and when he awoke was amazed to find himself injured. He said that he had dreamed of fighting but did not think it was a reality; he thought some one had pounded him while he was asleep.

The apparent immunity possessed by drunken men

from the usual effects of serious accidents, is due to paralysis of the nervous mechanism, through which shock could be produced in a sober condition.

Intoxicated persons often commit violent acts under the influence of delusions or hallucinations, and when sober have but a vague recollection of their conduct.

Drunkards often commit violent acts when not laboring under delusions; they may be governed by a blind, uncontrollable, morbid impulse, whereby the will and reason are overpowered for a longer or shorter time. This disordered condition is known as impulsive insanity, and often results in homicide and suicide.

Loss of consciousness and memory can be produced by the bromides, chloral, opium, and other powerful drugs as well as by alcohol; and it can be produced naturally by a great variety of causes, as well as artificially. Diseases of the brain like epilepsy, hysteria, insanity, and neurasthenia may produce it; and powerful emotions as of expectation, fear, and especially wonder, may produce the same effect.

A few weeks ago a mill caught fire and several of the operators on the fourth floor barely escaped with their lives. Most of them were frightened into a state similar to inebriate unconsciousness. They could not tell how they escaped and were unable to give a trustworthy account of what transpired; their rememberable consciousness was destroyed or impaired by the emotion of fear.

When an individual has lost consciousness and memory he is not responsible for his conduct, and should not be held accountable for acts committed

while in this state; but a delicate question to decide, is whether a man really has lost consciousness and memory, or whether he is shamming to avoid the consequences of crime.

A man under the influence of alcoholics may safely be regarded as temporarily insane, but the law regards his condition as one brought on by his own free-will. This is often the case, and yet it is more frequently the result of a diseased appetite—a disordered state of the nervous system.

When we think of the terrible results of intemperance, we should do everything within our power to maintain a healthy condition of the body, so that there will be sufficient strength of mind to resist the tendency to use alcoholic beverages, and thus prevent the intense craving for them from being developed. The agony of this terrible craving, after it becomes fully developed, must be felt to be understood.

A healthy young man with moderate capital but splendid prospects, cultivated this craving through the foolish and perverse habit of drinking occasionally for mere sociality. He, at first, disliked alcoholic beverages, but after a while acquired a terrible craving for them, and was soon on the way to poverty, crime, and everlasting ruin. In a few years his home, in a fine house on a fine street, was blasted, ruined, defiled, and exchanged for a home in a pestilential human rookery—a hell of discord and misery—located in a narrow alley where the sun never penetrates, and which is never visited by a breath of fresh air. He once occupied a whole house; he now occupies but one room, and to reach it you ascend a well-worn,

rotten stairway, which threatens to give way beneath every step, and which in some places has already broken down, leaving gaps that imperil the limbs and lives of the unwary. On reaching the upper hall you grope your way along a dark and filthy passage, swarming with vermin, and if not driven back by the foul sickly atmosphere, you enter his room. He once was a physical model of a man, but now as he comes forward, with trembling eagerness to meet you, his handsome face looking aged and haggard in the glare of the flickering lamp, you see that he is a complete wreck—ruined financially, socially, morally, and physically.

During the first year of his career as a drunkard, he drank very moderately. During the second year, periods of excessive drinking alternated with periods of sobriety. He would avoid all intoxicants for a week or ten days, then becoming morose, irritable and restless, would drink soon after, but did not realize that these emotions generally preceded an attack of drunkenness. It was soon noticed that memory of plans and events suddenly left him during his drunken sprees; he would appear dull and abstract, forget where he was, and not recover his memory until after he had rest and sleep. His condition rendered him unfit for business; he was thrown out of employment and subsisted by picking up odd jobs. He frequently went about under the influence of liquor for several days, apparently conscious, yet perfectly oblivious to everything—the blanks coming and going suddenly, without premonition. During one of these blanks he committed a crime for

which he was imprisoned, and after his release, being penniless, he sank to the lowest depth of human degradation, and was obliged to live in the miserable rookery referred to, where he will soon end his career in death.

CHAPTER V.

Why people use intoxicants—Habits formed in youth—Drunkards by choice—Drunkards by necessity—Brain and mind—The "Free lunch"—Woman's bad habit—Bitters—Occupation and Surroundings—The habit of drinking formed gradually—Physical injuries often cause inebriety—Men of Genius—Secret Inebriates.

Why do people become drunkards? This is a question often asked and variously answered; the answer must vary with different drunkards; and when investigating the cause of inebriety, inquiry must be made into all the conditions of inheritance and surroundings, of mental and physical life, and of the time and circumstances of the first use of alcoholic drinks.

Drunkenness is often the result of habits formed in youth. Two-thirds of the drunkards of to-day, have been initiated in early life, in that love of intemperance and boisterous irregularity, which distinguish their future lives.

Children are occasionally treated to a little wine, or beer, and they are thus brought up in an apprenticeship to drunkenness; and boys and young men often acquire the pernicious habit of tipping at schools, colleges, clubs, societies, etc.

If young men would abstain entirely from alcoholic liquors and tobacco, until the age of twenty-five, drunkenness would be almost unknown by the next generation. Youth is ambitious and full of hope,

which promises happiness, honor, and fame. The nervous system of youth does not require stimulants, for it is not exhausted by trouble, unrealized wishes, or blasted expectations; and their use with them is a habit cultivated without thought of the consequences.

Festive gatherings, example of companions, desire of relief from anxiety and melancholy, etc., etc., are predisposing causes of drunkenness. Some persons are drunkards by choice and others by necessity.

It may appear surprising that men and women will become drunkards of their own free-will, yet such is a fact. They are short-sighted, thoughtless persons who, after reading or hearing a seductive description of the pleasures of intoxicants, experiment upon themselves with the treacherous poison. Their curiosity overcomes their prudence and they flatter themselves that they will never use it to excess, but "want to try it just once or twice to see how it will affect them." They forget the old saying: "It is easier to prevent a ball rolling down hill than it is to stop it after it has started." They forget that it is easier to refuse the first glass than it is to refuse the second; and that the one glass will only arouse the appetite and lead them on, little by little, until they have an irresistible craving for stimulants with all its attendant evils.

Inebriety in their case is the result of vice, for when they commenced the use of alcoholics they had no physical longing or deep-seated craving for stimulants, such as is experienced by those whose nerve-centres are disturbed, either by external injury, or latent functional impulse.

There are others who are drunkards by choice. They are coarse, ignorant people, with low animal propensities, who delight in drunken revels, in midnight carousals, and in the roar and riot of bar-rooms. They are constitutionally vicious and sensuous, and care but little for anything that does not pander to the gratification of a low nature; and as a rule all their miseries and misfortunes are the result of indulging in their vicious propensities.

The drunkard by necessity was never intended by nature to be dissipated; but having met some serious trouble, or great misfortune, in battling with the stern realities of life, he takes a drink to "drive dull care away." Neurasthenia (nerve exhaustion or deficient nerve power) is common in these cases. There is an innate craving, or intense longing, for something to satisfy the want, deficiency, or to correct the altered or diseased state of the nervous system; and the greatest efforts of the will are generally powerless to resist the infatuation for alcoholic beverages. The unfortunate victim thinks that he has found a grand panacea, and by and by, little by little, he gets completely under the control of its treacherous influence. He is driven on by excessive sensibility, partial mental weakness, and an absolute misery of the heart. Drunkenness with him is the result of misfortune; it is a quiet, solitary dissipation, which produces weakness not strength, sickness not health, and death not life.

Drunkenness in such cases is like insanity, or it really is a form of insanity (dipsomania); and depends upon a diseased condition of the nervous system.

The vital chemistry within such men fails to extract from natural and wholesome food, suitable nourishment for their enervated and perverted nerve structure. They are neither sick nor well, yet require judicious treatment to prevent them from becoming drunkards.

It is a well known and established fact that psychological causes, as in depressing disappointments, hereditary nervous susceptibility, malformation of organs, or defective powers either in function or structure, frequently result in inebriety.

Those who have inherited an intense desire for intoxicating beverages, and have a constitutional fondness for alcoholic drinks, readily yield to their fascination when encountering the trials, difficulties, and disappointments of life; and after the first indulgence they soon suffer from dipsomania with all its attendant evils. It is said that "If a man wants to drown sorrow in the glass let him try a glass of water. Glasses of liquor are already too full of sorrow."

The brain and nerves having been exerted beyond their natural powers of endurance, exhaustion follows for which alcoholic drinks are taken; but generally previous to the development of the craving for alcoholics, there is instability of character, and indications of peculiar nervous irritability. Every condition that perverts or prevents the healthy growth of the body favors the development of both functional and organic disease, and inebriety may be the result.

Inebriety may be hereditary even when the ancestors are staunch teetotalers. It is not necessary that the parents should be drunkards to transmit to their descendants the tendency to inebriety. The family

may be of an unstable nervous organization, and the neurotic taint which shows itself in some members in such affections as hysteria, epilepsy and insanity, manifests itself in others by an intense craving for intoxicants. "The fact of exemption from inebriety in a family," says Dr. Parrish, author of *Alcoholic Inebriety*, "does not exempt from other conditions which may result in inebriety. There may be insanity, chorea, epilepsy, hypochondria, or other taints, which in the order of descent may take the form of drink craving or even crime."

Certain seasons of the year marked by sudden climatic changes, and certain kinds of labor noted by extremes of excitement, muscular activity and exhaustion, and all bad physical and social surroundings, are among the predisposing causes of inebriety.

Drunkenness exists more among laborers than mechanics, more among mechanics than tradesmen, and more among tradesmen than professional men. It also exists more in cities and towns than in the country; and most of the misery among the poor springs from their love for intoxicants. Cities are crowded with saloons, concert-gardens, low variety theatres, and many other places calculated to lead young men astray.

Social influences such as domestic unhappiness, poverty, rate of wages, unhealthy dwellings, bad drinking water, etc., are important factors in the causation of drunkenness.

One of the chief causes of drunkenness in the city is the "Free lunch" given with a glass of beer or other alcoholic drink in many of the city saloons.

The lunch generally consists of a plate of hot soup made from cheap material, or a few crackers with a little cheese and bologna-sausage. Poor men to save the expense of a dinner often visit these saloons, where for five cents they can get a glass of beer and a lunch; but in course of time the deluded victims find that they have cultivated an appetite for beer which is more expensive to them than their entire family. Their course is then down a steep incline where one step necessitates another until they are penniless, without friends, with lost reputation and ruined health; then they pay the debt to nature and die uncared for, and their body, like the carcass of a dead beast, is buried by charitable hands and is soon forgotten.

The free lunch, the free concert, the free museum, etc., entice men to drink and become drunkards, when if no allurements were presented they would not think of drinking but would remain sober. The inducements offered to get men to enter a drinking saloon are simply a bait to catch the unwary. Connected with free concerts in low drinking saloons, are pretty, but depraved, waiter girls, who exert all their charms and powers of fascination in coaxing and beguiling the victim into purchasing drinks—they receiving a commission on the sale.

Those who patronize these free institutions are given to understand that they must spend money for drinks or get out. "See here," said a bartender to a man who for several minutes had been engaged at the free-lunch table, "ain't you going to buy any beer?" "No," replied the man as he hurried to get

into the street. "I read in to-day's paper that beer is an unhealthy beverage." He had no money and was compelled to abstain, but was sharp enough to put it on the ground of his health.

Women sometimes acquire the pernicious habit of drinking porter, ale, or beer, while nursing, and thus they lay the foundation for future indulgence in intoxicants. Their female attendants often recommend these beverages from well intentioned but mistaken motives. Although alcoholic drinks increase the quantity of milk, they greatly diminish its quality, and are injurious to mother and child. If food of a nourishing and concentrated kind be taken and assimilated, it will not be necessary to resort to the beer bottle. The milk ought to be bland and unirritating, but when alcoholic beverages are used, it acquires certain heating qualities, and becomes deteriorated to a degree of which those unaccustomed to investigate such matters have little conception. The infant nursed by a drunkard is seldom healthy; it is especially subject to derangements of the digestive organs and convulsions; and no woman is qualified to be a nurse unless strictly sober.

The earlier persons are initiated in the use of intoxicating drinks the more completely do they gain dominion over them, and the more difficult is the passion for alcoholics to be eradicated.

Alcoholic liquors are frequently drugged, doctored and labelled "Bitters," and advertised throughout the country as a cure for all diseases. They engender a desire for alcoholic drinks and lead people on to intemperance. The newspapers in which the bitters

are advertised may be respectable, and the endorsements may be conclusive, yet it can be depended upon that whisky, rum, or gin, is sold under pretence of medicine. The bitters are used chiefly by those persons whose appetites are stronger than their temperance principles. They do not want to be known as "moderate drinkers," yet want their daily dram, little thinking that the bitters often contain ingredients which render them doubly dangerous, and that it is better to drink a little honest wine, if the system requires it, than to use patent nostrums.

Certain occupations, like employment in a hotel, saloon, gambling house, club-room, etc., have a tendency to induce drunkenness; and pernicious education, by fostering habits of indulgence in early youth, has led to subsequent excess. Inebriety will follow certain conditions of living in society, and in the individual, with the same certainty that the plant comes from the seed.

There are many, so-called, moderate drinkers who daily take a glass or two of beer, of ale, of wine, of whisky, or of brandy, who in course of time, if they do not give up the habit, are as certain to become drunkards as we are certain that the sun will rise to-morrow.

The desire for stimulants is formed so gradually that most persons do not realize that they are slaves to their favorite beverage until they attempt to renounce it, or are deprived of it; and as the habit creeps upon them so insensibly they are rarely able to recall the particular circumstance which involved them in its fetters.

It is seldom that the secret spring of our actions is known to the world, and the reason why some men began the use of alcoholics is known only to themselves. Those who are depressed in spirits and take a drink to "cheer them up" should remember the old saying: "As good be melancholy still, as drunken beasts and beggars."

Injuries of the body frequently have such a morbid effect on the nervous system, as to produce an intense craving for intoxicants in individuals previously sober and sedate. These are causes of inebriety which to a superficial observer are obscure and undetected.

In a statistical report of the Inebriates' Home at Fort Hamilton, Long Island, head injuries are placed first on the list of exciting causes of inebriety. Of 252 cases reported one in seven (36) became inebriates from blows on the head.

Dr. T. D. Crothers, superintendent of an inebriate asylum, called "Walnut Lodge," at Hartford, Conn., and editor of "The Journal of Inebriety," in speaking of the *general causes* of inebriety says:—

"Of these, *mechanical injuries* seem prominent, such as injuries or concussion of the brain and spinal cord, and consequent alterations of nutrition. Blows on the head are not unfrequently followed by violent paroxysmal drunkenness; railroad accidents, where the concussion and surprise are sudden and overwhelming, causing intense re-action on the nervous system, (producing insignificant physical lesions) often develop inebriety and mania. A chaplain in the late war, injured in the leg by a shell, (unexpectedly) although but a simple flesh wound, was several

months in the hospital before recovery. From this time he became an uncontrollable drunkard, and eventually died. A prominent physician was precipitated from his carriage on the head, and received flesh wounds of a minor character. Very soon after inebriety was developed, and he ended his life a raving maniac in an asylum. The rule in many cases indicates that injuries of the brain, spinal cord, or any part involving numerous nerve trunks, may end in cerebral disturbance, of which drunkenness is a very common stage of the lesion, the injury being small in comparison to the mental disturbance which follows. Peripheral irritation or reflex excitability has been noticed as a common cause in many cases. In a letter to the Psychological Journal, a physician describes two cases where tape worm excited inebriety, and mental hallucinations, which disappeared on their expulsion. Several instances are on record where the use of pessaries in prolapsus uteri, and the prolapsus alone, has been the cause of mental disturbances of which drunkenness was the most prominent symptom. The irritation from prolonged lactation, or in dysmenorrhœa, amenorrhœa, nymphomania and fundamental disturbances of the genital organs, are frequently the beginnings, and in many cases the active causes of this disease."

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"Practically, any disease influencing or breaking up the nutritive functions of the body, has its first effect in perversions and cerebral disturbances, of which drunkenness is a frequent result. Individual histories of neglect of hygienic care, followed by in-

digestion, dyspepsia, hypochondria, drunkenness and death, can be traced in every community.

"Exhaustive intellectual and physical exertion, by breaking up healthy cerebral action, develops insane longings. Over stimulation of the brain ends in structural changes and perverted tastes for alcohol or narcotics of some kind. Scholars, and those who use the mind to excess, and laborers, who only exert the physical system, when exhausted from overwork, have unnatural longings for something to restore the lost balance of mind and body. A prominent senator spent thirty hours continuously in the preparation and delivery of a speech, and became an inebriate from that time. The proprietor of an ice house offered some men large wages to continue the work of filling the house; being expert workmen they continued without much rest for fifty hours. Two out of five became drunkards, and dated it from this time. Instances of similar character are not uncommon. Sudden excitement and exhaustion acts in the same way, the physiological effect is rapid contraction of the arteries, apparent in the pallor and consequent anæmia of the brain. The shock imparted to the senses through the mind, extends to the molecules of the brain, producing similar commotion, often breaking up their normal action forever."

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"There are conditions of degeneration, either inherited or acquired, present before alcohol is used, which develop into inebriety, or produce conditions of exhaustion, for which alcohol seems to give relief. The active causation of inebriety, from inheritance,

appears either in a direct or indirect form. In the former, it follows directly from father to son, or from family to family, and is manifest in childhood by a perverted brain and nerve force, and disturbed functional activities. In the latter, it is often more remotely inherited, as from the second generation back, and breaks out from the application of some peculiar, exciting causes. Next to inheritance, directly from inebriate ancestors, are degenerative conditions of the organism, following all the various forms of insanity and epilepsy; also consumption and many of the nervous diseases noted by intense exhaustion; all these transmit a diathesis to the next generation, which often appears in inebriety. Another series of causes will be found in the bad and imperfect nutrition of childhood. This period of life, between four and fifteen years of age, is often the starting point of inebriety. The nutrient degenerations, from both the quality, quantity, and irregularities of food, also over-stimulation of the brain and nervous system, break out in inebriety, in manhood. Again, we shall find climate, occupation, education, and surroundings active causation which enter into many cases, modifying and changing the progress materially. All these factors are more or less present, and enter into the causation of nearly all cases of inebriety. Up to this time, no studies have been made in this direction, and the general term of 'vice' has been given to every obscure symptom of inebriety. Inebriety not only appears as the result of perversions and degenerations of the brain and nervous system, following the direct use of alcohol, but it is often a symptom,

and follows other diseases as a hint of degeneration in certain cortical brain centers, notably in general paresis, epilepsy, tumors of the brain, and reflex irritations, dementia and melancholia, etc. Inebriety not unfrequently merges into acute mania and other diseases, which pass rapidly to a fatal termination. The range of causes in inebriety are very complex, involving many conditions that require careful study, from a scientific standpoint."

Men of genius are often, unfortunately, addicted to the use of alcoholics. Nature, as she has gifted them with greater powers than their fellows, seems also to have mingled with their cup of life more bitterness. Examples are found in the poets, artists, scholars, and warriors of the world. If they are excessively ambitious, their minds dash beyond the bounds of normal, mental, and physical life, and react in nutritive excesses, perverted tastes, unnatural longings, and drunkenness. As instances of this class may be mentioned Alexander, Philip, and Nero among the warriors; Shakespeare, Byron, Burns, and Poe, of the poets; Johnson, Addison, Pitt, Sheridan, etc., among the scholars.

The minds of such characters possess a susceptibility and delicacy of structure which prevents them from enjoying the ordinary happiness of humanity. There is a melancholy, which is apt to come like a cloud over their imagination; and if this be heightened by misfortune, they are plunged into the deepest misery.

This class of inebriates generally avoid the glittering saloon, and the giddy circle of social revelry, but

drink to great excess in their own private rooms, and perhaps pass in public for teetotalers; if alcoholic beverages are offered them at social gatherings, or in public places, they force themselves to refuse it.

Women, clergymen, physicians, and others whose calling and social standing forbids the public use of intoxicants, are often secret inebriates. A clergyman's profession is accepted as a warrant for uprightness and probity, and some people say, "Why he is good, he is pious, he will never fall. God will not allow him to become an inebriate," and yet God will allow it if he drinks, just the same as God will allow him to become poisoned with any other poison he may take into his stomach. God will not suspend his laws even to save a minister of the gospel.

We know a clergyman, who being worn and debilitated, weak, nervous, and melancholy, occasionally drank a glass or two of wine to relieve these unpleasant feelings. He argued that "the *abuse* of wine is a sin but not the *use* of it," and said that "however much better it may be not to use wine, than to use it too much, the sin lies only in using it too much." These are his exact words in his own handwriting now in my possession; and it is the alluring argument that has ruined a great many men. They try to drink moderately and secretly, but gradually increase their potations, and are confirmed inebriates before they realize it. The clergyman was young, handsome, educated, and refined, and a very ideal of perfect manhood; he had no bad habits except drinking, and this was conducted in such a secret manner, that but few knew it until the sixth year, when some

one confidentially whispered, "He drinks." When he drank to great excess and became intoxicated, he locked himself in his room and slept off the effects of the liquor, and excused himself from seeing those who called on him, by saying he was sick. Soon after, he was expelled in disgrace from the church. This is no fancy sketch, but an actual occurrence. There are many such men who are inebriates—men of learning, integrity, and piety—which is only another proof that inebriety is a disease.

It should be remembered that when investigating the *cause* of inebriety we must consider the influence of sex, age, religion, climate, race, education, pecuniary circumstances, occupation, marital relations, temperament, and associated habits.

CHAPTER VI.

Malt Liquors—Their Effect on the System—Advice to Young Men—Lager-Beer—A "Schooner"—A Treacherous Constitution—Decision of Character—Sudden Death of a Young Man—Mistakes—The Penalty—Waves of Criticism—Ten Things—Destroying Drunkards' Self-Respect makes them Reckless—Censure and Applause—Enemies—Encourage Drunkards to "Try, try again."

THE pernicious habit of drinking malt liquors has grown very rapidly in the United States during the last few years. This is due to the fact that they are comparatively cheap, and that many persons entertain the false notion that they are not only harmless, but actually beneficial. Such persons are beguiled with a serious error.

Although the effect of malt liquors on the body is less rapid than wine or distilled spirits, they produce serious mischief even when perfectly pure; but they often contain noxious ingredients which render them doubly dangerous. They act upon the body in two ways,—viz., partly by the injurious substances they contain, and partly by their alcoholic principle. In addition to this, they impair digestion by the fermentation which they undergo in the stomach. There are eructations of air from the stomach, and a bitter malt-liquor taste in the mouth, long after the beverage has been imbibed. Drunkenness from malt liquors is also more stupefying, more lasting, and less easily removed, than drunkenness from pure wine or ardent spirits.

This is due to the fact that the hop of these fluids is narcotic, and that brewers often add other narcotics, such as hyoscyamus, belladonna, etc., to increase the narcotic effect of the hop.

The adulterations in addition to these are gentian, wormwood, and quassia, to give bitterness; ginger, orange-peel, and caraway, to impart pungency; alum and blue vitriol, to preserve the frothy head; cocculus indicus, nux vomica, and tobacco, to intoxicate; and salt, to promote thirst.

Malt liquors—either lager, ale, or porter—are more nourishing than wine or distilled spirits, and they form blood more rapidly. Those addicted to their use generally increase in weight and bulk, and become monsters of bloat and fat—their face assuming a dull stupid appearance. Their circulation is sluggish, they are plethoric, their breathing is laborious, and they are apt to die of apoplexy or palsy. If they escape this hazard, a diseased liver, or dropsy, probably ends their career.

Many families in the city often have lager-beer on their table at their meals; they may not drink sufficient to produce intoxication, but they are cultivating a desire for stronger liquors. Many boys and young men become drunkards through the use of an occasional glass of beer. They may, at first, shrink from wine, whisky, brandy, or gin, but beginning with lager-beer, they form a dangerous, fascinating habit of drinking in company, as well as engender a taste for alcoholic beverages.

The tendency which the mind indulges in early life, it inclines to follow in advancing years. Our

first impressions, habits and appetites, take the deepest root, and seem almost to become incorporated with our nature; and this is the reason why every individual is so set in his first opinions, inclinations, and habits.

A boy brought up to drink lager-beer can only with difficulty be convinced of the injury it will do him. His father, perhaps, drank before him, and he cannot see the harm of moderate drinking. His early impressions would prevail with him through life, if his opinions and habits could not be altered. Fortunately, sometimes the mind can be affected and the understanding influenced; therefore our first opinion of things can be changed and eradicated. The best way, perhaps, to effect a change is by the influence of example.

The school-boy that is fond of mischief while at school, generally commits more or less crimes during his lifetime, unless induced by good example to mend his ways. The beer-drinking boy generally becomes a shiftless, worthless man, or depraved drunkard, unless he can be induced to give up his beverage by indelibly imprinting on his mind the two pictures: one, a picture of the life of sobriety, prosperity, happiness, and usefulness; the other, a picture of the life of drunkenness, wretchedness, degradation, and disease.

The great importance of forming such habits only as will render us happy in life, and guide us smoothly through that short space of time which is allotted to man, should be fully understood.

Those who are young, inexperienced, unsettled in

opinion, and susceptible of either good or evil, have the responsibilities of their future resting upon them. Will they be allured to destruction, or will they make their lives a success? This is the grand problem which they are to solve. The path they are to tread is worn by the feet of thousands. The same temptations, the same trials, the same difficulties, and the same discouragements, have all been felt and out-lived.

Little faults if not promptly corrected gradually become serious crimes; an occasional glass of lager-beer, or other intoxicant, if not promptly discontinued, may end in an occasional drunk; and in starting out in life, we must be decided, and not waste too much time balancing probabilities, or the period for action will be lost.

After the first wrong step in life is taken, after the first intoxicating draught is swallowed, there is less hesitation about the second, and another is taken, and another, until at last, like the confirmed drunkard, their best friends and best interests are lost, and they sink deeper and deeper in degradation and misery.

Some persons drink an enormous quantity of lager-beer daily. In many saloons a glass called "a schooner" (which holds exactly one pint and one gill) is sold for five cents. Allowing the gill for froth, the drinker consumes one pint of beer every time he imbibes. It is not surprising that those who drink several of these "schooners" daily become overgrown, unwieldy, and puffy, with their abdomens enormously distended. These schooners are intended for inveterate beer-drinkers. If those unaccustomed

to alcoholic beverages were to swallow a pint of lager-beer at one draught, they probably would become intoxicated. We are acquainted with a young man who tried the experiment, and he had to be taken home in a carriage.

That a man does not become intoxicated, does not prove that he is not drinking too much. The men employed in saloons and breweries generally consume an enormous quantity of beer. The daily allowance which their employers give them is a very large one, but they rarely confine themselves to that. They get much gratuitously from customers and others, so that ten or twelve quarts daily is no exceptional consumption for one man; yet they are not drunkards in the ordinary sense of the term. The very nature of their work necessitates the employment of men who can attend to business. But if one of these men should break a limb, or get confined to bed from any accident, he is almost sure to get delirium tremens, and a scalp-wound frequently kills him. Their constitution is of a peculiarly treacherous character, and their apparently robust health will vanish with unusual rapidity under any acute disease.

Saloon-keepers, brewers' men, and other hard drinkers, are notorious in surgeons' offices and hospitals as being the worst cases for operation; they being prone to exhibit all the most dangerous complications which fetter the success of surgical treatment. This is not surprising when we consider the weakened state of function and structure, and the inflammatory disorders, which alcoholic beverages induce.

Young people do not fully realize that lager-beer, as

well as other intoxicants, "at last biteth like a serpent and stingeth like an adder," but generally prefer to make the trial for themselves. They quaff the enticing glass, and if not promptly reclaimed go through a career of shame, dishonor, disease, and perhaps premature death hurries their body into the grave.

Suppose a man has an inclination to drink. His reason and conscience do not approve of it, and yet every inducement to drink is strongly urged and every objection against it slighted. His appetite grows importunate and clamorous, while reason remonstrates. Reason is a faithful and friendly monitor that tells him that drinking is disgraceful; that it will ruin him financially, morally, socially, and physically; that its pleasure is greatly overrated; that he will certainly be disappointed; and that it is false appearances that are deceiving him. He ignores facts, he refuses to be guided by reason, and he drinks. In course of time, after he is ruined, he reflects seriously upon the matter. He grieves over his misfortune, and wishes that he had listened to reason. His enemy—alcoholic liquor—has misled and ruined him; while reason never misled, but tried to save him.

Those who desire to avoid the evils of intemperance should cultivate *decision of character*. A determination to avoid intoxicants is often frustrated by indecision when tempted. A man without decision can never be said to belong to himself. He belongs to whatever can seize him.

Many persons who lack decision of character, especially boys and young men, are induced to drink against their will, by the ridicule of their companions.

The looks of scorn, and unrestrained shower of taunts and jeers, drive away the temperance principles of inexperienced young men, and start them on the road to drunkenness, death, and HELL.

Such companions, it matters not how wealthy or respectable they may be, or what may be their social standing, should be avoided as one avoids the most contaminating pestilence. They ruin the virtuous and innocent with as little thought, and as little concern, as is manifested by a rattlesnake for the victim it bites.

It is a terrible responsibility to be guilty of offering a young man his first intoxicating glass; but to persuade him to drink contrary to his good judgment, is evidence either of a fiendish desire to blast his future life, or of the most inexcusable ignorance of the probable consequences.

The moderate or immoderate user of alcoholic drinks, which are detrimental to prosperity and happiness, and which are prolific of wide-spreading sickness, depravity, and of mental and physical suffering, will not only drain the cup of misery to the dregs, but will prematurely become befogged by the grim and impenetrable shadow of death.

The writer knew a young man of pleasing address, fine education, and wealthy parents. He started out in life, as all young men do, with two paths before him: the path of virtue and happiness, and the path of misery and woe. Lager-beer, wine, and whisky led him in the latter path. One evening he accepted the invitation of an acquaintance and visited the "Shady Retreat,"—a lager-beer garden conducted

on an extensive plan. Visitors were coming and going, and business appeared lively. The merry-go-round revolved, the calliope tooted, the swings surged, the beer flowed, the free-lunch counter was well patronized, and all went merry as a Dutch picnic. It was the old, old story. He drank a glass of wine, which led to several others. A friend, seeing he was indulging too freely, wanted to accompany him home, but his propensity to drink was aroused, and one might as well reason with a handful of chaff thrown upon the wind. He continued drinking until at last he fell unconscious, and was removed to his home. The next morning he was dead. The writer was called in professionally, and a post-mortem revealed the fact that his death was due to apoplexy brought on by excessive indulgence in alcoholic drinks.

Well may we think of the truth of the passage found in the twenty-third chapter of Proverbs, which reads, "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

This advice from the highest authority and of the most ancient origin is true to-day; but the best of men to-day as well as then are liable to make mistakes. The man who has never made a mistake has not yet been born. The difference between success

and unsuccess in life is the difference of facility in taking advantage of mistakes made. It is not the being exempt from faults, but the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of the field, which, if destroyed and consumed upon the place of their birth, enrich and improve it more than if none had ever sprung there.

Now, shall we take advantage of our mistakes? Shall we take advantage of the mistakes of others and profit by their experience? If we believe in morality; if we believe that alcoholic liquors, like contagious diseases, contaminate nearly all with whom they come in contact; if we believe in BIBLE doctrine,—it is of paramount importance that we should think wisely, and act promptly, in regard to the use of intoxicating drinks.

The saloon-keeper, with his guilty conscience; the boy learning to drink, with his troubles; the drunkard, with his bad associates, lost reputation, and poor health; the drunkard's worn-out, insulted, broken-spirited wife, with her torn, soiled, and tattered garments; the diseased wretch whose vicious course in drinking hastens him to his death-bed; the villain in prison, brought there by drunkenness; and the drunken murderer under the gallows,—all prove that the excessive use of alcoholic liquors has a penalty attached to it.

What would this world be if every man was a drunkard? Would it not be a perfect pandemonium? If so, we should endeavor to persuade those whose habits are not yet formed to lead a sober life. We

should remember that the parent of temperance, and the author of sobriety, has but one remedy; and this, like all remedies, it matters not how valuable, is completely useless unless properly applied to the disease. This remedy, which is the only safe, certain, and sure one—the only one that can always be relied on—is *total abstinence*.

Moderate drinkers, temperance men, and total abstainers should remember that their example is either for or against the use of alcoholic beverages; therefore we, as moralists, should fix our good resolutions upon a foundation of unchangeable earnestness.

If the waves of criticism should bring to us a floating rumor, highly injurious to a man's character, would we immediately renounce him? Would we silently dissect the evil report and expose it to the public magnified and colored? or would we, as benevolent gentlemen, kindly tell him of his fault, and if he is guilty, give him an opportunity to correct it?

If our friend or acquaintance indulges in intoxicants, it is our duty to candidly, kindly, but privately tell him of the injury to which they will lead him. We have then done our duty, and if he continues his libations he does so with a full knowledge of the consequences, and we are not responsible.

It is said that there are ten things for which no one has yet been sorry—for doing good to all, for speaking evil of none, for hearing both sides before judging, for thinking before speaking, for holding an angry tongue, for being kind to the distressed, for asking pardon for all wrongs, for being patient

toward everybody, for stopping the ears to a tale-bearer, and for disbelieving ill-reports. Christians, moralists, temperance men, and all who desire to advance the cause of sobriety and honesty will do well to remember these ten suggestions.

Many a man has gone to ruin, merely because people presented an exaggerated and highly colored account of his few little indiscretions. Perhaps their so-called best friend helped them on to perdition by circulating the evil report, for it is not always an open enemy who does it.

Idle gossip, exaggerated stories, malicious lies, persecution, punishment, and ostracism, confirm the drunkard in his evil ways *by utterly destroying his self-respect and making him reckless of consequences.*

Suppose a man has used alcoholics several years "to drive dull care away," drinking so privately that his own relatives, and many of his most intimate friends, knew nothing of it. Suppose some person should discover the fact, would it be advisable to spread the news broadcast? Would it be advisable to worry the life out of his poor, gray-headed old mother, or father, with a highly colored account of the matter? Would it be advisable to represent their son as an irreclaimable drunkard? We know an instance where a self-conceited, domineering, mischief-making old lady exhibited extraordinary zeal in impressing on the mind of a mother the fact that her son drank, together with the lie that he was an irreclaimable drunkard. It was not merely the words that she said, but it was the way they were spoken.

Some people carry venom in their tongues. It had always been thought that she was "too good" to speak so, but it is said that the sting of a serpent is all the more deadly for its long silent basking in the sun. It is always better for moderate drinkers and drunkards to exhibit total indifference in regard to the opinion of others, than to be so excessively sensitive as to be led to commit greater error.

The censure or the applause of the world is often rash and wrong, and proceeds from the particular humors and prepossessions of people; but yet we should not altogether neglect the opinions which others may entertain concerning our conduct. The accusation may be just, or we may have done something to make it appear so; and what our enemy says out of ill-will may be a valuable hint how we should regulate our future conduct; and in this way our enemy may do us more good than he intended.

Our friends very often flatter us and either do not see our faults or conceal them from us, or modify them by their representations in such a manner that we may think them too trivial to be taken notice of. An adversary, on the contrary, eagerly looks for every flaw or imperfection in our character, and though his malice may make them appear in too strong a light, yet he generally has some ground for what he advances. A friend exaggerates our virtues; an enemy inflames our faults. We should give attention to both of them so far as it may tend to the improvement of the one and diminution of the other.

Plutarch, a celebrated Greek biographer and moralist, wrote an essay, nearly two thousand years ago,

on the benefits a man may receive from his enemies. He says, "Why should we not take an enemy for our tutor, who will instruct us gratis in those things we knew not before? For an enemy sees and understands more, in matters relating to us, than our friends do, because love is blind; but spite, malice, ill-will, wrath, and contempt, talk much, are very inquisitive and quick-sighted.

"Our enemy to gratify his ill-will toward us, acquaints himself with the infirmities both of our bodies and minds; sticks to our faults, and makes his invidious remarks upon them, and spreads them abroad by his uncharitable and ill-natured reports. Hence we are taught this useful lesson for the direction and management of our future conduct: viz., that we be circumspect and wary in everything we speak or do, as if our enemy stood at our elbow and overlooked our actions."

Moderate drinkers and drunkards should remember that their future depends almost entirely upon themselves and not upon what people may say. If an inebriate has an earnest desire to lead a sober life, and has the will, although feeble, to put forth his efforts for a better life, and if his struggle is in the right direction, he is sure to regain his full will-power and become a sober man; he will stand a conqueror where he once was a slave. He may be tempted to drink, he may meet with what appear to him serious difficulties, he may have a few relapses, but if he is thoroughly convinced that it is wrong for him to use intoxicants, that they destroy the higher and nobler qualities of his mind,

and unfit him for the duties of life, and that they will bankrupt his vital powers and fortune, he will gain control of himself and true manhood will be developed.

The cure may be greatly accelerated by the kind encouragement and friendly assistance of relatives and acquaintances; or the cure may be retarded by their pursuing an opposite course. A lunatic or an inebriate can be controlled by kind persuasion, but not by harsh treatment.

A young man addicted to drink, but who had been perfectly sober for several days, mentioned to an acquaintance (a theological student) that he did not intend to drink any more; he had resolved to reform. The same resolution had frequently been made before, but as circumstances often weaken the strongest will, it, unfortunately, had been broken every time. In consideration of this fact the would-be clergyman, instead of giving a word or two of encouragement, gave a supercilious smile and said, "I don't believe it. I don't believe you will ever stop drinking; you are too far gone to stop." And yet the young man, after a few more relapses, *did stop drinking*, and became a teetotaller. He reformed himself, without assistance, and under the greatest of adverse circumstances.

Candidates for the ministry who tell drunkards that they "are too far gone to stop" should be the last ones to select as missionaries, for, very likely, in their opinion the majority of sinners "are too far gone to be saved."

If all inebriates desiring to reform believed them-

selves too far gone to stop, there would be but few, if any, reformations. Three-fourths of the reformed drunkards of to-day resolved, time after time, to stop drinking before they really did stop; but because they, unfortunately, broke their resolution a great many times was no reason why they were too far gone to stop. They believed in the motto, "Try, try again," and ultimately they succeeded.

No men have keener susceptibilities than those who are conscious that they have fallen. None are more anxious to rise, and yet their acuteness to wounds prevents their rising. The drunkard, in a single day, endures more painful conflict to overcome his craving for intoxicants than many a passionless, passive soul, who knows nothing of such an appetite, suffers in all his life. "Think of the secret struggles," says Dr. Parrish, "that have no recognition, the infirmities that have no strengthener, the bruises that have no healer, the palsied hopes that have no faith left to build upon, the losses of property, home, and love, with no one to recompense, and the deep and biting remorse that reproaches and poisons the inmost soul with the reminiscences, first of weakness, then of sin, then of sorrow, shame and penury to self and family, and finally of despair."

CHAPTER VII.

Alcoholic Liquors as a Medicine—The Relation between Physicians and Drunkenness—Alcohol both a Stimulant and Narcotic—When Alcohol should be used as a Medicine—Its use in sudden Shock and Injuries—Its use in Dyspepsia—Its use in Fevers—When it should be avoided.

MUCH has been said and written, by those familiar with the evil effects of intemperance, against the use of alcoholic liquors as a medicine; and yet they are extremely popular as a remedy in sickness among the great mass of people. The better people like alcoholic liquors when well, the more they think of them when slightly ailing; and in fact many people like to be a trifle sick so as to have an excuse to indulge in their favorite drink.

Enthusiastic temperance advocates often charge physicians with being responsible for a large part of the intemperance throughout the country. It has been asserted that alcoholic liquors, in almost every form, are prescribed by them, as remedies for diseases, and that people thus cultivate an appetite for these beverages.

Those who like their daily dram often lie to their friends and say, "the doctor recommended it." They saddle the responsibility on the doctor's shoulders, when the physician may be entirely innocent in the matter; but if the physician did prescribe alcoholics the responsibility is confined to the act of animating

a diathesis already present, but latent in the constitution—to accidentally arousing a slumbering neurosis. No respectable physician ever prescribes alcoholic beverages indiscriminately; but he classes them with other remedies, drugs and poisons, and uses them only in cases of absolute necessity.

There are certain extreme cases where they are used advantageously in the treatment of diseases on the same principle that the most virulent poisons are: but would those who use alcoholic liquors as a beverage, merely because they are used as remedies for diseases, resort to the same style of argument in regard to the poisons used as medicines?

Physicians frequently prescribe aconite, belladonna, conium, arsenic, strychnia, and other poisons as remedies; but if a man should argue, that because they are thus prescribed, they should be used habitually, he would be considered a consummate fool. The same is true in regard to the use of alcoholic liquors.

Those who condemn the physician for prescribing deadly poisons, especially alcoholics, should remember that a knife of very keen edge, when used by a light and dexterous hand, will make a cleaner and better incision than a blunt instrument. In a like manner the remedy of greatest power, when properly and skilfully used, is often more valuable in urgent and dangerous cases than the crude medicines of the inexperienced practitioner. A few small doses of the one, administered by an experienced hand, may cut short a disease and save valuable life, while under the other, repeated dosing, day after day and week after week, may prove unavailing.

There is a time when alcoholic liquors are valuable and useful; for everything in nature has its use. Among the animal creation, for example, there are many unpleasant and apparently unprofitable specimens of zoölogy, which puzzle and bewilder the ordinary observer who would define their exact use, yet he may rest satisfied that they are beneficial sometimes and somehow. It is the same with alcohol; it may blight a man's happiness, destroy his peace, devastate his home, and spread woe and sorrow all around, and yet it has its legitimate use. Those who do not know just when and how to use it, should avoid it as they would any other deadly poison.

As certain individuals are predisposed to inebriety, a careful physician never prescribes alcohol when a patient is so predisposed; when he thinks alcoholics necessary, he inquires into the family history and antecedents of the patient, and when it is decided to begin their use the quantity to be taken is definitely prescribed. Before the patient leaves the physician's charge, the use of alcoholics should be discontinued, and the patient should be warned against their indiscriminate and indefinite use in the future.

It is well known that alcohol is a narcotic, or anæsthetic, with preliminary stimulant power: in small doses it stimulates, but in large doses it narcotizes. Therefore in the use of alcoholic liquors as a medicine great care and skilful management are required. Compared with the anæsthetics in most frequent use—as chloral, ether, chloroform, nitrous oxide, etc.—alcohol seems to differ from them not so much in the

salient points of its action as in its tardiness and slowness. Each one is of course peculiar to itself in minor points, but their leading features are similar.

The narcotic effect of alcohol may be observed during intoxication, when the body is less sensible to external impressions than at other times. A drunkard frequently receives the most severe blows, cuts, bruises, or injuries without apparently feeling them until sober.

Alcohol is slower in its action than chloral, which is slower than ether, and ether than chloroform, and chloroform than nitrous oxide. The tardiness of action renders alcohol the least dangerous; and although called alcohol by the Arabs because of its subtilty, it is really the least subtle of them all.

Alcohol approaches more nearly to stimulants than any other narcotic, and when given in small doses its narcotic operation may hardly be perceived. It is usually the stimulant action of alcohol which is desired in the treatment of diseases; and the patient needs careful watching, lest by overdose or overaction of the remedy the second stage, or sedative action, is produced. A certain class of inebriates who suffer from painful disorders, use alcoholic liquors for their sedative effect, just as opium, chloral, or other narcotics are used.

In the physiological working of alcohol the brain and nervous system are the parts chiefly acted upon; the remedy, therefore, when judiciously used, is of special service in great nervous depression caused by certain injuries or diseases. In small repeated doses given at the right time, it is admirably efficient in

counteracting the sinking tendency in various diseases and opposing the shock of certain injuries. Experience and judgment, however, are required in its administration, or it may do the greatest harm.

Suppose a man gets stunned by an injury to his head, or a blow upon his cranium; he is lying pale and senseless; one of the cerebral vessels may have been ruptured; and if he lie quietly, in this languid state, a few hours, nature will plaster up the rent, and there will be but little or no escape of blood; but if, in meddling kindness, a stimulant be given prematurely, the blood is made to circulate rapidly and forcibly before the rent is healed, and it escapes within the cranium, and kills the man by pressing upon the brain. It should always be remembered that stimulants do great harm, and frequently cause death, when administered to those suffering from apoplexy.

As alcoholics stimulate the heart and general circulation, their judicious use is often beneficial in some affections of this organ where there is feeble action; but in repeating the remedy on many occasions, caution is greatly needed lest that peculiar diseased condition of the heart and arterial tissue be induced, which alcohol's continued presence in the blood so frequently occasions.

"When the powers of life are sinking," says Professor Miller, of Scotland, "from any cause—with cold surface, feeble pulse, and general exhaustion—alcohol is often essential as a stimulant. The life of many a one has been saved by it. But all depends upon the regulation of the dose. Let the effect

advance to the narcotic or sedative stage, and death will be hastened in consequence. The small doses skilfully regulated and repeated, and the effect of each watched by some competent eye and hand, alone can be either serviceable or safe.

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“The power of alcohol, as a medicine, is limited to those cases in which a morbid necessity exists for its use. In all other circumstances, it cannot do good, and not only may, but must, do more or less harm, when taken in any considerable quantity, or for a long endurance. Even in the suitable cases, the dose—ordinarily small—must be carefully regulated, and the effects watched, lest over-action and injury ensue.”

The general public probably use alcoholic drinks as a remedy for dyspepsia more frequently than for any other disease. In those cases of dyspepsia in which the stomach is deficient in tone and energy, small and cautious doses of the milder alcoholics—such as wine and malt liquors of good quality—may be of service; but when they are used habitually, or when they are taken in excessive quantities, they disturb and arrest the digestive process.

Persons with feeble stomachs from deficient gastric secretion may be benefited by taking with their meals a small quantity of mild wine, which stimulates the stomach to pour out a more copious solvent, and thus promotes digestion; but in health the stomach is thus made to digest more than the body requires, and in this way many persons get an excess of fat; and, although wine increases the flow of gastric juice, it should be remembered that at the same time

it coagulates albuminous substances, thus retarding their digestion.

One of the worst of the occasional concomitants of dyspepsia is that state of mind known as hypochondriasis, in which there are gloomy forebodings, want of resolution, and an apprehension of some great evil in the future. This is a condition in which alcoholic drinks exercise a peculiar fascination to those familiar with their pleasing effects. The connection between the mind and the body is so close that they mutually act and react on each other. All our acts, feelings, and movements, whether we are asleep or awake, drunk or sober, are through the agency of our nervous system. We can readily understand, therefore, why hypochondria, a morbid craving for alcoholics, and drunkenness, frequently follow dyspepsia. The morbid craving for stimulants may be brought on by repeated moderate indulgence; but the disease or abnormal craving is often developed without such introduction.

In speaking of the remedies for dyspepsia in my book entitled “MEN AND WOMEN,” reference was made to the use of alcoholics as follows: “Wine and well-diluted spirits are often beneficial to the dyspeptic, *provided that they be taken in strict moderation and only at meal-time.* There is considerable ‘wear and tear’ in waging the battle of life, and the digestive organs are the first to sympathize with the terrible anxieties, intense disappointments, or depressions of the mind, as well as with the fatigues of the body; therefore the precept furnished by St. Paul to Timothy, ‘Use a little wine for thy stomach’s

sake and thine often infirmities,' may be adopted with advantage by many persons. Care must be taken, however, to avoid taking too much. It should be remembered that the effect of alcoholic drinks on most persons is such that it is easier for them not to drink at all, than it is to use the spirits moderately; therefore, perhaps on the whole it is best to abstain from their use entirely."

Alcohol does not act as food, as many people suppose; it does not nourish tissues; its supposed power as food is a delusion, an imposture, a snare; but its *moderate use* may stimulate the appetite, and aid digestion, and diminish waste, by altering the consistence and chemical properties of fluids and solids. It should always be remembered that alcoholic liquors are incapable of giving power like food, or aiding circulation like water, or producing heat like fat, or purifying like fresh air, or assisting elimination like exercise.

Many persons think alcoholic liquors are indispensable in the treatment of all forms of continued fever. This is an error. The ablest physicians, both in this country and in Europe, denounce their use unless given under the guidance and direction of a doctor of medicine, skilled in the treatment of fevers, and familiar with the effects of alcoholics.

Hundreds of fever patients have been killed by the indiscriminate use of alcoholic liquors, who would have recovered if alcoholics had been kept from them and they had received careful nursing, cooling drinks in small repeated doses, barley-water, lemonade, beef-tea, milk, raw eggs, etc.

There are but few persons who have such a practical knowledge of the effect of alcoholic liquors, together with experience in the treatment of continued fevers, as to enable them to positively determine when alcoholics will be beneficial and when injurious to the patient.

In some forms of fever—typhus and typhoid especially—there is frequently great nervous depression, under which the vital functions are apt to cease. If alcoholics are administered in these cases, at the proper time and in suitable doses, they will keep the nervous power active, and this excites the vital forces to work.

The alcohol, however, does not actually generate force, but excites into activity the vital force on hand. It stimulates the nerves and nerve-centres, keeps them active, and prevents the vital functions from completely failing; but the vital force would soon be used up in this way, if we did not get the patient to take nourishment (concentrated liquid food is best) as soon as possible. The alcoholic liquor is, therefore, frequently given in the form of egg-nog, or milk punch, or is combined with beef-tea, etc.

No person should be so indiscreet as to give a patient stimulants simply because he has typhoid or typhus fever; for in the state of excitement they produce the most fatal mischief. When there is a reasonable doubt as to the propriety of giving or withholding stimulants, it is safer to withhold them, at least until signs which indicate their use become more marked. In every case watch carefully the effect of the first few doses. If the patient is seen to

revive under their influence,—health returning hour by hour, the cheeks less flushed, the skin more cool, the eye more steady and clear, the pulse less frequent and more strong, the tongue more moist and clean, the breathing easier, and the sensations all more comfortable,—we know that alcoholic liquors are benefiting him. If, on the other hand, the train of morbid symptoms are aggravated by the stimulant after the first few doses, it should be withdrawn at once.

The more alcoholic drinks a man takes when well, the less benefit he will derive from their use when sick; and in all cases where alcoholic liquors are used as a medicine, their beneficial effects will be most marked in those who, when in health, are stanch teetotalers. One tablespoonful of sherry will do more for such persons than a half-pint would for the habitual drunkard.

The pernicious practice of recommending small quantities of alcoholic drinks to men and women, especially young people, as a remedy in hysteria, hypochondriasis, neuralgia, and allied disorders, or to relieve the fatigues incident to their daily life, cannot be too strongly protested against.

CHAPTER VIII.

Drunkenness may be either a Vice, a Crime, or a Disease—When it is a Vice—Healthy men choose their own Course—Intoxication as a Crime—Drunkenness judicially considered—The Down Grade—Things Lost—Human Beings Discontented—Look upon the Bright Side.

DRUNKENNESS is spoken of by some persons as *a vice*, by others as *a crime*, and by still others as *a disease*.

It may be either, but there are many highly-educated Christian gentlemen, who often make spirited and eloquent addresses on the subject of temperance, who do not recognize this fact. They usually are total abstinence men and take pride in saying that they "never have been under the influence of alcoholic drinks." These men perhaps have a thorough knowledge of the moral aspect of the subject, and flatter themselves that they know all about intemperance; but when they assert that the habitual use of alcoholic liquors *in all cases* is a vice, or that drunkenness is *always* a crime, you can depend upon it that they are about as well informed in regard to the physiological and psychological part of the question as is a block of wood.

When a man enjoys good health, or, in other words, when all his vital, natural, and animal functions are performed easily and perfectly, he will not experience an innate craving, or intense longing, for artificial

stimulants; and if, under these circumstances, he indulges in their use, he is guilty of a *vice* which will probably lead him on to crime; more than this, he will cultivate that disease of the brain and nervous system known as inebriety, in which there is an un-governable craving for alcoholic drinks.

This condition of the nervous system, characterized by a craving (generally periodic) for alcoholic and other stimulants, is called inebriety or dipsomania, and, although it may be brought on by a course of intemperate drinking, it is not always the result of that cause alone. Persons are frequently afflicted who have never been intemperate previous to the development of the morbid craving. It is as difficult to determine the dividing line between vice and disease, as it is to tell the exact time when sanity ends and insanity begins.

Suppose a man was influenced to take his first drink by his associates. His system did not require stimulants—he did not care for them—yet he wanted to be social, and he swallowed the intoxicating draught. Perhaps he did not realize the fearful danger of indulging in the evil practice, or its terrible consequences; but after having used stimulants a few times, he fell an easy prey to their influence, and gradually floated down the same enticing stream that carries all drunkards to ruin, disease, and death. The term “vice” may be applied to his primary acts, while his developed condition is a confirmed neurosis, which constitutes the disease.

Some men miserably debase and prostitute their abilities. Those capabilities and gifts of nature, by

which they outshine many others, and by which they are capable of doing a real service to the cause of temperance and virtue, and of being eminently useful to mankind, they either entirely neglect, or shamefully abuse, to their own dishonor and the injury of their fellow-men, by encouraging and emboldening them in the ways of intemperance, vice, and misery.

The false glare of a profane wit will sometimes make such a strong impression on a weak, unsettled mind, as to overcome the principles of common sense and reason, and give it favorable sentiments of what it before abhorred. On the other hand, the same force and sprightliness of genius would have been very happily and usefully employed in advancing the cause of temperance, in aiding the drunkard to become sober, and in showing the inconsistencies of a drunken, vicious, and profligate character.

The more talents and abilities men possess, the more pains they should take to use them properly; for intelligent men usually have greater influence in the world, have more to answer for, and more to lose, than ignorant men.

Many persons do not consult either conscience or judgment, but are ready to tread any path that others may mark out for them, provided it leads in the direction of bodily or mental pleasure. They drift into evil practices and are confirmed drunkards before they fully realize it.

Man is gifted with intellectual faculties—with the ability to think, reason, guide and direct his actions and movements. The choice of food and drink with

animals is left entirely to instinct, but with man instinct is assisted by reason. Our minds are given us, but our characters we make, and our conduct we regulate. We all are at liberty to do right or wrong, or choose between good and bad, as we prefer.

Those who do not choose the path that leads to health, honor, success, and happiness must expect, sooner or later, to suffer the penalty for deviating from it. The history of social life throughout the world teaches us that the habitual use of intoxicating drinks, in any of their seductive forms, is the cause of shame, not honor; disease, not health; despair, not hope; misery, not happiness; and death, not life. It is well to always remember that they strengthen the power of the motives to do wrong, and weaken the power of the motives to do right. This is a truism, but those who indulge in alcoholics forget it.

Intoxication often leads to crime, and crime to intoxication; and intoxication itself is a crime when it is not a vice or a disease. It is a crime when alcoholic liquors are imbibed for the purpose of making one bold and audacious—increasing the daring and courage—so that some immoral or criminal act may be more easily accomplished.

Thieves, burglars, incendiaries, libertines, villains, and evil-doers generally, often drink with great caution, just the needed quantity to prepare themselves to commit their infamous crimes. They may have no morbid craving for alcoholics, but drink merely to harden their conscience, and to give them bulldog courage. They are too shrewd to get drunk, and rarely betray themselves by inducing profound

intoxication. They use alcoholic drinks with the same deliberation as is manifested by the mechanic, in the use of tools, in performing a piece of work; or, in other words, they use them as a means of accomplishing an end.

This habit exists to a greater extent than is generally supposed; in fact, it is said to be a common practice among professional criminals. They are shrewd enough to know that if they should happen to be apprehended, perhaps they can excite sympathy in their behalf on the plea of intoxication; thus the use of alcoholics, with them, possesses a double advantage.

The genuine inebriate, like the lunatic, should not be punished when he commits crimes while in a condition in which he does not realize what he is doing; but as inebriety can be easily counterfeited, and made a cloak for the commission of atrocious offences, it is well for society that the law does not recognize drunkenness as an excuse for crime.

It is a maxim in legal practice that "Those who commit crimes when drunk must submit to punishment when sober." The law presumes the drunkard to be *voluntarius demon*—a drunkard by choice—and he is punished accordingly.

In ancient Greece it was decreed by Pittacus, that he who committed a crime when intoxicated should receive double punishment, viz., one for the crime itself, and the other for the drunkenness which induced him to commit it.

The Athenians not only punished offences committed while intoxicated, with increased severity, but,

by an enactment of Solon, drunkenness in a magistrate was made a capital offence.

The Roman law, however, at one period, admitted drunkenness as a plea for any misdeeds committed while under the influence of intoxicants: *per vinum delapsis capitalis pœna remittitur*. Despite this tenderness to offences by drunkards, the Romans, at one time, were inconsistent enough to punish intoxication with death, if found occurring in a woman.

As the law stands in the United States to-day, drunkenness, *per se*, is not punishable; but a man is punished for disorderly conduct and acts of violence committed while under the influence of intoxicants. The drunkard of to-day not only ruins his social standing, his business prospects, his health, but if, in his intoxication, he commit any crime or misdemeanor, he becomes, like other subjects, amenable to the pains of law.

The erroneous idea that the moderate use of alcoholic drinks is beneficial to health, which is entertained by many persons, is exceedingly mischievous. Every man and woman, in this enlightened age, ought to know that the nature and tendency of alcoholic drinks, in any of their varied forms and combinations, are such that mankind in general cannot indulge in their moderate use for a great length of time. Rev. T. De Witt Talmage in his book "Masque Torn Off" says, "Satan has three or four grades down which he takes men to destruction. One man he takes up, and through one spree pitches him into eternal darkness. That is a rare case. Very seldom, indeed, can you find a man who will be such a fool

as that. Satan will take another man to a grade, to a descent at an angle about like the Pennsylvania coal shute, or the Mount Washington rail track, and shove him off. But this is very rare. When a man goes to destruction, Satan brings him to a plane. It is almost level. The depression is so slight that you can hardly see it. The man does not actually know that he is on the down grade, and it tips only a little toward darkness—just a little. And the first mile it is claret, and the second mile it is sherry, and the third mile it is punch, and the fourth mile it is ale, and the fifth mile it is porter, and the sixth mile it is brandy, and then it gets steeper, and steeper, and steeper, and the man gets frightened and says, 'Oh, let me get off.' 'No,' says the conductor, 'this is an express-train, and it don't stop until it gets to the Grand Central Depot of Smashupton.'

A man who indulges in alcoholic drinks has everything to lose and nothing to gain. There are a great many things lost that are found again, and a great many others that are lost and never found. There are reputations lost which can never be regained; there are hopes lost which come not back again; there are joys and friendships, there are thoughts and talents lost, which are never found. Every man has, at some time during his life, lost something which he would give the world, if it were his, to recover. It may have been but a single pearl from the thread of friendship, or a mere hope of his soul, but it was precious dear to him, and life is sad and dark without it.

There are thousands of men who could have led

prosperous and happy lives, instead of secluded and miserable ones, if they had not lost their character, their friends, their money, and their health, by indulging in intoxicants. It is a well-known fact that those who fail to make their mark in the world before middle life, ever after occupy a subordinate position, for middle life brings with it its doubts, its aspirations chilled by experience, and its outlook on the decrepitude of advanced years. It is useless for such persons to mourn and grumble over lost hopes, wasted hours, neglected opportunities, and departed ambitions. Therefore those who are young must decide upon one course to follow out through life, before it is too late. They must not be wavering between the good and the bad, but must stick to the good.

The human mind is never satisfied—there is always a longing for something more, whatever our circumstances may be. Philosophers say that contentment is happiness; but who is perfectly contented? We all have our rivalries, uncertainties, and hard struggles, in the great battle of life; and there is universal anxiety in the exciting contest for money, position, or distinction. In every nation on the globe, among all people, there is a universal prevalence of an instinctive desire for artificial stimulation, when encountering the trials, difficulties, and disappointments of life. If, when we are weak, nervous, and despondent, we allow our instinct, or an impulse, to govern us, instead of our reason and sober judgment, we take a fearful risk, and must expect to suffer whatever penalty may follow.

When we see finely-educated men, with large hearts, genial natures, and splendid prospects, persistently use alcoholic drinks when they fully understand that they must suffer, both directly and indirectly, in health, character, position, social and pecuniary interests; when we see these men increase their potations, and slowly or rapidly go down to ruin and death, despite all motives of self-interest, influence of friends, and considerations of right or wrong, we regard them as diseased, as dipsomaniacs, as practically insane. They should be compelled to avail themselves of every means that can be used tending to their restoration and recovery; their friends should send them to an asylum, hospital, or institution, where their disease is made a specialty and where they will be aided in effecting a cure, if a cure cannot be effected in any other way.

If a man drinks from habits of indolence, let him exercise his mind and body; if he drinks to drown dull care, let him have amusements; if intemperance results from frequenting bad company, let such acquaintances be dropped; if alcoholic liquors are taken to prevent cold, let the clothing be increased and a more nutritious solid diet taken.

To be entirely happy from birth to death is not allowed any human being, and the most perilous hour of a man's life is when he is inclined to despondency, for then he is tempted to take "something to cheer him up." It matters not how poor a man may be, how much pushed by circumstances, how much deserted by his friends, if he only keeps his courage, holds up his head, and works on with a determined

will, invincible energy, and continued patience, all will be well.

Pinching want, a noble desire to walk erect without the crutch of charity, and inability to obtain employment, have at times driven men to desperate measures. Many a fine flower has withered for lack of moisture—many a man has withered away under the deprivations of extreme poverty, and under these circumstances has been tempted to “drown trouble” by the use of intoxicants; but, alas! the poor victim speedily discovers that the fascinating fluid increases his misery a hundredfold.

If people who have trouble would look upon the bright side, and do the best that can be done under existing circumstances, instead of resorting to alcoholic drinks, they would be surprised at the difference it would make in their condition. The times may be hard, but it will make them no easier to drink, or to wear a gloomy and sad countenance. It is the sunshine and not the cloud that makes the flower. The sky is blue ten times where it is black once. You have troubles, so have others. None are free from them. Trouble gives sinew and tone to life, fortitude and courage to man. That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark, the lane will turn, and night will end in a broad day. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. We should remember that it is not the best things—that is, the things which we call best—that make men. It is not the pleasant

things, it is not the calm experiences of life, but it is life's rugged experiences, its tempests, its trials. The discipline of life is here good and there evil, here trouble and there joy, here rudeness and there smoothness, one working with the other, and the alternations of the one and the other which necessitate adaptations constitute a part of that education which makes a man a man, in distinction from an animal which has no education.

CHAPTER IX.

Inebriety a Disease—Mind and Body intimately connected—Cause of Disease Inebriety—The Ungovernable Craving—Moderation merges into Excess—The Inebriate needs Treatment—Health and Disease blended—First and Second Stages of Inebriety—The Delusion of Inebriates.

THE tendency to many diseases to which we are liable is inherited; others are acquired. Those acquired may be brought on by unavoidable circumstances, by carelessness, by ignorance, by wickedness, and by folly.

The same is true in regard to the disease inebriety. The tendency to it may be inherited, but under certain moral and religious surroundings, and good hygienic conditions, the disease may never be developed. On the other hand, the tendency to inebriety may not be inherited, but the disease may be cultivated through carelessness, ignorance, wickedness, or folly.

The most important part of man is his nervous system—the cerebro-spinal, sympathetic, and vaso-motor, being intimately interwoven and connected, composing the whole. The great nervous centre, the brain, with its hemispheres, its gray and white matter, is the most complex of all complexities. The nerve-fibres not only connect every cell with every other cell, but unite all nervous structures into one, making the entire body a complete whole, and forming close and direct sympathy between the intellect and the physical organization.

The mind and body are so intimately connected that exhausting excess of either acts and reacts on the other. Excessive work, either intellectual or physical, the sudden loss of property, intense disappointment, great trouble, unrequited affections, etc., may impart a shock to the senses, through the mind, which, extending to the molecules of the brain, disturbs their normal action; and a sufferer thus worn and debilitated with the cares of life, with an enfeebled will-power, the result of nervous exhaustion, experiences a craving for some form of stimulant to "brace him up." He is on the verge of inebriety, or of insanity, or both, and if he indulges in alcoholic beverages he becomes an inebriate. Any disease— inherited or acquired—acting either directly or indirectly upon the nervous system, may act as the predisposing, exciting, or complicating and protracting cause of alcoholic inebriety.

Inebriety is often, too often, observed to flourish in the richest and most promising soil. The clergyman, the physician, the lawyer, the editor, the student, and all others who use their intellectual faculties to *excess*, as well as the mechanic, the laborer, and those who *excessively* exert their physical system, have unnatural longings for something to restore the exhausted energies of mind and body.

The excessive worry of one man, the exhausting excesses of another, and the overwork of others, lead to organic lesions and nervous defects, and the disease inebriety, an ungovernable craving for alcoholic drinks, is often the result.

When a man drinks to excess, even though forced

to do so by a diseased nervous system, Christian communities usually brand him as a criminal, as an outcast, and say, "We have no sympathy for you; stop drinking, and be a man," when in reality the man should be cared for and treated as other diseased human beings. The fact that the desire for alcoholic drinks is often a disease, which may be either inherited or acquired, is overlooked by those who condemn the drunkard. Our ancestors have for ages been addicted to habits of intoxication, and we, their descendants, are tainted with the disease inebriety.

During the period of craving for intoxicants the whole moral being is enthralled by the morbid desire; and the regard for truth, decency, or duty is usually completely lost—the victim being sly, unreliable, and untruthful.

The duration of these periods is variable—they last from a few hours to two or three weeks; and the remissions (the time between the "drunks") vary from two days to one year.

The indications of a coming attack can often be recognized by members of the household in which the patient resides by the restlessness, impatience, and depression, on the part of the patient, which precede the indulgence.

The intense, uncontrollable craving for alcoholic liquor is not only a disease, but it is the manifestation of a certain form of insanity. Insanity varies in degree. When it is well marked by outrageous and violent actions, by absurd delusions, and by persistence in conduct contrary to the usual order of things, there is no difficulty in the diagnosis; but

when it is less marked, as in dipsomania, the patient's conduct is often attributed to deliberate impropriety or wickedness. Friends wonder why a man previously sober should suddenly commence drinking—something so foreign to his nature and habits; and a long time may elapse before they can convince themselves that his conduct is the result of disease; or perhaps even in the most advanced stage of dipsomania, when the victim is ruined financially, morally, physically, and socially, they regard his acts (as previously stated) simply as signs of depravity, and heartlessly speak of his misfortunes as being "good enough for him."

The inebriate who becomes such as a result of misfortune, as a result of a diseased state of his nervous system, deserves our earnest sympathy. He needs treatment to restore his broken constitution and a helping hand to lift him from the gutter of his own beastly propensities. It is absurd to extort from the confirmed drunkard, the dipsomaniac, a promise he has no power to keep. He usually has, as a result of his indulgences, a confused mind, shattered nervous system, congested brain, inflamed stomach, enfeebled muscles, and is utterly incapable of refusing the fascinating but fatal glass, which is gradually destroying his vitality, and will soon launch him into eternity.

The miserable man may sincerely wish that he had never tasted, and may earnestly desire that he had the power to relinquish the blasting pleasures of the cruel liquor. He may "swear by all the vows that ever men broke," as Shakespeare has it, that he will

never drink again, but he cannot resist, without assistance, the temptation to drink. He, of himself, is utterly helpless, and he knows it. He cannot prevent the fearful penalty which he feels must come, and he anxiously looks for some one, or something, to save him from coming to an untimely end.

A perfectly healthy man who voluntarily drinks an occasional glass of intoxicating fluid is guilty of a vice, and if, *of his own free will*, he becomes intoxicated, he is guilty of a crime; a crime against himself, his family, and society; but it is very rare indeed that a perfectly healthy man intentionally becomes intoxicated. People generally become intoxicated because they cannot control their appetite; and they cannot control their appetite because their brain and nervous system are in an altered or diseased state.

"The use of alcohol," says Dr. Crothers, "follows two quite distinct conditions, which appear from a careful study of cases: one a distinct morbid impulse, that grows into a literal mania, a psychical condition of the mind, in which alcohol is demanded with the same urgency that water is craved by the body after being deprived of it for a long time; truly a thirst-mania, which becomes the central thought and impulse of the organism. The second condition is that of depression, lowered vitality, and is a form of psychical pain, which seeks relief from any source, at all hazards. Some profound change of the functional activities of the nerve-centres (and no doubt a real organic alteration) is manifest in symptoms less pronounced than pain, and yet more general and agonizing."

If a man who is nervous, exhausted, irritable, and

wretched takes his first alcoholic drink to relieve these unpleasant symptoms, and thus, day by day, and little by little, unthinkingly cultivates a fierce craving for alcoholics, he should not be frowned upon by society, but should be treated as other diseased human beings. On the other hand, the pernicious habit of tipping by those who have no special desire for intoxicants should be discountenanced, and made exceedingly unpopular and disgraceful.

Some men pride themselves on their ability to drink with great moderation, but moderation merges into excess so gradually, that we cannot tell where one leaves off and the other commences, any more than we can tell the exact point where boyhood ends and manhood begins.

The most severe censure should be given those persons who drink an occasional glass of wine, or other intoxicant, for mere sociality or conviviality. They perhaps excuse themselves by saying, "It is nothing but a little light wine," and do not stop to think that light wine is heavy enough to debase the appetite, and that there is not a very long road between champagne drunk in the dining-room at five dollars per bottle, and whisky drunk in a low saloon or bar-room at ten cents per glass.

It is said that reason must control the appetite; but how can reason control the appetite, when it gradually loses its power as we progress with our libations? The only way reason can control the appetite for intoxicants, is to abstain from their use entirely. If we indulge a little we are apt to indulge a little more, and in course of time we drink sufficient to weaken

and derange our entire nervous system. The brain becomes diseased—first the membranes, and then the substance of the brain itself suffers change and degeneration through organic lesions. The intellect becomes weakened, and the control over the appetite, and the power to resist evil influences, become lost.

It is at this point, after a man has lost self-government, that it is useless to attempt to reform him with anything that may be said or written on the subject. It is only a waste of time and words to reason with an inveterate drunkard. One would have as good success in coaxing a lunatic to be rational, as to try to persuade an inveterate drunkard to be a total abstinence man. Of course he will make fair promises, but so will the lunatic. They both have a diseased nervous system; they both are insane. The only difference is that the lunatic may be insane on all subjects, while the drunkard is insane on but one. He has a condition of the nervous system that he cannot control. He may want to stop drinking, but his diseased brain and nerves will not let him. There is an intense craving for alcoholics, an insane impulse, which he cannot resist, for it is ungovernable. To gratify this insane propensity the drunkard disregards every impediment, sacrifices comfort and reputation, neglects claims of affection, consigns his family to misery and disgrace, and denies himself the common necessities of life.

Although the occurrence of this form of insanity, as of other degenerative nervous diseases, may generally be traced in the family history of the patients, yet the action of physical injuries, direct or

indirect, such as sunstroke, a blow on the head, any injury to the brain or spinal cord, or any traumatic injury that disturbs the harmony of the organism, may excite it. It may be symptomatic of structural disease of the brain, and any local or constitutional disease which lowers the natural nerve-vigor may react in dipsomania. The disease most frequently manifests itself during the pubescent and climacteric periods, yet it may be developed at any period of adult life.

The president of the "American Association for the Cure of Inebriates," Dr. Joseph Parrish, read a paper before that body in which he said, "The fact that drunkenness is a disease, with specific symptoms that any intelligent child can appreciate, should not be denied in face of the facts that are apparent in every inebriate's face, gait, and utterance. The fact that there is a condition of the nervous system, with which some men are born, that predisposes them to seek alcoholic indulgence, is too well known to admit of successful contradiction. The fact that the habitual and careless use of such beverages may so disorder the system as to create the very propensity which constitutes the diseased condition, is a fact which is sustained by too much valuable testimony to be denied or overlooked. The fact that so many men who have honestly taken the pledge have been unable to keep it because of this diseased condition, is too apparent to need any attempt at demonstration. The fact that a disordered stomach, an inflamed brain, a shattered nervous system, an infirm will, and a mind confused, should have the benefit of all that science and experi-

ence may dictate to improve such condition, is a mere instinct of humanity which no one denies."

Dr. Albert Day, of Boston, says that "Inebriety is a disease; developing diseased emotions; weakening the will-power; depressing the moral elements of nature, and developing the lower or animal propensities. It is a disease that feeds upon itself, but if the habit is entailed by a family, it may become extinct in the third or fourth generation. It depresses the vital forces, and makes men indolent and improvident."

The disease inebriety may be, and often is, confounded with mere tippling. They are two distinct conditions, but the line of demarcation between them cannot be distinguished, any more than we can tell the exact time when health ends and disease begins; yet it is important that we should form correct judgment as to whether a man drinks recklessly for the mere pleasure of drinking, or whether he is irresistibly impelled to drink despite the most earnest striving to avoid alcoholics.

In dipsomania or inebriety, there is a fundamental or pathological condition of the brain which manifests itself irrespective of external circumstances of temptation. Mere tippling depends chiefly upon outside allurements. It is the internal craving for alcoholic liquors, and for their intoxicating effect, that constitutes the disease dipsomania.

The compliance with a vicious custom results in the habit of tippling, and there is no such periodicity, or independence of external influences, in mere tippling, as is found in dipsomania.

Periodic mental depression, insomnia, general ner-

vousness, tremors, mental irritability, hallucinations, moral decline, and trance are conditions which may precede, accompany, or follow an attack of true dipsomania; but these symptoms are not found in all cases, nor in the same case at all times.

The moderate drinker, the drunkard, and the dipsomaniac do not, as a rule, realize the full danger of their condition. It is with diseases of the mind as with diseases of the body; we are half dead before we understand our disorder, and half cured when we do.

Christians, moralists, and teetotalers, who do not recognize inebriety as a disease, generally think because a drunkard remains sober a certain length of time, that he gets drunk again deliberately, wilfully, and viciously. We admit that men often drink through pure folly; but dipsomaniacs drink because compelled to by an irresistible impulse.

In the early stage of inebriety, health and disease are so blended as to be scarcely distinguishable. The same is true in regard to insanity; the shades of disordered intellect are so blended that, in the early part of the disorder, insanity is scarcely distinguishable from sanity. Although the inebriate may enjoy perfect health and appear as rational and sound as any man, during the few weeks that he remains sober, that does not imply that he is not diseased.

Periods of apparently perfect health alternate with periods of disease, in many diseases. A lunatic, for example, may have his lucid intervals, during which he cannot be distinguished from a sane person. A person subject to hysteria, or epilepsy, has intervals

of perfect health; and the periods of apparent health which alternate with periods of illness, in consumption, rheumatism, neuralgia, and many other diseases, also illustrate this point.

Every case of true dipsomania begins in some change in the structure and functions of the organism, and progresses in obedience to physical laws and forces. The first stage of the disease ends in the first excessive use of alcohol, and may be called the neurotic stage: cases of nerve-exhaustion, instability of nerve-force, nutrient perversions and disturbances, are in this stage, which, to the expert, is full of hints and intimations of dipsomania far in advance.

The second stage of dipsomania begins at the first excessive use of alcohol, and continues until death. Its progress is often broken by periods of sobriety and apparent health, after which the disease may suddenly attack the victim with renewed vigor. In some cases the reasoning faculties are apparently unimpaired. The dipsomaniac may clearly comprehend his danger, but continue experimenting, trying to drink moderately, although failing every time. Perhaps he will adopt some theory of cure, and exhibit great earnestness to recover, but will probably fall sooner or later, and fall into more abject hopelessness than before.

The two conditions—one of extravagant and boundless hope, and the other of abject and hopeless despair—alternate one with the other as the disease progresses. A dipsomaniac may become the most enthusiastic temperance man, then suddenly fall and drink long and deep.

It is a remarkable fact that the majority of inebriates, with the adverse experience of a long term of years, will talk and act confident in their ability to stop using alcoholic beverages absolutely at their pleasure. Their delusion in this respect is similar to that of the consumptive, who may be wasted to a skeleton, and on his death-bed, and yet flatter himself that he is improving and will recover. The inebriate, although appearing to be in possession of his mind, will always be found on the other side of that mysterious border-line of mental health.

CHAPTER X.

The Drunkard's Diseases—Physiological Action of Alcohol—The Diseased Stomach—Disordered Liver—Unhealthy Blood—Over-worked Kidneys—Abnormal Condition of the Heart—Trouble with the Lungs—The Brain's Condition—Weakened Intellect—Apoplexy—Dropsy—Alcoholism favors the Production of all Diseases—How long a Drunkard can live—Worn-out Vital Machinery kills Drunkards.

THE excessive use of intoxicants in time past has produced more sickness, lingering diseases, and deaths than any other one cause, and yet to-day, in spite of the efforts to check their use put forth by the pulpit, the platform, the press, and the ballot, their disastrous influence is as wide-spread as ever.

Probably one-half of the cases of chronic illness, which the physician is called upon to treat, are the result, either directly or indirectly, of the terrible seductions of alcoholic drinks.

People who make a practice of drinking alcoholic liquors "for the benefit of their health" (?) should think of the fact that intoxicants cause several thousand men to die a premature death, to every one that they cure of disease.

Habitual dram-drinking, by altering the chemical composition of the blood, and checking the normal changes of its corpuscles, exerts an injurious influence on the nutrition of the tissues. This is increased by the lessened consumption of food, and by the

alterations in the calibre of the blood-vessels, set up at first by a special action on the vaso-motor nerves, and afterwards maintained by degeneration of their coats as well as frequently of the heart itself.

Habitual use of alcoholic drinks interferes with the regular and equal nutrition of the body in all its parts; it promotes the increase and growth of cellular tissue to an extent that compromises the health and functions of important organs.

The moderate drinker will not usually acknowledge the preliminary signs of physical degeneration, or if he admits that they exist, he will not refer them to alcoholics. He often persists in his self-deception even after disease has really set in, and tries to improve his diseased stomach, shattered nervous system, enfeebled muscles, and weakened intellect, by repeated and increased doses of the same intoxicant that caused all this evil. His fatal appetite leads him on, step by step, in his downward career, until he sees death staring him in the face; then perhaps he desires to reform, but his repentance comes too late; he has received his death-warrant, and surrenders his life as a devotee to Bacchus.

The defect or disarrangement of the working, regulating, and protecting power of the nervous system interferes more or less with the functions depending upon it. The controlling influence of the nerves, acting on the smaller blood-vessels, may so fail that they lose their elasticity and become distended with blood; as may be seen in the face of the drunkard. The vessels, after being frequently dilated, become permanently enlarged, which accounts for

the "whisky face." When the nerve-power is only temporarily defective there is only a temporary increased flow of blood through the vessels.

Shame, confusion, and surprise may occasion a mental shock, which, acting upon the brain, and withdrawing the nervous energy which ordinarily contracts the capillary vessels of the face and neck, produces the appearance seen in blushing. Blushing and the "whisky face," although produced by a similar condition of the nervous system, are widely different as to primary cause; and the one is temporary, innocent, and creditable, while the other is permanent, disgraceful, and repulsive.

The red nose and flushed face of the drunkard indicate a similar condition of other parts of his body. When his face is flushed by alcoholics, his brain is flushed as well, and not his brain only, but his muscles, his heart, his stomach, his liver, and every part of his body blushes at the indignity to which it is subjected.

In the early part of a drunkard's career he may recover his usual health during the intervals between his "drunken frolics," provided his brain has not been weakened by frequent excesses; and during the period of sobriety he perhaps makes solemn promises to abstain from all alcoholic beverages in the future, and displays great confidence in his ability to resist their insidious and fascinating influence. These good resolutions, however, generally disappear like snow before the sun; but this would not be the case, and he would live and die a temperance man, if he would follow the advice given in another chapter—avoid his

old haunts and associates, make new friends who are total abstainers, and attend moral and religious teachings. If he thinks it no harm to enter a saloon for a glass of soda, mineral water, or ginger ale, the probabilities are that he will soon be drinking something intoxicating. He must not visit places where intoxicating drinks are sold, if he wants to keep sober. He may at first endeavor to avoid detection by drinking moderately, but he should remember that all who drink, it matters not how moderately, present certain signs or symptoms which are readily detected by those familiar with them. A wife, for instance, may know her husband's face so well, that its least phase of alteration will be familiar to her.

All drunkards have acute or chronic inflammation of the eyes. Their bleary eyes and imbruted countenances are familiar to every one. The peculiar expression of the drunkard, with his red and watery eyes, can be produced by nothing except alcoholic beverages: add to this his red and fiery nose, with its swollen appearance, displaying upon its surface a few small pimples, and you are certain of his bacchanalian propensities.

Some constitutions resist the baneful influence of alcoholic liquors to a remarkable extent. Those persons whose employment leads to copious sweating, or necessitates continued exercise in the open air, receive less injury from alcoholic excesses than those who lead a quiet in-door life.

The physiological action of alcohol is described in the National Dispensatory, a standard authority, as follows: "Habitual excesses, according to the form

and quantity of the alcohol consumed, tend to increase fat and diminish muscular tissue, and to render the capillary blood-vessels everywhere turgid, giving to the skin, especially of the face, a puffy and purplish look. The digestion becomes impaired, the nervous system unsteady, the gait loses its elasticity, the hands grow tremulous, the senses dull, and the mind torpid; the sleep is broken, dreamy, and unrefreshing. After unusual excesses delirium tremens is apt to occur, and habitual drunkenness, sooner or later, in many cases induces a state of chronic imbecility, with partial paralysis. Fatty heart, cirrhotic liver, and granular kidneys are frequently associated lesions, producing fatal dropsy, especially if distilled liquors have been employed, while gout is a more usual result of intemperance in wine."

When ardent spirits are swallowed they excite a sense of heat in the throat and stomach, succeeded, in those unaccustomed to their use, by an almost instantaneous flushing of the countenance, and an agreeable sensation of warmth in the body, with increased frequency and force of the heart and pulse.

Inflammation—first acute and then chronic—of some organ, gland, or tissue of the body is one of the most common results of their excessive use. The stomach is usually the first part involved. Its lining membrane becomes shrivelled, corrugated, and hardened, and if the spirits have not been sufficiently diluted, or if an excessive quantity has been taken, the deeper tissues of the stomach are injured, and gastritis in all its phases follows. The food is vomited, but what little is retained undergoes painful fermenta-

tion, producing heartburn, distressing nausea, and violent retchings.

As the stomach of the habitual drinker loses its susceptibility, and no longer responds to the natural stimulus of food, he is obliged to take his usual drink before he can eat his meal. This is particularly the case with those men seen prowling around saloons early in the morning, eager for their dram to stimulate their appetite for breakfast. If they pretend to be respectable, they generally sneak into the "family entrance," which is the side door through which women and children find their way to hell.

The alcohol passes from the stomach directly into the blood without chemical change, and quickly reaches, in circulating with the blood, every nerve, muscle, and gland of the body. It first exerts its hurtful effects upon the liver, through which it passes by innumerable capillaries of the portal vein. The liver is not a very vascular organ, but it is affected more than any other by the excessive use of alcoholic drinks. They may excite either chronic inflammation of this organ or fatty degeneration. It can be safely said that every confirmed toper has a diseased liver. Alcoholic beverages cause the organ to become engorged, obstructed, indurated, with deficient or depraved secretions. It is, at first, enlarged from congestion, and may continue so from subsequent infiltration with fat, but more frequently it shrinks, owing to cirrhosis. As the blood sojourns a long time in the liver, for the formation of biliary secretions, the alcohol has ample time to interfere with its functions; it changes the action of the cells that secrete

the bile, preventing it from being eliminated from the blood; jaundice is, therefore, a frequent disease among drunkards.

The irritant presence of alcohol, circulating in excessive quantities through the system with the blood, changes the shape of the blood-corpuscles, often coagulating the fibrin, which, obstructing an artery, causes death. The writer has witnessed several post-mortem examinations made upon the bodies of drunkards who have died suddenly, in which this condition was found to exist.

The action of the kidneys during intoxication is very much increased, which is favorable as far as carrying the alcohol out of the system is concerned; but when the kidneys are required to perform more than their natural amount of work, and continue doing so for a long time, their healthy activity fails, and they become diseased. A man, an animal, a piece of mechanism, or a vital organ that is overworked for a great length of time will eventually "break down;" and the kidneys are no exception to this rule. They are apt to become permanently diseased in habitual drinkers.

The heart of a hard drinker is liable to many painful, dangerous, and fatal diseases. The first effect of alcoholic drinks upon this organ is to increase its action; this exhausts its power and leads to palpitation. The structure of the heart is also weakened by the alcohol penetrating between its muscular fibres, which frequently results in their becoming granular or fatty.

The lungs assist in the elimination of alcohol from

the system through the medium of the breath, and at every exhalation its odor can be detected. The daily presence of alcohol in the blood, where it comes in contact with the delicate tissues of the lungs, frequently causes a variety of pulmonary diseases. The first evil effect produced is congestion, which is caused by the prolonged presence of alcohol irritating the delicate capillary vessels. There is difficulty of breathing, with a sensation of constriction in the chest, and cough, often accompanied by expectorations of mucus streaked with blood, and a crackling wheezy sound in breathing. Pulmonary consumption often arises from alcoholism, especially in those predisposed to it, or those careless in regard to their health; but it can be safely said that all drunkards are careless in regard to their health, therefore they are all liable to the disease, which may be chronic or galloping.

Alcohol circulating with the blood passes from artery to arterial branch, and from arterial branch to capillaries, where it comes in contact with the little nerves which lie at the junction of the arteries and veins. It also comes in contact with the brain, which is composed of myriads of minute cells, with walls of almost inconceivable thinness and delicacy. When alcohol comes in contact with these minute vessels, it passes through their walls and distends them beyond their natural size; and the cells after being enlarged by alcohol never return to their original size. A healthy will-force cannot reside in a diseased brain, and this is the reason why it is difficult for a drunkard to reform. His brain having suffered structural de-

terioration, he has less power to control his morbid craving for stimulants, which becomes more intense with every glass. The nervous centres are atrophied and tough; the convolutions are shrunken, the nerve-cells and nerve-fibres are wasted; and an increased amount of serous fluid exists in the ventricles and subarachnoid space. The abnormal adhesions of the dura mater to the cranium, the large pacchionian bodies, the opaque arachnoid, and the thickened pia mater, all testify to an exaggerated development of fibrous tissue. Occasionally hemorrhage into, or softening of, the brain, consequent on the diseased state of its blood-vessels, is met with.

The morbid changes in the brain are the precursors of delirium tremens, imbecility, epilepsy, and paralysis, and yet the drunkard's terrible craving for alcoholic drinks impels him to take regular and increased doses, until his career is ended in an asylum, hospital, poor-house, prison, or graveyard.

Drunkards, especially those who are full-blooded, are apt to suffer from apoplexy, which consists of blood which has escaped from a ruptured artery within the cranium pressing upon the brain; this causes sudden stupor, followed by paralysis or death.

Inveterate sots, or those who have drunk alcoholic liquors several years, are often troubled with dropsy, which arises from an arrest of excretion and absorption, or a mechanical impediment to the circulation, caused by an accumulation of excrementitious matter, or an altered condition of the blood in which there is an excess of water. The liver or heart having become diseased by the excessive use of alco-

holics, dropsy is brought on by venous obstruction; or disease of the kidneys may produce it by checking excretion.

The increase of connective tissue is especially marked in spirit-drinkers, and explains the emaciated appearance, prematurely aged look, sunken cheeks, and wrinkled countenance which they generally present. The beer- and wine-drinkers, on the contrary, are loaded with fat, not only in the viscera, but in the subcutaneous tissue and the omentum; therefore this class of drunkards are corpulent, with oily skins and prominent abdomens, even when the face and extremities are wasted.

Alcoholism, in addition to producing the diseases mentioned, favors the production of nearly all diseases by lessening the power of resisting their causes; and when diseases exist, the excessive use of alcoholics contributes to their fatality by impairing the ability to tolerate and overcome them.

There are a few, a very few men, who use alcoholic beverages in moderation for a long term of years, or perhaps all their lives, who delude themselves with the thought that as long as they remain moderate drinkers they will not suffer injury. This is a mistake. Alcohol habitually taken into the system, it matters not how moderately, always results in serious injury to the nerve-centres; and moderate drinkers always die from diseases caused, excited, or stimulated by alcohol.

The disposition, habits, temper, and mental state of the moderate drinker slowly and gradually degenerate and become more unstable. The higher mental

forces drop down, or give place to lower motives and ambitions; and no matter what may be his position in life, or his objects, or plans, the habit of moderately drinking intoxicating beverages will alter and break down both physical and psychical energy, and precipitate destruction. The drinker is not conscious of this change, but those who know him best are painfully aware that his perceptions are less keen, his judgment less sound, and his temper less serene.

In all cases of inebriety there are periods of loss of consciousness and memory, without stupor, during which the patient acts and appears rational, yet is a mere automaton, without realization of his actual condition. Often the trance state is so prominent that the friends think it a preliminary symptom of insanity, which in many instances is actually the case.

Intemperance is a cause of insanity, and insanity is a cause of intemperance. Drunkenness and insanity both act upon each other as cause and effect. If there is a predisposition to insanity in an individual, indulgence in alcoholics is sure to develop it; and, on the other hand, there are individuals who show their insanity by a disposition to drink.

Habitual drinking hurries a man through his life with giant strides. Youth quickly disappears and prematurely assumes the appearance of advanced life. The dull, heavy eye, the hardened features, the livid or jaundiced skin, the tremulous hand, the tottering step, the weakened muscles, and the shattered nervous system, caused by quaffing the poisonous glass, are evidences that the melancholy victims, who ought to be in the prime of life, are but shadows of mortality,

and are on the lightning express for the Stygian shore.

The subjoined table contrasts the "Expectation of Life" for temperate and intemperate persons:

Ages.	Temperate.	Intemperate.	Loss of Life.
20	44.2 years.	15.5 years.	28.7 years.
30	36.5 "	13.8 "	22.7 "
40	28.8 "	11.6 "	17.2 "
50	21.2 "	10.9 "	10.3 "
60	14.3 "	8.9 "	5.4 "

Suppose an habitual drunkard should reform. He will prolong his life by so doing, but never will have the robust health that he would have enjoyed if he had never indulged in intoxicants. It is not true, as commonly supposed, that, after a disorder or disease from which we have recovered, we are as before. No disturbance of the normal course of the functions can pass away and leave things exactly as they were. A permanent damage is done; it may not be immediately appreciable, but it is there, and, along with other such items, which Nature in her strict accounting never drops, it will tell against us to the inevitable shortening of our days. It is through the accumulation of small injuries that constitutions are commonly undermined, and break down long before their time. If we call to mind how far the average duration of life falls below the possible duration, we see how great is the loss. When to the numerous partial deductions which bad health entails, we add this great final deduction, it results that ordinarily one-half of life is thrown away.

Those who have been addicted to the excessive

use of alcoholic beverages for a number of years may be restored to a state of sobriety, but they are generally left with an entail of chronic disease which eventually ends their career. They die temperance men, but die as a result of disease contracted by the excessive indulgence in alcoholic liquors years before.

There are living, to-day, men who once were intemperate, and who will never again use intoxicants, who will die from the effects of their previous use which still cling to the system. The habit of drinking has been abandoned, and nature and remedies are given a chance to do their part toward reinstating the individual in a normal relation toward society and the world, but the vital organs have been injured beyond reparation, the machinery has been nearly worn out, and only works with the semblance of normality by the strictest watchfulness and care.

CHAPTER XI.

Delirium Tremens—How acquired—Its Symptoms—Its Delusions—A Tramp's Experience—How to manage and treat Delirium Tremens—Those afflicted can afterwards lead Sober Lives—Two Interesting Cases.

DELIRIUM tremens, professionally known as *mania a potu*, is a disease of the brain produced by excessive indulgence in alcoholic drinks. It is characterized by trembling, weakness, hallucinations, fear, and watchfulness.

If a confirmed toper, who is accustomed to drink a *very large* quantity of alcoholic liquor daily, be *suddenly* deprived of *all* stimulants, the disease may occur as a result of shock to the nerve-centres; thus, it often occurs in those who are compelled to suddenly abandon their potations by the occurrence of some disease or accident, or by being confined in jail, etc.

On the other hand, the disease is often developed by a course of violent and protracted intemperance, notwithstanding the continued use of the habitual amount of alcoholics. It often follows paroxysms of intemperance in periodical drunkards. The long-continued action of alcohol on the brain of a man who ordinarily leads a sober life, but who thoughtlessly commits a debauch of several days, during which he drinks to *great excess*, will develop the disease; in fact, such men are more liable to delirium tremens than habitual drunkards.

Delirium tremens commences with lassitude, chilly feelings, sleeplessness, and tremulousness. There is complete loss of appetite, with nausea, violent retchings, and vomiting. The patient is irritable, restless, fretful, and uneasy; is in constant motion, his movements are quick, his expression wild, and his eyes staring or vacant-looking. He is constantly talking or muttering, and delirium soon manifests itself, and his mind wanders from one subject to another. He is suspicious of every one, has great prostration of mind and body and an excited eager manner. If he attempts to sleep, he has his imagination haunted by frightful dreams, and he starts up in a few moments in the utmost terror, with his body covered with cold perspiration. He is startled by any sudden noise, the opening of a door, or the entrance of a visitor.

The patient can often answer questions rationally, do what he is told at the moment, but immediately after his mind wanders. He will seldom admit that he is sick, puts out his tongue in a tremulous manner, and it is found dry and furred. The most disordered ideas are entertained. The patient forgets where he is, forgets who are around him, abuses his attendants, and perhaps fancies that he has important business to attend to, and wants to go out. He has terrible and ghastly visions, especially at night, and sees imaginary objects, such as wild, frightful, and loathsome animals, savage dogs, venomous reptiles, etc., and if not constantly watched may suddenly rush out of the room, or jump out of the window, to escape from them.

Although the delusions are commonly of a frightful and terrifying character, yet occasionally they are

droll and ludicrous. The patient may imagine himself engaged in his usual vocation, and go through a series of movements in pantomime, though with empty hands. He hears imaginary noises, answers imaginary questions, and fears personal violence. These distressing symptoms are aggravated during the night, and continue from three to ten days, when they disappear after a refreshing sleep.

One night, as the fog shrouded every object in a gray veil, through which the yellow glare of the gas-lights was scarcely visible, a ragged tramp applied to the overseer of the poor for a night's lodging. He was given a place to sleep, and soon after was attacked with delirium tremens.

He imagined that snakes, with hissing lips and poisonous fangs, were crawling and squirming around the room. The walls appeared to be a mass of panoramic images with yawning jaws, bulging eyes, threatening claws, and snarling teeth.

Here and there, across the room, were leaping beer-goblets endowed with legs and life, and in each a satanic face of infernal grinning, surmounted by horns. In every corner was a wolfish snout that snuffed at the victim of the delirium, in preparation for a leap and cruel bite; while slowly, slowly, up the ragged garments, resisting every attempt to brush it aside, upward crawled a huge, fat bug, with a nozzle of teeth, and gleaming eyes fixed on the eyes of the man, who howled, and raved, and fought the objects of his maddened fancy. Only he, the pitiable sufferer, could see these things. His attitude was one of horror and affright, with eyeballs rolling, and smeared

face distorted hideously. Through the house, into the surrounding rooms, now penetrated his awful shrieks—his cries of fear, horror, distress. Backward he slid and jerked, dodging the teeth, the fangs, the nipping claws, his hands alternately sweeping through the air where demon faces glowered, or striking desperately at the concourse of destroyers who were besetting him from every side. These imaginary horrors continued until the tramp died several hours later. And this illustrates the phenomena of delirium tremens.

There is a common belief that a man with delirium tremens necessarily "sees snakes." This is an error. The victim usually sees what he is most afraid of when sober. Nearly all men abhor snakes, but those not accustomed to see them when sober rarely think of them in their delirium. They think of something they have seen, or have thought of, and especially dread.

On my trip to California on the Southern Overland train last fall, I saw a man from Arizona on the train, who had produced a disturbance of his mental balance by the use of whisky. When the train stopped at Sixteenth Street in Oakland, California, he rushed bareheaded from the train, and dashed down the railroad embankment into the waters of the bay. He was caught and brought back, but by his jump he had broken his knee-cap. In his mania he imagined that in San Francisco there was a mob of men intent upon lynching him when he stepped upon the wharf. He was taken to the Receiving Hospital in Oakland for treatment. This man, who lived in a country where

lynching is frequent, especially dreaded it, and therefore thought of it in his delirium.

The prognosis of delirium tremens is favorable in young subjects; but its gravity increases with every attack, and with the coexistence of disease of the viscera, especially of the heart, liver, or kidneys. Patients with a fatty heart, or in whom pneumonia sets in, rarely recover.

In favorable cases the critical sleep comes on about the third or fourth day, from which the patient awakes very feeble, but rational and cured of his disease. If the affection pursue an unfavorable course, there is persistent wakefulness, muttering, delirium, extreme prostration, coma, or convulsions, followed by death. Sleep is the grand remedy for the disease, and after it is obtained the patient recovers, but if it cannot be obtained he dies from exhaustion. Death is ushered in by a delusive calm, or takes place in a paroxysm of violence.

In the treatment of delirium tremens a good attendant should be secured to remain with the patient and quietly control him; but no form of mechanical restraint is permissible. Much may be done by the exercise of tact in soothing him. He should be given a bath, then dried thoroughly and put to bed in a quiet, well-ventilated room. Visitors are to be excluded, for generally they are actuated by mere idle curiosity. The great object is to avoid excitement, to check restlessness, and to bring about the critical sleep as soon as possible. A little ice occasionally, and perhaps salines, may be given to cool the inflamed and irritable stomach; and the strength

should be supported by light and easily assimilated food, such as raw eggs, beef-tea, soups, etc. The stomach will not usually retain solid food, therefore concentrated liquid nourishment must be given. Small doses frequently repeated will often allay irritation and produce quiet and rest. Hop tea is useful as a mild medicine in many cases.

When the patient's constitution is sound he generally recovers, under judicious hygienic treatment; but in those cases where medicines are required, particular attention must be paid to the nature of the disease and the constitution of the patient. No one course of treatment can apply to all cases. A particular remedy that would relieve one case may be injurious to another. No one should assume the responsibility of administering medicines without consulting a physician who has had experience in treating inebriates. The disease must be treated differently in the young and in the old.

In first attacks in young subjects, complete abstinence from alcoholic drinks; light, easily assimilated, but very nourishing food; mild cathartics, and an experienced attendant, are usually all that is required. If the patient has two or three restless nights in succession, thirty grains of bromide of potassium, or twenty grains of hydrate of chloral, may be given at intervals of four hours until sleep is produced; but medicines must not be pushed, as the disease is spontaneously curable.

Older cases require nearly the same treatment as that just suggested. The early administration of sedatives is to be deprecated; but if the restlessness

persist despite careful and assiduous feeding, a full dose of laudanum at bedtime is of great value. If the laudanum alone fail, its combination with an alcoholic stimulant usually succeeds. In cases complicated with shock, as in surgical injuries, etc., and in cases where there is a tendency to fainting, or if pneumonia should come on, the use of stimulants is imperative. The cautious inhalation of chloroform, or hypodermic injections of morphia, or the internal administration of digitalis, are occasionally useful in certain cases.

There is an impression among certain people that a man who has once had delirium tremens can never after lead a sober life. This is an error. We know a man who drank alcoholic liquors to excess for ten years. He was especially fond of drunken frolics and midnight revels. He, with his companions, spent nearly every evening in the foul atmosphere of the bar-room, thick with tobacco-smoke, where, amid the hot fumes of poisonous drinks, their blasphemy, their uproar, and their wrangling often continued nearly all night.

One night, being destitute of money and experiencing a terrible craving for drink, he stealthily descended into the liquor-dealer's cellar, and, crawling through the black and reeking arch of the whisky-vault, he quickly gulped down a bottle or two of pale ale. His appetite was now fully aroused, and, after a careful search of the lower regions, he succeeded in finding a pint measure and the casks of fragrant wine, white-faced gin, brown bouncing brandy, and fiery whisky.

Now he drank, drank, drank, as he never drank before. After becoming very much intoxicated, he happened to open a keg of lager-beer, and the amber-colored fluid rushed forth, and swelled and flowed and seethed around him. Discovery, like the sword of Damocles, hung by a hair over his head. He grasped his pint measure with trembling hands, and staggered to the brandy-cask to get something strong to drive away fear, and give him bull-dog courage. He "filled his measure to the brim, so that the fiery fluid kissed the rim," and drank until almost strangled, and soon fell unconscious. He was found soon after and handed over to the police, and his "quips and cranks and wanton wiles" ended with delirium tremens in the station-house. He was removed to the hospital, where he had all the distressing symptoms of alcoholism; but perhaps they were no more distressing than those of his devoted but unfortunate wife, who, upon learning of his condition, shrieked and moaned, and wept, in a perfect abandonment of woe. Some women resemble a crocodile in their ability to make their tears come at their bidding, but there was no doubt of the genuine distress and sorrow of this dipsomaniac's wife.

After the inebriate recovered from delirium tremens the liquor-dealer withdrew his complaint against him on condition that he would leave town never to return. Taking the advice of his friends, he went west and settled on government land fifty miles from a liquor-saloon or railroad. He spent his last dollar in stocking his farm and getting it in running order. He resolved never to touch another drop of intoxi-

cating fluid. His rule in regard to total abstinence would be like the laws of the Medes and Persians, never to be changed or disobeyed. He was out of the way of temptation, and, as he had no money, he must keep sober whether he wanted to or not. His wife was happy, and instead of her care-worn, anxious appearance, there was a pleased, contented look upon her face that was like a ray of sunshine passing a rift in the clouds. This inebriate is now thoroughly reformed, and has lived a quiet, sober, industrious life for four years. The past is drifting so far away from him that the black shadow of drunkenness, horror, and crime is becoming less and less every day. To-day his farm, which cost him nothing, is worth several thousand dollars.

We know another man, a saloon-keeper, who had the delirium tremens, and his terrible visions while suffering from the disease led to his reformation. He saw troops of drunkards—blear-eyed, trembling, ghastly spectres—pointing at him with shaking fingers, while with pestilential breath they demanded, "Who sold us poison?" He saw women, too,—drunkards, or drunkards' wives,—in either case half-starved, wretched creatures, with scores of pale, dirty, ragged, sickly-looking children, hooting at him as he passed through caverns reeking with gin and tobacco, and hot with the fumes of poisonous drinks. He loudly protested that he was a persecuted man, an honest saloon-keeper. The next moment he said, in a hoarse, confidential whisper, "Yes, I own up, I did adulterate all my liquors, added water and poisonous drugs, and made them worse than they were originally;

and offered every inducement to men to buy and kill themselves." "Oh!" he screamed, "look at the faded, ragged clothes and fluttering rags worn by the drunkard and his family, who must go to a supperless bed." The ill-feeling, the quarrels, the trickery, the violence, the litigation, the sickness, the deaths, and the murders wrought by alcoholic drinks appeared before him in his imagination; and his white, terror-stricken face and wildly gleaming eyes were the picture of awful dread and anguish. He was rich, but had erected a temple to his own respectability upon a throne of skulls.

A few days later he was convalescent, and firmly resolved to avoid, in the future, beer, wine, spirits, and everything intoxicating. He was not contented merely to avoid alcoholic drinks himself, but, as he believed them to be injurious to the character and health of mankind, he endeavored to atone for the misery, disease, and crime he had caused, by using every means in his power to persuade others to avoid them. He had helped cut down youth in all its vigor, manhood in its strength, and age in its weakness, and, as his experience made him firmly believe in the Bible saying, "Woe to thee who sellest wine to thy neighbor, and minglest strong drink to his destruction," he gave up his business, and converted his saloon into a book-store and news-room. This occurred in the summer of 1880, since which time the man has not touched one drop of alcoholic beverages.

These cases—and there are hundreds similar—are cited to show that there is hope for the most degraded drunkards; that they can reform and afterwards lead

sober, useful lives. The main object is to keep out of temptation, to avoid the old haunts and associates, to make new friends who are total abstainers, and to keep busy at something that will occupy the time and attention. If the inebriate neglects this, or if he drinks one glass of intoxicating liquor, the probabilities are that he will arouse his old appetite, and again sink to the low level of a degraded sot. As inebriety is a disease, the drunkard must avoid everything tending to lead him to drink, or it will be impossible for him to control his morbid appetite.

After a patient has recovered from delirium tremens, it is the duty of the attending physician and friends of the inebriate to inform him of the character of his affliction, and to point out the inevitable consequences of future indulgence in intoxicants.

Cerebral derangement frequently follows a drunken frolic, and yet the inebriate not have delirium tremens. He may have illusions and hallucinations, and be in "the border-land;" he may see two objects when there is only one; he may see a ball roll across the floor, and, for the moment, imagine it to be a rat; he may hear people talking, and their words sound to him as if they were plotting some scheme to injure him, etc. These are illusions—a false perception of a real sensorial impression. There is a material basis for the perception, but an erroneous interpretation of the impressions produced upon the optic or auditory nerve.

The inebriate may also have hallucinations; these do not rest on a material basis, but are distinct creations of the mind. He may try to sleep, and, if in a

dark room, suddenly start up, thinking there is a cat, or dog, or other animal in the room. A light promptly dispels these false impressions. He may have a sensation of flies or bugs crawling over his body when there is nothing of the kind upon him. This is an hallucination of the sense of touch. Such false perceptions may be formed as regards all the special senses, but generally disappear after a night's sleep. Then the body of the inebriate should be invigorated, and his mental powers strengthened, by hygienic measures and suitable remedies.

The friends of the patient should aid him by diverting his thoughts and gaining his confidence, by kind and conciliatory measures. We should not frown upon him as a hardened criminal, but should deal with him as we have successfully dealt with lunatics. We should condemn the practice of drinking, while we stretch out a sympathetic hand to the drinker, and remember that he is fallen by the power of a physical agency which has crushed to earth some of the noblest and most gifted of our race. The inebriate labors under a baffling and inveterate disease, and, if treated accordingly, such a measure of success will follow as will not only gladden our hearts, but will attest our skill.

The mortality from inebriety probably exceeds all other maladies which afflict the human race, and, when we carefully study the sanitary and psychological conditions which surround us, we will find many exciting and predisposing causes of the disease, which can be removed, and its prevention and cure will mark a new era in the civilization of the world.

CHAPTER XII.

How to sober a Drunkard—The Medicines to use—The Drunkard's Diet—A Dangerous Plan—When to use Wine—An Old Toper's Opinion—Drugs and Fancy Drinks.

It is frequently very important that a man in a state of beastly intoxication should become sober as soon as possible. He may have urgent business to attend to, or an important engagement to meet; and he must have an unclouded brain, clear intellect, and respectable appearance. He does not want to appear in a disgraceful condition; now, what shall he do?

The first remedy is an emetic. The stomach must be promptly emptied of its contents. This must be done with as little disturbance to the general system as possible—the object being to leave no depression. In most cases it can be successfully accomplished by drinking freely of tepid water, and tickling the fauces with a feather or the finger. In the obstinate cases, where this treatment fails, there is no remedy that can be used with so much advantage as the sulphate of zinc—one scruple (20 grains) dissolved in a glass of lukewarm water, taken at one dose. It is not only more rapid in its action than other emetics, but its effects are less depressing. In the absence of sulphate of zinc, mustard proves an excellent substitute; a teaspoonful or two being given in warm water and frequently repeated. Even common salt

may be used, dissolved in warm water, with good effect.

The vegetable acids, such as lemon-juice, vinegar, etc., have a strong effect, both in counteracting and removing drunkenness; therefore, *after the drunkard has finished vomiting*, he may drink ice-cold lemonade, or the juice of a lemon in a glass of ice-cold mineral water, or a small quantity of vinegar mixed with water; and, if he choose, he may eat one or two oranges. Cold coffee is also useful as a drink. A most refreshing and satisfying drink is a lemonade-tea. Squeeze lemons as for any other lemonade; then use cold tea instead of water as a compound. It is delicious, and will satisfy the longing for a cool drink quicker than any other iced beverage.

A short time after the stomach has been emptied, the drunkard will probably crave food. If so, he should take only such food as will help to sober him. Raw clams (especially the juice), direct from the shell, are admirably adapted to this purpose. It is a familiar fact that salt meat, salt fish, and other saline articles, tend to prevent alcoholic intoxication; and enemas of salt water have been repeatedly employed to rouse drunkards from their lethargy, or abate their delirious pugnacity. Beef tea, chicken broth, raw oysters with vinegar, oyster stew, soused pigs' feet, pickled meats, and in fact almost any food of a salty or sour nature, or liquid food, like soups, etc., are beneficial.

The drunkard must take whichever of these articles is most pleasing to his taste, and most readily procured. Drunkards troubled with dyspepsia, or

who have a weak stomach, should take a dose of lactopeptine, or pepsine, or subcarbonate of bismuth. In many cases a powder composed of bicarbonate of soda and rhubarb, equal parts, mixed with a little water, has a charming effect on the stomach. When there are acid eructations, with inability to retain nourishment, lime-water and milk should be used.

After the drunkard has followed these directions he will be comparatively sober, unless he has been drinking to great excess; and in that case he will often feel drowsy; if so, he will find that nothing will revive him so soon as a refreshing sleep. If he can spare the time, he should take it, though it be for only a half-hour; after which, exercise in the open air will have a tendency to dispel the remaining effects of his debauch.

Frequently a drunkard is so situated that he cannot carry out any of these directions, and yet he wants to become sober at once. He should then use the officinal *Liquor Ammonii Acetatis*. This preparation, taken in tablespoonful doses, in a little water, at short intervals, possesses singular properties in restoring from intoxication. It will frequently dissipate at once the signs of drunkenness, provided it is *freshly prepared*; and the medicine should not be purchased unless the druggist makes it fresh at the time it is required.

Drunkards are often astonished to find how quickly they are relieved from the giddiness and oppression of the brain by its use. If the first tablespoonful should be insufficient, it may be repeated in eight or ten minutes. In a few susceptible persons it may

occasion nausea and vomiting, which, however, will be salutary to the patient, as the state of the brain is greatly aggravated by the load on the stomach.

We have known instances where men, indulging in a prolonged spree, refused to "sober up" under any consideration. Their money, their reputation, and their friends were being sacrificed to gratify their beastly propensity to drink. A small quantity of tartar emetic was then put into their liquor bottle with great secrecy and caution; they became deathly sick; they vomited; they purged; they did not know what was the matter, and were greatly frightened, thinking their last hour had come. A physician was called who understood the trouble, and he gravely told them that they must either stop drinking or die. That ended their drinking, and sobered them, for that time, at least. Tartar emetic possesses no positive taste itself, but it communicates a disgusting quality to those fluids in which it is dissolved. There are men who, from taking a medicine in the form of antimonial wine, could never afterwards drink wine. Tartar emetic, when given in wines or liquors, increases the sensation of loathing for food, and quickly produces in the patient an indomitable repugnance to the vehicle of its administration. It breaks up the association, in the patient's feelings, between his disease and the relief to be obtained from alcoholic liquors. The dose should vary according to the habits, age, and constitution of the patient. It is best to give it only in alterative, slightly-nauseating doses. A convenient preparation of the medicine is eight grains dissolved in four ounces of boiling

water—half an ounce of the solution to be put into a half-pint, pint, or quart of the patient's favorite liquor, and to be taken daily in divided portions.

It is very dangerous, however, to administer tartar emetic. We do not recommend its use. Its depressing and exhausting operation outweighs whatever benefits may arise from its administration.

Tartar emetic not only produces nausea, vomiting, colic, and looseness of the bowels, but it is a deadly poison. Violent and prolonged retchings, great debility and depression, loss of appetite, and other unpleasant symptoms, follow its use. There is also great risk, in its indiscriminate use, of killing the victim, and it is always best to resort to less violent measures.

We have known drunkards who were instantly sobered by having a bucket of cold water suddenly thrown upon them, or by falling into water unexpectedly. Strong emotions of the mind, such as a sense of danger, or good or bad news suddenly communicated, have also sobered drunkards.

We mentioned in a previous chapter that the excitement of drunkenness is succeeded by universal languor. In the first stage the drunkard is full of energy and capable of vigorously resisting all external influences. In the second stage there is general torpor and exhaustion, and he is especially susceptible to cold, contagion, and, in fact, every impression. Persons are often found half-dead in the second stage. The stimulus of intoxication had enabled them to endure the chill of the atmosphere, but the succeeding weakness left them unusually sensitive to its se-

verity. In this state, light nourishing food, soups, etc., should be given; but if there is complete loss of appetite, great prostration of strength, excessive nervousness, trembling, etc., a little light wine is needed to support life until food can be taken. It may surprise some of our readers that we recommend wine in the treatment of alcoholism, yet there is nothing equal to it to steady an old toper's nerves, to calm excitement, to warm the surface of the body, and to give him an appetite; and if we give *just enough and no more*, and know just when to insist on total abstinence, it can do no harm, but will be the means of bridging over a serious crisis, and save life long enough to secure the acceptance of food, and other supporting treatment. Dr. Parrish, in speaking of such cases in his book, *Alcoholic Inebriety*, says, "The question here arises, is alcohol in any form admissible in the treatment of these acute cases? I am aware that in some circles it is not orthodox to admit the possibility of alcohol being serviceable in any quantity, to any individual, in any condition of body or mind. To this statement I cannot assent. It is pernicious in itself, and doubly so in practice. Alcohol is a cardiac stimulant, of great value, and, in cases of failing force, of heart debility, of sinking, or of syncope, it is not only admissible, but it is demanded. Such is the daily experience of physicians the world over. If, therefore, the patient is prostrated, has a feeble pulse, a cold and clammy skin, a trembling tongue, and hurried breathing, the indications for the use of alcohol are clear and positive. The indications to cease its administration are, a re-

turn of warmth to the surface, the ability to retain and appropriate food, and a steady heart. Then total abstinence is as imperative as was its opposite in other conditions. One fact I have noticed, after years of close observation with all forms of alcoholism, which I desire to emphasize: I never saw delirium tremens supervene under the gradual diminution of alcoholic beverages, and never had occasion for padded rooms or physical restraint in delirium tremens under the alcoholic treatment. Delirium tremens often occurs as the result of shock to the nerve-centres, by the sudden and immediate abstraction of all stimuli, as is observed in prisons and hospitals whose practice favors this plan; but by gradual removal of accustomed stimuli to avoid shock, never, in my observation."

As a general rule, however, a man recovering from an *ordinary* drunken frolic does not require the use of alcoholic beverages to "brace up" on. All that he requires is liquid nourishment, cold coffee, lemonade, etc. The great desideratum is to substitute an easily-digested and nourishing diet for alcoholic stimulants, which can then be safely dispensed with altogether.

Drunkards after a prolonged "lark" often complain that their stomach "feels raw," and that nearly all kinds of food and drink, even water, give them a heavy, burning sensation, almost unbearable. The drink in such cases should consist of flax-seed tea, or slippery-elm bark tea, or marshmallow root tea, which should be made thick like mucilage, and drunk cold, in small quantities, frequently repeated. These

teas act as an emollient protective, and soothe the inflammatory and irritable condition of the mucous membrane of the stomach. Raw oysters direct from the shell have a soothing effect on an irritable stomach when no other food can be taken.

Old topers think it very hard when the liquor is all suddenly shut off and they cannot get a drop for love or money. They think for several days that they will surely die, but if they desire true reform it is best to abstain entirely from intoxicants, unless a physician thinks their condition absolutely demands it. The sooner the last vestige of alcohol is eliminated from their system the better. They must pass through a system of suffering, or die, sooner or later, and they may as well decide the matter at once.

An old reformed drunkard says, "Never shall I forget the night I lay awake when I was passing through the crisis in my drunken career. Why, hypodermic injections of morphia failed to relieve me when I was at the worst. Sleep? I would have given a farm if I could have slept during those awful nights. Yes, I have gone through it all, not excepting the delirium tremens. Where there is one man able to drink, there are hundreds who cannot, without becoming drunkards. It is all mistake, misfortune, pain. It is all vanity. Can you tell me why wisdom comes so late in life, when the feast is over, the love lost, the wine drunk, and the guests under the table?"

One of the reasons given by Archdeacon Farrar for his pledging himself to total abstinence was that, "in England, 20,000 inhabitants of our prisons, accustomed to it all their lives, and the majority of

them brought into prison directly or indirectly by the use of it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health. Men enter prison sickly and blighted, are deprived of drink, and leave prison strong and hale; and women who, when incarcerated, are hideous to look upon, after being made compulsorily sober by act of Parliament, recover the bloom of health and almost of beauty."

There are various drugs and fancy drinks used by drunkards to steady their nerves when trying to sober up after a prolonged spree. We know a druggist who sometimes sells fifty vials of the elixir of bromide of potassium on a single Monday morning. They are bought chiefly by book-keepers, clerks, and salesmen, who began their potations on Saturday night, and dare not brace up on wine or whisky, as they are compelled to return to their desks and counters. Clerks and book-keepers, who have to wield the pen, can get their nerves into a steady condition, by the use of bromide, long before their heads are clear.

Large quantities of chloral, valerian, and acid phosphate are sold for similar uses. Drunkards take the chloral to enable them to sleep, though its effects on the system are not beneficial. The use of it soon grows into a habit as dangerous and fatal as that of taking opium.

Another decoction which is frequently used by strong drinkers is tincture of capsicum or ginger diluted with whisky, gin, or brandy. We have seen

old toppers turn down a draught of it so strong and hot that it would have burned the stomach of an ordinary mortal like fire. Such drinks are exceedingly injurious.

Bitter tonics, such as nux vomica, quinine, tincture of cinchona, calumba, or gentian, are often resorted to by those who have abjured alcoholic beverages, and they may, in some cases, be beneficial.

One of the latest fancy drinks used by those who desire to sober up is to take the juice of a lemon and the juice of an orange, with a small quantity of whisky and water, mix all together in a goblet with some chopped ice, sweeten with sugar, and it is ready for use. A similar drink, known as "the cardinal smash," consists of half a dozen strawberries mashed in the bottom of a glass, a small quantity of whisky and water, a spoonful of sugar, and the mixture shaken with chopped ice, and it is ready for use.

Another popular drink for nervous individuals who are trying "to let themselves down easily" is the "fruit pyramie." To compound this favorite southern tonic, take half a lemon, a tablespoonful of lime juice, and another of pine-apple juice, then add ice, four ounces of loaf-sugar, fill up with milk or cream; and let it stand about three minutes before drinking. It is a very sweet mixture, gives new life to the exhausted stomach, and possesses the advantage of containing no alcoholic liquor.

After the inebriate gets perfectly sober he is in a proper frame of mind for reflection; and then is the time to convince him that he can, *with perfect safety*, discontinue the use of alcoholic drinks in all their

forms, from cider and lager-beer, to wine, whisky, and brandy; discontinue them promptly, wholly, and forever. Systematic and habitual avoidance of alcoholic beverages *in all their forms* is essential, for drinking the mildest beverage now and then, in courtesy to a friend or hostess, is but the first step to a ruined fortune, name, and health. A false step, a slight mistake, a trifling inconsideration, a little injudiciousness, has often aroused the inappeasable appetite of reformed drunkards, and they stumble on the steep incline and plunge headlong into the grave.

The inebriate desiring to reform should fix his good resolutions upon a foundation of unchangeable earnestness, keep even and steady in his pursuits and views, become consistent with himself and uniform in his conduct, and in the end he will not only be crowned with the laurel of victory, but will avoid a ruined life, a disgraced name, and a beastly death.

CHAPTER XIII.

How to reform the Drunkard—Personal Consent essential in all Cases—General Directions—Views of Dr. John Vedder—Temptation—Various Methods—Hope—Happiness—Friendship—How to save Young Men—Advice to Parents—Kind Arguments—The Pledge—False Liberty—How to reform Confirmed Dipsomaniacs.

How shall we reform the drunkard? This question is answered differently by different individuals, each claiming to solve the problem correctly; others perhaps say, "It is impossible to reform a depraved inveterate sot; let him drink and kill himself—the sooner the world is rid of him the better."

The easily discouraged, unfeeling, cruel, and selfish persons who thus express themselves are really more guilty than the unfortunate dipsomaniac, who is unable to control the intense craving of his diseased appetite. Almost insurmountable obstacles may appear to prevent his reform; he may exhibit base ingratitude to his friends despite all that is done for him; he may resort to astonishing impudence, monkey-like trickery, and wonderful ingenuity to obtain his accustomed drink; and yet *he can be reformed*. His conduct is the result of the workings of a diseased brain, and we should overlook it and carefully guard against it, as we do the conduct of a lunatic. The harder and more difficult it is to reform him, the greater is the necessity for doing so.

Every man has ways peculiar to himself, therefore every case of inebriety must be studied separately, and perhaps treated differently. What would reform one inebriate may aggravate another, but *the first object to be obtained, in all cases, is the personal consent of the inebriate to assist in his own reformation*. He should carefully think the matter over until there is no lingering doubt in his mind about the injury alcoholic drinks are doing him. He should understand the reasons, and all the reasons, why they are not good for him. Then he should avoid the thoughts, the persons, and the places that lead to the temptation to drink, and frequent the places, associate with the persons, and indulge in the thoughts that lead away from the temptation. He should keep busy at something that will occupy his close attention, and not become discouraged and give up the struggle, even though he should break his resolution time after time. When the resolution has been broken, he should carefully think the matter over until he understands why he failed, so that he may be on his guard against a recurrence of the same circumstance.

Drunkards must not be treated as if they were the most demoralized, sinful, and abandoned of men neither must they be treated as if they were objects of great pity. If we desire to benefit them we must neither curse nor pity them, but must treat them as matter-of-fact men. They know the world in all its different phases and departments, and must be treated fairly and honestly. They will listen to philosophical reasoning, to plain unvarnished truth, but despise trickery and hypocrisy.

Dr. John Vedder, of Saugerties, New York, writes me an interesting letter in which he gives many valuable suggestions in regard to reforming drunkards. Dr. Vedder has been in the actual practice of his profession over half a century, and is one of the oldest and most skilful physicians in Ulster county. He treats the subject chiefly from a moral stand-point, and thinks the best way to reform inebriates consists in developing their highest manhood, by friendship and Christian kindness, patience, charity, mutual counsel, and by skilfully operating upon the mind. This is of paramount importance; and yet the subject is not merely a moral question—the issue between right and wrong, or the use and non-use of intoxicants; neither is it a legal question—the issue between revenue and no revenue; but it is a question of nerves—a neurosis—the issue being between soundness and unsoundness of structure and function; between health and disease; between complete and incomplete manhood; but the most scientific, skilful, and ingenious treatment would fail without kindness and sympathy. If a drunkard has a sympathetic heart, much may be done by kindly representing to him the state of misery into which his habit of drinking will plunge himself, his family, and his friends; and it is true that many drunkards, by a strong effort, have become teetotalers in consequence of such representations. “If a word or two will save a man from ruin and make him prosperous and happy,” said a Frenchman, “he must be a wretch indeed who will not give it. It is like lighting another man’s candle with your own, which loses none of its brilliancy by

what the other gains.” Dr. Vedder’s letter is as follows:

“SAUGERTIES, NEW YORK, October 2, 1888.

“F. D. CLUM, M. D.

“MY DEAR FRIEND,—In all nations and in all times there have been, and probably always will be, great problems to be worked out by the human mind; and the American nation, with all other nations, has grasped with great questions involving the welfare of its subjects.

“How to reform the drunkard, is one of the most important questions among the many that might be mentioned. This great and momentous question, during the past ages, has puzzled and engrossed the attention of the ablest philanthropists and social scientists. Happy, yea, thrice happy, would it have been for mankind if the discovery of alcohol had never been made, for the indulgence in the use of alcoholic or intoxicating drinks is the most seductive and pernicious of all habits into which it is possible for man to fall. ‘Lead us not into temptation’ was the fervent prayer of ‘HIM who spake as never man spake,’ and it is a lamentable fact that the temptation to drink that which destroys reason, impairs health, and sooner or later kills the soul, is held out on every side, enticing the young, deceiving the middle-aged, and consigning the aged to a dishonorable grave.

“Various methods have from time to time been devised for the purpose of reforming drunkards; some have succeeded; more have lamentably and sadly failed; but it is encouraging to know that *some*

have been saved from a drunkard's grave—'plucked as it were from the burning.' Many a good man, many a philanthropist, having the good of his fellow-men at heart, has spent a life-long service in the glorious cause of temperance; and it is to be regretted that so much labor and sacrifice has saved so few in comparison to the great number who have gone down to an ignominious and dishonored grave. The inspired writer has truly said, 'Hope is an anchor, sure and steadfast.' Every individual, with scarcely an exception, retains a hope of something better in reserve for him. There is everything surrounding us in nature, as well as in our social relations, which is calculated to improve our condition in life and make us happy. If we are miserable we generally make ourselves so—at least, in the majority of cases. The grandest victory that we can gain is the victory over our passions, our errors, our faults; for 'he that ruleth his own body is greater than he that taketh a city.' We must confess, with shame, that to many of our bad habits and errors we are slaves.

"The happiness of every member of the human family should consist, in an eminent degree, to make his fellow-creatures happy, so that we all may eventually reach the glorious city of our hopes at last. Every friend of temperance should seriously ask themselves this question: Have I truly and faithfully discharged the duty which I owe to my fellow-men, and warned them, in the kindest and most sincere manner, of the dangers that beset them? The sympathies, fraternal feelings, and well-wishes existing between men is the secret of their influence over each

other. Friendship existing simply from a desire to obtain money is not true friendship; and anything partaking of a special or selfish nature cannot save inebriates from ruin or misery. The grand secret is to give them our confidence and sympathy, and convince them that we possess deep down in our hearts an earnest desire for their future welfare—a desire that they should become prosperous, happy, and temperate.

"Young men should receive first attention. If we can reform them, or prevent them from becoming drunkards, the saloon-keeper will soon be without customers. The most opportune time to assist a man in the formation of a character that will go with him in after-years, is when he is entering upon the active stage of life, with all its cares and responsibilities resting upon him. He will then form a character for weal or woe; a character that will gradually elevate him to honor, virtue, respectability, and usefulness, or to sorrow, misery, everlasting shame and disgrace. Parents have a great responsibility resting upon them; they have much to do in settling their children's destiny.

"Every young man who takes an occasional social glass should seriously ask himself this question: How long will it be before I become a drunkard, with all hope of a glorious future, social happiness, and prosperity crushed out of my earthly existence? Think how a man feels when he realizes the fact that he is ruined financially, mentally, and physically, and all because he violated one of the immutable and fundamental laws of nature,—his ruinous practices

proving too much for the powers of physical endurance.

“When a drunkard recalls the weeks and months, and maybe years, of mental and physical anguish, torture and suffering, through which he has passed, he may well wonder how it is that he lived a life of dissipation so long. If, as he stands at the end of a wasted and ruined constitution, he could have the privilege granted him of acting the drama of life over again, how eagerly he would redeem the time, and tell the world that he had a grand and noble mission assigned him; and he would endeavor to fulfil the designs of God concerning himself.

“If the homes of our young men were made more pleasant and attractive, many, and perhaps all, could be saved from ruin; but when matters at home are displeasing and uncongenial, young men naturally resort to places of amusement; and those places are saloons, hotels, and other public resorts. The first fatal step a young man takes is forming bad associates; the next that naturally follows is the social glass, and soon the wide gate and broad road is open, and their final ruin is assured. How much better to give them to understand that at home they will be treated kindly, and made happy by words of affection, pleasant smiles, and loving caresses,—comforted and made comfortable! Many tender, kind, and loving hearts are soured and alienated by cruel and harsh treatment received at home. When parents are continually fretting and finding fault, and leading their sons to think that everything they do is wrong and displeasing, it will be hard work to induce them

to remain at home. Let there be in families demonstrations of affection, a good-night kiss, an innocent surprise, or a pleasant joke. Let these marks of affection be deep and true; then, rest assured, the result will bring forth fruits rich and pure beyond a possibility of doubt. ‘Verily I say unto you, You shall have your reward.’ A sure reward if we endeavor to discharge our duty. When young men see the propriety and necessity of leading virtuous lives, there will necessarily be a desire for a higher and more elevating position in society, and a greater degree of virtue and dignity will manifest itself.

“How shall we deal with drunkards who have arrived at manhood, who are their own masters, and who are free from parental control? Why, at first try moral suasion; try it faithfully by every act of kindness, reason, and all the best and kindest arguments that can be brought to bear upon them. If married, appeal to their responsibilities, to the duty and sacred obligations they owe their families and society. Kindness, brotherly love, and hope, combined with moral suasion, and a sincere and deep interest manifested in the condition of these unfortunate men, will, in the majority of instances, accomplish more toward their reformation than all other influences combined.

“Almost any man who is approached in a kind, friendly, and feeling manner will listen at least to reason or argument out of respect, and often willingly and cheerfully will talk the matter over with you; but threats, force, or compulsion will generally make him ten times more the victim of intemperance,

by stirring up anger and resentment. We know that the human mind is so constituted that but very few will submit to compulsion or legal restraint. They will boast of their freedom when so intoxicated that they cannot even walk without the assistance of some kind friend or neighbor.

“Wait until the drunkard becomes completely sober, then appeal to his manhood, his duty to society, to himself, to his friends and neighbors, to the rising generation, to his country, and, above all, to his God. This will accomplish more than brute force; but if it utterly fails in the case of hardened, lawless, and abandoned characters, they should be dealt with legally.

“We all admit that every man’s health is really his capital; if he recklessly destroys or impairs it, and lingers out a protracted existence, he becomes a charge on public charity. The law in these cases should step in and protect the public, just as it does when a man becomes insane and spends his property for no equivalent. ‘Am I my brother’s keeper?’ Yes, most emphatically yes, I am my brother’s keeper for all the good I can do him and all the evil I can ward off and prevent.

“Many drunkards can be reformed in the early part of their career, if they can be induced to sign the pledge; especially if they have any regard for their word of honor as a man. The excuse that most of them offer for not signing the pledge is that they do not want to sign away their liberty. They say, ‘When I want to drink I will do so. As long as I pay for it, it concerns only myself; and as I live in a

free country, I will do as I like.’ Oh, foolish and inconsistent man! such an excuse is a very silly and inconsiderate one, and has ruined thousands. Those with a morbid appetite for alcoholic drinks, who are given to their excessive use, *are slaves*, bound as with bands of iron or hooks of steel. They cannot consistently say they are free in the proper meaning of the term. If they want to be free from that which is enslaving to both soul and body, they must stop drinking. It is best to sign the pledge, sign it immediately, sign it quickly, sign a release from the accursed tyrant.

“It is true, a man is at liberty to drink, and may avail himself of such liberty to drink to intoxication,—yes, drink to beastly drunkenness and debase himself to a level with the most degraded brutes; but ask the poor unfortunate if he seriously and honestly calls that freedom. Oh, mistaken and sadly deluded man! He may boast that he is a free-born citizen, but the public, the virtuous, the sober, and the moral part of the community do not so regard his case. He is a slave to a habit which, if continued in, will terminate sooner or later in suicide; slow, it may be, but still it will be self-destruction—a sure death-blow to his existence.

“We can scarcely imagine an individual so debased, and apparently so lost to shame, degradation, and demoralization, but that he can be reclaimed if the *right cord* of sympathy, affection, and kindness *is touched*; and that can most generally be accomplished by embracing the right time and watching the most favorable opportunity. The young more particularly,

if saved at all, can be saved by kind treatment, kind and encouraging words, and the practice of every principle of virtue and morality presented to them by their friends, in whom they place confidence. Total abstinence from everything that can intoxicate is the only way drunkards can avoid the fearful, ruinous, and awful chasm to which they are drifting; and if they do not practise it, they find by sad experience, as they journey through life, that drunkenness is a green-eyed monster, despised, hated, and spurned by all polite, refined, and virtuous society.

“Is the intense craving for alcoholic drinks a disease? Yes, unquestionably so. It is a disease which impairs the functions of the brain, the centre of the delicate nervous system, blunting the reasoning faculties or mental powers, and eventually, if persisted in, will end in premature death. The disease may be hereditary, but in a large proportion of cases it is acquired; when acquired it is usually cultivated. In either case the inebriate can be cured if he can be prevented or persuaded never to touch intoxicants; but after the disease is *fully developed*, if the victim once violate the principle ‘touch not, taste not, handle not,’ and gets drunk, you might as well try to extinguish a burning volcano, or the fires of the infernal regions, as to reform him, *unless* you assign him immediately to an asylum where he cannot obtain alcoholics.

“A drunkard once said in my presence, ‘I wish I was dead and in HELL.’ Query: Was it the utterance of a sane man? A young man in this town, hereditarily predisposed to drink, came in possession of a

legacy of six thousand dollars. He became very intemperate soon after, and in a very short time every dollar was gone. Many instances of a similar character that came under my observation during the last fifty years could be cited. Their friends may call their conduct by the name of ‘extravagance,’ ‘wastefulness,’ ‘foolishness,’ ‘short-sightedness,’ or whatever they choose, but the plain fact at the bottom of it all still remains: they are the victims of a diseased state of the nervous system known as dipsomania, or ‘whisky-craziness.’ Alcohol caused their ruin. No disease so completely seizes its victim as dipsomania, but they can be cured, they can be reformed, if they are willing to consent to the guardianship of a kind and considerate friend in whom they have confidence. The property of confirmed dipsomaniacs should be placed entirely under the control of a trusty friend, so that they will be prevented from foolishly squandering it, and becoming a pauper and charge upon the public.

“Pleasant companionship is desirable. There seems to be a kind of mesmeric influence which a healthful, sunny, sympathetic face and hand have over such diseases. Many an inebriate has been irretrievably lost by being treated as though he was as bad or worse than he acted.

“‘Kind words never die,’ and I sincerely believe, as I have stated in this letter, that genuine acts of kindness, and a deep interest in the welfare of our friends, combined in all cases with moral suasion and love, without dissimulation, will have a powerful influence in saving those who are ready to perish

from the untold miseries of intemperance. But in case all efforts in their behalf should fail, what then? Shall we abandon them to their fate? Shall we turn the cold shoulder and say, 'He is joined to his idol: let him alone'? No! The best way to deal with them, for the good of themselves, their family, their friends, and society, is to place them in an inebriate asylum. If there should, at any time after such confinement, appear to be a reformation, set them at liberty. Should a relapse occur, as would be probable in some cases, confine them again. This, in my judgment, would be far better than to give them unrestrained and unlimited freedom. They should have freedom only under the most careful surveillance; for they are would-be suicides. The statute makes it a punishable offence for any one to make an attempt to commit suicide, and when a man is pronounced an habitual drunkard, his system broken down by disease caused by the excessive use of alcohol, the State should assume control of him and his property. Deny or disguise it as we may, there is a sense in which we are 'our brother's keeper.'

"Yours very truly,

"JOHN VEDDER, M.D."

CHAPTER XIV.

Inebriates can reform Themselves—The First Step to be taken—The Medical Treatment—Self-Knowledge—What to avoid—What to live for—The Human Body—Delusions—"An Ounce of Prevention is worth a Pound of Cure"—Bad Management intensifies Inebriety—How to save Victims of Nervous Exhaustion—Fully-developed Inebriates—Difference in Men—What Reformed Inebriates say.

THE conquest of evil habits is the most glorious triumph; to be cured of disease is the greatest earthly blessing; and to convert a confirmed inebriate into a teetotaler is the most praiseworthy act man can accomplish. It, however, is a task of peculiar difficulty. We have to contend against a physical as well as a mental disease—the cravings of the body and those of the mind—and in struggling with both we are, in reality, fighting against nature itself. In addition to this difficulty, most persons who indulge in alcoholic beverages do not realize their danger; they do not want to reform, and are not willing to assist in their own reformation.

Most of the shadows that cross our path through life are crossed by standing in our own light; and most of the miseries of drunkenness are caused by the folly and ignorance of the drunkard. Disease acts an important part in the drunkard's career, but not as important as folly and ignorance; and what the inebriate needs is proper instruction in regard to his

physical condition. Correct physiological training and education will build up the organism to resist the tendency to drink and effectually hold it in abeyance. The source of danger is revealed by such training, and the means of escape, which can come in no other way, is made known. An inebriate who understands the nature and tendency of his disease will do his best to check it; but an inebriate who has not this knowledge will, through ignorance and folly, hurry on the progress of his disease with great rapidity. This is not only true with inebriates suffering from inebriety, but is true with all people suffering from various diseases.

The old saying, "Where there is a will there is a way," is true as regards the drunkard. If he has a sincere desire to lead a sober life, he can do so, provided he rigidly adheres to, and faithfully carries out, the instructions given him by those familiar with his affliction; but he must expect that at times, throughout his entire life, he will be tempted to drink. If he has been taught the true and only way to be saved in the future from the errors of the past, and if he positively decides that he *will resist* his morbid craving, and *will not touch one drop* of intoxicating liquor, he will not only prolong his days, but he will lead a life of prosperity, happiness, and usefulness, instead of misery, poverty, and crime. Philosophy and the science of life should be continually kept before his mind, that he may be inspired to make a new struggle for a better life.

The first step to be taken, after the discontinuance of all intoxicants, is to try to restore the inebriate's

health; for we cannot have a healthy and normal mental action unless we have a healthy body for its manifestation. The inebriate's system does not perform its functions in the usual manner; and to restore the functions to their previous tone and action—to a state of health—is more difficult than it would be to give them an action altogether the reverse of nature and of health.

The human body is made up of perishable elements, subject to fixed laws, and if these elements are not preserved intact—if they are not in a normal and healthy condition—the development of the mind will be abnormal.

The sanitary surroundings of the patient demand attention. He should change his occupation and residence if necessary. The diet, bathing, ventilation, recreation, and all the many conditions conducive to healthy activity of the body and mind require careful attention and regulation. Turkish baths are sometimes beneficial; they have a marked influence over vaso-motor paralysis, and increase the eliminating process of the skin. Electricity, bitter barks, nerve-tonics, etc., are required in many cases.

The common practice of indiscriminately administering chloral, bromides, opium, and similar drugs is exceedingly pernicious. They should be given guardedly, and only when the patient's condition indicates that they are absolutely required. They always prolong the duration of inebriety, increase the organic degeneration, and make recovery more difficult. There is also the danger of the inebriate becoming addicted to their use.

Drunkards who reside in the city are generally benefited by removing to the country, where the pure air and out-door exercise will renovate their enfeebled frames. The attention being occupied with new scenes, the mind is drawn from former surroundings; and the chain of past associations is broken. A visit to places where there are mineral springs is of use, not only from the waters, but from the agreeable society to be met with at such localities. A visit to the sea-shore, where salt-water baths can be obtained, is also beneficial. To guard against temptation when visiting such places, the inebriate should be accompanied by a confidential friend; and the management of the inebriate must be modified by the events which present themselves and which will vary in different cases:

After the adoption of measures tending to restore the health, the inebriate should cultivate self-knowledge; he should thoroughly understand himself—what he is, what he does, and what he should be. He should be well acquainted with the various relations in which he stands to society, to his friends, and to his family, and with the several duties that result from these relations.

Every individual has a weak side,—his frailties, his deficiencies. To properly guard and conceal this weakness, he must become familiar with it; he must know of what it consists, or he may run into infinite temptation and trouble. The greatest weakness in a man is to expose his weakness,—to signalize his own folly. It is a misfortune to get drunk, but it is a double misfortune to get drunk in public, for the

public are thus made acquainted with two things to the drunkard's disadvantage which they were ignorant of before: viz., that he drinks to excess, and that he is foolish enough to let the public know it.

The inebriate desiring to reform should become familiar with his peculiar temptations. He should know under what circumstances he is most liable to drink; he should consider in what company he is most apt to lose the possession and government of himself, and on what occasions he is most apt to indulge in his favorite beverage. Then he should keep away from such company as he would keep away from a gang of fiendish tempters, and should avoid such occasions as he would avoid meeting the foul fiend in the infernal regions. It is dangerous to provoke an unequal enemy to a fight, or to run into such a situation where we cannot expect to escape without a disadvantageous encounter.

The inebriate must avoid not only the company and occasions that excite the desire to drink, but all the previous steps and preparatory circumstances which tend to lead him into such company, or to bring about such occasions. If everything tending to favor his inclination to drink be resolutely avoided, and if he has no opportunity to indulge his morbid appetite, it will, of itself, in time, lose its force, and the desire for intoxicants will gradually become less and less.

Those inclined to intemperance should consider what are the great ends for which they live; the general maxims and principles they go by. There are but few persons who live so much at random as

not to have some chief object or main end in view; something that influences their conduct and is the great object of their pursuit and hope. A prudent man will know whether his leading views are such as should govern him or not; whether they are such as his understanding and reason approve, or only such as fancy and inclination suggest. He will be as careful to act with reason as to talk with reason; as much ashamed of impropriety and contradiction in his character as in his conversation. Do our views centre in this world, or in the world we are going to? If our hopes and joys centre here, we should avoid intoxicants, for by their use we destroy all that we live for. The evils that attend or follow their use blast all our earthly happiness, and eventually make us the most miserable of human beings. If our hopes and joys are centred in a future life, we should also avoid intoxicants, for they not only ruin us in this world, but will cause us perpetual disappointment and misery in the next. The inspired writers say that drunkards shall not inherit the kingdom of God (1 Cor. vi. 10, and Gal. v. 21); and we know of no authority by which the decree has been altered or annulled.

The human body is, from its fabric, naturally subject to decay, and is perpetually undergoing change from time to time. Its organs, at first weak, attain gradually their perfect development and strength; and then by a similar gradation proceed to decay and dissolution. This is an immutable law of nature, and life at best is short. Now shall we make it still shorter, disagreeable, miserable, and lamentable, by the use

of alcoholic beverages? Shall we devote it to what is unsuitable, ensnaring, and pernicious? Or shall we avoid alcoholic liquor—consider it a satanic elixir—and live an honest, respectable, useful, and happy life? These are the thoughts that should occupy the mind of those inclined to use intoxicants; and, before they cultivate or adopt any habit which is likely to go with them through life, they should obtain the assent of reason, the approval of conscience, and the sober judgment of the intellect.

Moderate drinkers, who delude themselves with the idea that they will never use alcoholic liquors to excess, should remember that they have the same failings, passions, frailties, and are subject to the same physiological laws, disappointments, sorrows, and diseases, as other men. It is absolutely impossible for a moderate drinker to tell with certainty whether he will become a drunkard or not. The only certain way to avoid getting drunk is to avoid intoxicants. The habit of using them creeps upon a man so gradually, that he uses them to excess before he fully realizes it; and the moderate drinker of to-day is as certain to get drunk at some future time as we are certain that poisons destroy life.

The great object of the physician is to prevent disease. "An ounce of prevention is worth a pound of cure." This is especially true of inebriety. To prevent young persons from drinking alcoholics, to prevent drunkenness in early life, is much easier, and vastly more important, than it is to cure an inebriate advanced in years. Small-pox is prevented by vaccination; malaria is checked by drainage; fevers dis-

appear when sanitary laws are studied and observed; and most diseases are preventable by removing or obviating their causes. Now, how shall we prevent inebriety? The great obstacle to its prevention is that those inclined to drink flatter themselves that they will not get drunk, although their pretended moderate drinking has proved to be a sham, a mockery, a shameless snare.

Carelessness, false reasoning, irrational and unphysiological training, has often developed disease which might otherwise have remained dormant; and the only way to prevent inebriety is (1st) to obtain a knowledge of the causes, character, and tendency of the disease, and (2d) to obtain a knowledge of hygienic laws and to observe them. The patient should be removed from his dangerous surroundings with the first intimation of a tendency to indulge in alcoholics; he must not tamper with them, he must keep out of bad company. No man can go into bad company without suffering for it. The homely old proverb has it very tersely: "A man can't bite the bottom out of a frying-pan without smutting his nose." Plain, practical, common-sense views must be entertained in regard to moderate drinking; and the utter folly of using alcoholic beverages, when they are not absolutely required as a medicine, must be fully understood.

When a man tells you that he knows all about drunkenness, ask him if he ever was a drunkard himself; if he says no, his conjectures amount to little or nothing; he has but a superficial idea of the varying phases or characteristics of genuine inebriety.

All efforts to check or neutralize a disease, or diseased conditions, must be founded on a knowledge of the disorder and its progress, or the efforts will fail and probably aggravate or increase the disease. This is especially true of inebriety. Ignorant or bad management intensifies the disorder.

The treatment of drunkenness as a voluntary vice may check the occasional tipping of boys and young men; but punishment and persecution not only makes confirmed inebriates more incurable, but favors the growth and development of all the worst conditions of the disorder. The general public look upon the drunkard as having a vice which he can control at will; legally he is looked upon as a nuisance, a disorderly person, or a criminal; and pious people look upon him as deceitful, terribly wicked, and possessed by the devil.

Efforts to cure inebriety, based on such views, necessarily fail. Lunatics cannot be cured by being loaded with chains and confined in dungeons; neither can the diseased condition of the inebriate's nervous system be cured by injudicious and harsh treatment; he is a victim in whom physical laws have been violated, and he must be treated accordingly.

Inebriety is the result of two causes: viz. (1st), nervous exhaustion and (2d) the use of intoxicating beverages. In nervous exhaustion the great nerve centres—the generators of vitality, energy, and force—have lost some of their inherent virtue, and are unable to supply the system with the necessary power to think and do in accordance with natural laws. Although the patient feels depressed in spirits,

nervous, and "out of sorts," he will not acknowledge that he is sick, but feels an intense longing or craving for something to "drive dull care away," to cheer and brace him up.

A glass of wine, or beer, or whisky, appears to be the most suitable and available remedy; he tries it, and it appears to work like a charm; he does not realize his danger; perhaps he thinks he uses the beverage for medicinal purposes, and soon he is in the sliding scale of moral degradation.

All see the fallen individual's dreadful situation, but he is not recognized as diseased, and none are so kind as to rescue him from the vortex beneath him; each gives him another push downward, and thus he is precipitated to the bottom of the abyss. If the poor victim had consulted some honest, intelligent physician, and been properly treated for his nervous trouble, instead of indulging in alcoholics, he would have been saved.

Women are more subject to nervous diseases than men; and if they can avoid alcoholic beverages, why cannot men? It is true, men have the greatest temptations, but women have the greatest trials, the worst nervous diseases, and are the weaker sex. The plain fact of the matter is, that the customs of society are the chief cause in making men inebriates, and in keeping women sober.

Fully developed inebriates have not sufficient control over themselves to resist their fierce craving for intoxicants; but in the early stage of their disease the great majority of them could have prevented themselves from getting in this deplorable condition;

and it is through false ideas, utter recklessness, or sheer ignorance, that they have not done so. They commenced using intoxicating beverages from various circumstances depending on ill-health, irregularities of living, bad surroundings, overwork, mental worry, and many other causes.

The object at first was temporary relief: intoxication soon followed; pathological changes began, and intoxicating beverages were demanded ever after. If they had positively known in advance what the temporary relief would eventually cost, probably very few would have been so reckless as to obtain it by the use of alcoholics. They would have endeavored to obtain it in almost any other manner.

Men are governed by different views, entertained by different pleasures, animated by different hopes, affected by different motives, and distinguished by as different tempers and inclinations as if they were not of the same kind of beings; therefore it is utterly impossible to prescribe one method of treatment that will cure all cases of inebriety.

Inebriates are divided into classes which require special methods and means of treatment; and we must study each inebriate carefully so as to assist them to guard against the particular temptations which most easily overcome them. That may be a very great temptation to one which is none at all to another.

When "something to live for" is presented to the inebriate who feels ready to die because he is penniless, in poor health, and without friends, he is induced to make a struggle for life and respectable position.

He must not look back upon lost hopes, wasted hours, neglected opportunities, or a squandered fortune, but must look forward to a new life, which is full of promise; and after a while his drunken days will seem far away in the mists and shadows of the past.

There is hope for the most confirmed drunkard. Dr. Albert Day, of Boston, Massachusetts, superintendent of Washingtonian Home for Inebriates, issued a circular directed to a large number of patients who had been under his care during a period of twenty years. He asked them the following question among others: "Have you now, or had since treatment, an appetite for intoxicating drinks?" A majority of the patients replied that they had the same desire, but since treatment were able to control themselves. Some of them say, "Since I have learned how to keep sober I have lived a new life." One man writes as follows: "The habit was formed by the social customs of my youth, fifty years ago. At that time I became a drunkard, and continued so until placed under your care nineteen years ago; since which time I have entirely abstained from the use of all intoxicants. I have passed through all the stages of inebriation, having had delirium tremens and convulsions several times. My life was wretched beyond description. I am convinced that with me the disease was hereditary. My parents, and relatives as far as I know, were intemperate. I now consider myself cured of inebriety through the agencies of the institution."

This illustrates that the worst cases can be cured,

and that the most inveterate drunkard need not despair. What the drunkard must learn is *self-government*, and this we believe is taught in inebriate asylums.

Another patient, who began the use of intoxicants in childhood, and in whom, doubtless, there was an early degeneration of nerve-matter and lesions of other parts, writes to Dr. Day as follows: "I indulged, periodically, in the fearful excesses which mark the course of drinkers of this class,—no sentiment of affection strong enough to insure resistance, no sacrifice too great to act as a barrier. With this indulgence came always the physical suffering, the humiliation, and the thought that 'now I had done with the matter.' Mine was the only case of excessive drinking known in our kindred, but I may add that it had always been the custom at home to have at hand, for family use and for guests, wines and liquors.

"It was not until the family circle had been broken, by death and separation, that I became subject to the force which so long controlled me, and the departure from moderate to excessive drinking seemed abrupt.

"I had been with companions, drinking, for many evenings; after one of these convivial gatherings I essayed, as usual, to create tone and appetite by morning drink; took it; re-took it; continued during the morning to indulge; in the afternoon was unconscious and regardless; and from that time, over twenty years ago, I have never taken a glass of liquor that was not followed by excessive partakings,

and all the sorrow and remorse that is implied in that.

"Why, then, did I take it? A natural query. The most truthful answer I can give is, because I did not then know how to refrain from taking it.

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"Every thinking man will admit of the existence of great forces which are invisible: the wind, which bursts into a tornado and relentlessly sweeps on, its path marked only by death and destruction, is invisible; the odor of a sweet flower, recalling some happy day in the long past, is an unseen power; the flash across the brain, which dazzles reason and lights the way to the drinking-stand, cannot be seen, and is, alas! hardly recognized as having an existence. The tingling of the nerves, which whisper, in the plainest speech, 'Come and be relieved, drink and be joyous,' is a hidden power. The influence which quiets the will, and stands guard till there is no choice left it but to act with the impetus given it by alcoholic stimulants, has no true recognition in general; yet all are real, and we behold their workings and their effects.

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"Discipline prepared me to meet with offensive weapons the insidious forces which had hitherto conquered; mental strength was gained by the exercise necessary, and capabilities which had lain dormant and forgotten for years were brought to light.

"With the awakening of these faculties came added strength, and all are ever on the alert to aid in keeping me 'out of the depths.'

"There are struggles, but there is also the knowl-

edge which decides and conquers. The power to place, unequivocally, happiness—as the result of denial—on the one side, and misery—the consequence of indulgence—on the other; the ability to oppose treacherous thoughts and cravings as if they were material enemies, and to banish them."

In speaking of these cases Dr. Day says,—

"They have each learned in the same school the all-important lesson,—that they can never safely touch one drop of any liquor containing alcohol in any form or degree. Should they do so, there is no power on earth except actual imprisonment which will prevent them from going back to a state of drunkenness. The condition will always remain. Time will never obliterate it."

It is unfortunate that a man who has once been addicted to the excessive use of alcoholics must ever after fight against his desire for them if he wants to lead a sober life. In regard to this persistent craving, this diseased appetite, Dr. Forbes Winslow, of London, author of "The Brain and Mind," etc., says,—

"In the majority of cases of habitual drunkenness there is associated with it a disordered state of the brain which you do not cure. There is a disordered appetite which you do not eradicate. Although you keep the patient from drink, the craving for it is sure to return. There is no class of affections which, viewing them as mental affections, are so liable to relapse as drunkenness."

CHAPTER XV.

Home Life—Influence of Marriage—Influence of Women—Age when Inebriety begins—Expense of Treatment at Inebriate Asylums—New York Law concerning Inebriates—Youthful Delinquents—The House of Refuge—The Middle Class of People—Law of Repulsiveness—Low Saloons—High-toned Resorts—Glittering Places where Glasses jingle—Treatment should refine, elevate, and ennoble—Money and Health.

THE majority of inebriates are found among men who lead a single life. The restraining and elevating influence of home tends to prevent inebriety, and men happily married rarely become drunkards, unless they were moderate drinkers before marriage. Marriage has a great refining and moralizing tendency, and changes the current of a man's feelings, and gives him a centre for his thoughts, his affections, and his acts. Home life furnishes sympathy and outlets for affections which no other condition can give; and nearly all the debauchery and crime are committed by unmarried men, or by those who have wives equal to none, at least to them.

Although confirmed inebriates rarely marry, yet there are some who attempt marriage as a remedy to save themselves. This is wrong. It is doing great injustice to the one the inebriate marries. No one should be so foolish as to marry a person who indulges in alcoholic beverages. It is taking a fearful risk. A young woman who marries a man addicted

to drinking beer, wine, or distilled spirits, attaches to herself a dead weight that will drag her down with the inebriate below the level of the brute. No woman ever engages in a larger contract than when she marries a man hoping to reform him from evil habits.

If a man cannot avoid alcoholics before marriage, he cannot after marriage; and, as a rule, when inebriates marry they soon prove untrue to their marriage vows. It is not only necessary that a man before marriage should pledge himself to total abstinence, but he should prove that he can keep the pledge by avoiding all intoxicants for a year or more before marriage.

Occasionally marriage is the cause of inebriety. This is when a man is unhappily married; when he has made a mistake and married a woman unsuited to him. Domestic troubles break up the normal quietness of life, and when there is no affection, sympathy, or comfort at home, men are frequently tempted to drown trouble in alcoholic beverages. In such cases it is exceedingly difficult to reform the inebriate; for the domestic sympathies and affections which oppose a barrier to dissipation, and wean away the mind from intoxicants, are wanting; and the unfortunate man recklessly continues to use alcoholic drinks, although they add greatly to his unhappiness, trouble, and misery.

It is a great misfortune for a single man to become a drunkard; and when the father of a family becomes one the misfortune is increased tenfold; but the most terrible disaster that can befall a household is for the mother of a family to become an inebriate.

This breaks up the social circle, destroys all happiness, scatters the children among strangers, and blasts their future prospects. Fortunately, inebriate mothers are rare; they are found chiefly among the lowest class of people.

The influence of women upon the rising generation is great and important. A mother is the first instructor of her children; she watches over and assists their dawning faculties in their first expansion; and it is of the utmost importance in what manner this task is performed. The future character of the child depends chiefly upon whether the first lights which enter its understanding are received from wisdom or folly. Inebriety is sometimes due to the influence received in early life from an ignorant, depraved, beer-loving mother; but not often. Mothers, as a rule, set a better example to children than fathers; and many a man can trace the best maxims of his life to her who gave him birth.

When a child grows up with its faculties undisciplined, with every emotion and appetite indulged in, with no motive except the gratification of every physical want, with all the passions constantly stimulated, and in an atmosphere of unhealthy excitement, inebriety is a natural sequence.

The large majority of inebriates commenced to indulge in alcoholic beverages between the ages of fifteen and thirty; therefore, when there is an hereditary tendency to inebriety, the individual between these ages should be guarded from the various exciting causes that he might otherwise be exposed to; and even when there is no hereditary tendency, it is

a safe precaution to avoid everything tending to lead to inebriety, so that the individual may be safely carried over the dangerous period.

Parents should begin early to inspire the minds of children, girls as well as boys, with a terror of the despotism of alcoholic beverages. Teach them that there is only one way to be saved from the dreadful calamities that attend their use; and that is, never to swallow one drop of the accursed fluid.

There are many circumstances among the wretchedly poor that tend to inebriety; and if, despite all precautions, the disease is acquired, it should receive immediate and proper treatment. This can be obtained in an inebriate asylum.

There is a general impression that the expense of treatment at these asylums is so great that none but the wealthy can obtain it. It is true that the expense is great—ranging from \$40 to \$600 per month; and the expense of drinking is also great; but provision is made by the State for those who are unable to pay.

The confirmed inebriate is a wreck similar to the lunatic, and in all cases where inebriates, residents of the State of New York, decline to enter the Inebriates' Home voluntarily, the nearest relatives or friends may take action either before any Justice of the Peace having jurisdiction, or by a process of any County Court, or the Supreme Court of said State.

The inebriate is practically irresponsible, and incapable of exercising full liberty of choice, and should be treated the same as a small-pox case or a suicidal mania. If he will not go voluntarily into the special surroundings necessary for health, it is

the duty of his friends and society to force him to do so.

Where there is no property at stake, summary proceedings before a magistrate are the quickest and least expensive measures to secure removal to the Home. This action is authorized by Section 2, Chapter 797, of an Act passed June 18, 1883.

In cases where property is at stake, and the owners thereof are incapable or unfit to properly conduct their own affairs, or are dangerous to themselves or others, by reason of habitual drunkenness, the Supreme Court or County Court Judges of the State of New York, "upon becoming satisfied, by return of a commission, that any person is an habitual drunkard," etc., have power, in their discretion, to commit said person to the custody of the Inebriates' Home for a term not exceeding one year; and, if the case is urgent, to commit temporarily while proceedings in such case are pending. Also to appoint a trustee or committee to take charge of the estate of said inebriate, for the benefit of his family. See Sections 3, 4, 5, 6, 7, and 8, of Chapter 483, of the Laws of 1868, as amended by Section 3, of Chapter 797, of the Laws of 1877.

The law thus serves the purpose of protecting the family, economizing expenditure, and compelling the inebriate to conform to circumstances and conditions which shall promote his own good.

When it is necessary to send an inebriate to an asylum, hospital, or home, it is always best to persuade him to go voluntarily, if possible. An insignificant circumstance, the word of a friend, the en-

treaties of a wife, sweet-heart, mother, or sister, may place the unfortunate drunkard under curative agencies which may lead to a radical change of life and complete cure without the aid of the law.

If an individual under twenty-one years of age becomes an inebriate (as is frequently the case among the lower class of people), and if he cannot be reformed or properly cared for at home, he should be sent to the House of Refuge. This will save the State many a self-supporting and tax-paying citizen who, in other circumstances, would inevitably become a burden to the community, in jails, workhouses, penitentiaries, almshouses, or inebriate or insane asylums.

There was a time when all human shortcomings from prescribed standards were regarded as crimes, to be punished; and punishment being meted out without regard to age or circumstances, youthful delinquents were converted into hardened criminals. Modern ideas in the application of scientific methods and conclusions to sociological problems have changed this state of affairs. Intelligent investigation and observation have proved that inebriety and crime follow the lines of heredity the same as general diseases; and inasmuch as we do not punish children for exhibiting symptoms of scrofula, neither should we punish the young for inherited inebriate and criminal tendencies; but try to counteract the influence of the disorder, and seek by moral methods to strengthen the moral health that may remain.

The House of Refuge is not a penal institution. Its existence is based on the theory that the children committed to its care are not responsible, and hence

that punishment is out of the question. It is in the best sense a reformatory—a place where something that threatens to grow crooked shall be persuaded to grow straight. To this end the most enlightened methods are put into practice, all tending to the building up and fostering of two essentials,—character and habits of industry.

The work of the House of Refuge may be divided into three branches: (1) Moral instruction by the application of plain moral precepts to every act of life; (2) education as commonly understood; (3) the bringing of mind and body into conformity, so as to achieve the highest and best results in the matter of handiwork.

It is the genius of the institution to concentrate all its resources to the development of self-effort. Presumptively every boy and girl is committed until he or she attains his or her majority. As a matter of fact any inmate can work his or her way out by acquiring habits of industry and the exhibition of good conduct. Under the stimulus thus presented it is a matter of record that the average term of inmates is about fourteen months.

There is a class of people—the middle class—that, as a rule, cannot afford to send their friends to an inebriate asylum, are too independent to accept charity, and consider it a great disgrace to have a member of their family sent to the House of Refuge. Fortunately, confirmed inebriety among this class of people is rare; they are the class who are supposed to hold society together and prevent the utter disorganization of the body social. As a general rule,

they are more temperate, virtuous, moral, and industrious than either the higher or lower classes. They scorn the frivolities, improprieties, and immoralities of the fashionable, and despise the almost total depravity of the wretchedly poor and ignorant.

The children of the very poor and of the very wealthy are subject to constant irregularities which end in inebriety; but the children of the middle class of people, being brought up differently, are less likely to become inebriates. Inebriety, however, is not confined to any class or condition of life. It embraces all classes; saints and sinners are involved in the fatal coils; the learned and unlearned, rich and poor, worship at the same altar, are burned by the same fires, and utter the same cries of despair and agony, and yet there is much less inebriety among the middle class of people than among the higher or lower class.

The middle class keep a medium in temperance, morality, and goodness, as they do in wealth, and, if guilty at all, are only guilty of an occasional transgression of the moral code. They pursue their daily round of common duties, finding enough pleasure and excitement in them, and enough reward in sobriety and virtue, for the good lives they lead; and as the tolling bell, the mournful procession, the grave of their relics, and the erected monument signalize their departure, it is truly said that their life was a "godly, righteous, and sober" one.

The fashionable, wealthy inebriate may drink as excessively, and become as beastly intoxicated, as the poor drunken laborer, but the drunkenness of the

former is excused, covered up, and overlooked, while the drunkenness of the latter is looked upon as a matter of course; but the general public consider it inexcusable viciousness, and a life-long disgrace, for a man of the middle class to get drunk. Perhaps this is because the middle class are supposed to have the best sense in everything, to avoid all extremes in everything, and that it is generally customary for them to go through life in such a manner that at the end of the great drama of existence the world is left better for their having entered it.

When we see a man persistently avoid alcoholic beverages, as such, upon all occasions and under all circumstances, we admire him; and if, in addition to his temperance virtues, he is wise and good, we bow before him in instinctive reverence; but it is possible that the man may owe the first impulse of all his temperance principles, goodness, and wisdom to witnessing the folly and depravity of a drunken wretch. There is a law of repulsiveness or loathing, that comes into active operation with such miserable objects, which often silently works out a greater good in the end, in those who are the enforced spectators, than all other influences combined.

This is not always so; in fact, it is often quite the reverse. It is only the finer natures who recoil, while the commoner are corrupted; but if the brightest links in the long chain of humanity, which connects us with the beginning of time, were closely examined, many of them would be found to be preceded by others which seem to us dull and faulty.

There is an opinion, generally prevalent, that low

saloons—the resorts of the grossly intemperate and vicious—are the places where the greatest ruin is wrought. This is a mistake. They are merely the colleges where the drunkard graduates, after passing through the primary schools of moderate drinking. It is here where the fully-developed drunkard is found, and the disgusting scenes in these dens of drunkenness, profanity, and crime are merely the finishing touches given the drunkard's character before he receives his diploma which admits him through the door of endless rest to the place where alcohol is never used. None enter these gateways to perdition unless wrecked in health and fortune, self-respect gone, character and reputation blasted.

There would be no patrons of these places if there were no recruiting stations to enlist the unwary. The more inviting and respectable the recruiting stations—the more polite and gentlemanly those who minister to the depraved appetite—the greater the danger.

The gilded saloon and the genteel bar-room, where reputable men officiate, and the fashionable, high-toned resorts, are the places where respectable young men learn to drink. It is in these places that they see no harm in alcoholic indulgences. They become enchanted, charmed, feel good-natured and jolly, talk freely, and punctuate their conversation with peals of ringing laughter. They perhaps think of wine as,—

“A purple stream of bliss,
Whose lethe powers
Drown by-gone hours,
And make a heaven of this.”

They know not the terrible power they awaken when they quaff their first intoxicating draught,—the one act by which they throw away the talisman of their safety, self-denial.

They remove the curb from the appetite, pour foul water upon the virgin snow, sow the seed of remorse, sell their freedom, and become a slave to alcohol, and all for nothing. They say that they will indulge only a little, just to try it. Beware! dear reader, of this pestilential apology. Allow it, and you are lost. Blindness begins where alcohol first enchants.

When the hilarious voices of revellers issue forth from glittering places where glasses jingle, you can depend upon it that the reckless inmates have received their tickets on the railroad to ruin. They have started on the incline plane to the brothel, the hospital, the asylum, the poor-house, the prison, the gallows, and the grave of infamy.

The journey from fashionable, elegant drinking-resorts to the lowest and deepest depths of debauchery is quickly and easily made. After a man has commenced the use of alcoholics it may be an easy matter to promise to shun the fatal glass, but it is not so easy for one who loves the accursed beverage to pass it by persistently. The tempter, the invisible tempter with the luring voice, is ever present, whispering, urging, "Take just one more drink." Thus it continues to be *just one more drink*, until all is lost.

Most persons drink at first for the serenity which is diffused over the mind, and not from love for the beverage; but the effect of alcoholic beverages on

the system changes with time, and the pleasing sensations of the confirmed drunkard, when intoxicated, are nothing compared with those of the moderate drinker. The susceptibility to pleasing impressions becomes deadened by the excessive use of alcoholics; but the old toper continues his libations because actuated by a mere animal instinct—a depraved appetite.

It is easier for a moderate drinker to reform than an old toper, but he does not want to, for he does not see his danger. The old toper perhaps sees his danger and wants to reform, but has not sufficient will power to do so.

Men happily married find it easier to abstain from intoxicants than single men. The influence of female society checks the tendency to drink, and the family circle, as previously stated, is the great guardian of society against intemperance. After intercourse with the world—after performing the duties of the day—man retires to the domestic fireside, and finds there a repose for his tormenting and perplexing cares. He finds something to bring him back to human sympathies. The affectionate tenderness of his wife and the caresses of his children drive away his desire for alcoholics, and introduce a new train of softer thoughts and gentler feelings.

All remedies intended to reform the drunkard should be of a nature calculated to refine, elevate, and ennoble.

Literature, out-door sports, social gatherings, reunions, pleasant conversations, entertainments, lectures, concerts, etc., are especially beneficial in aiding

the drunkard to divert his thoughts and overcome his morbid craving.

Music, both vocal and instrumental, is of especial value to carry off one's thoughts. It is like the joyous breeze in the open country, that whirls away the thistle-down whether it will or not. For this reason pianos, organs, violins, harps, etc., should be found in inebriate asylums. Martin Luther spoke of music as follows: "Next to theology, I give the highest place to music, for thereby all anger is forgotten; the devil, also melancholy and many tribulations, and evil thoughts, are driven away."

Our minds are all greatly influenced by the literature we read, and with those who read a great deal the influence of their reading-matter is greater than that of companions. Reading is to the mind what eating is to the body, and reflection is similar to digestion. The thoughts, language, and intentions of favorite authors, whether they are scientists, philosophers, or novelists, are either voluntarily or involuntarily adopted; therefore a reliable key to a man's character is the quality of the literature he takes pleasure in reading.

In addition to varied occupation to the mind, exercise to the body, and a variety of amusements, such food should be consumed as is calculated to tempt the appetite and promote digestion, and thus bring back the power of a debilitated and outraged stomach. Good digestion gives strength of body, as well as a vigorous and healthy working brain, which is a great aid to resolutions not to touch, taste, or smell alcoholics.

Biological researches have shown that the mental character is modified, exalted, and depraved, according to the quality and quantity of food an individual eats; therefore a question of paramount importance is, what kind of food is most conducive to the growth of sobriety, honesty, and virtue, rather than what is most prolific of fat, muscle, and bone, for the latter element is largely in excess of the former.

Morbid tendencies may be cultivated or corrected, and disorders of both body and mind produced or relieved, by appropriate or defective alimentation. Tissues and organs that are debilitated may be reinvigorated, and those excessively active may be reduced, by regulating the quality and quantity of the essential element of nutrition for each particular structure and function.

Everybody is aware that an excessive amount of highly-seasoned, stimulating food increases the violence of the turbulent, ferocious, and mischievous passions and the energy of the selfish propensities; and that a proper amount of mild, unstimulating food weakens the violence of the passions, and tends to produce composure and make easier the subjugation of the temper. Therefore it is apparent that special alimentation in the promotion of health, sobriety, happiness, and morality, and in the treatment and prevention of both mental and physical diseases, is of paramount importance.

It is often said that money cannot purchase health or the prolongation of life. This is not strictly true. When the human body is actually worn out, and beyond the reach of repair, money cannot renew it;

but there are always times in life when, by the proper expenditure of money, and of time, which is its equivalent, men can buy health and the prolongation of life. Thousands are bankrupting themselves in health—perhaps they are selling their health to build up a business, to acquire a fortune, or to gratify their craving for alcoholic beverages. The time will come at last when they will be willing to pay all the money in their possession, or do any thing in their power, to bring back the health they have parted with, but it may be too late.

A saloon-keeper, by devoting fifteen years to the business, accumulated forty thousand dollars,—a capital obtained not only at the sacrifice of the widow's tears, the orphan's groans, and the drunkard's blood, but at the sacrifice of his own health. At the age of thirty-seven he was on his death-bed, and was very anxious to purchase health; but (for him) it was not in the market; he had waited until it was out of season. He parted with his health for money, and to gratify a depraved appetite; and now his money had no power to bring health back. There was a time when, if he had changed his occupation and stopped drinking, he could have purchased health, but he had neglected the opportunity.

When a man gives health for pleasure or for money, he makes the poorest investment of his life; but when he gives money for health, he makes, from every worldly point of view, the best. Money avails nothing to a worn-out man, but to a man slowly wearing out it avails everything if properly used.

CHAPTER XVI.

Trifles Sometimes reform Drunkards—Mental Emotions control Diseases—Self-Interest—A Stone-Cutter—A Farmer—A Young Man of Culture—Why a Boston Man reformed—Conditions most Favorable to cure Inebriety—Unfavorable Conditions—What Hereditary Inebriates should do.

INEBRIATES occasionally have been converted into teetotalers by various trivial circumstances. Some people may think it inconsistent to call inebriety a disease when a trivial circumstance may reform an inebriate; but the fact is that the circumstance, although trivial, exerts a powerful influence over the mind and nervous system of the inebriate, and thus enables him to abstain from alcoholic beverages, while nature and a radical change of life brings the system back to nearly a normal condition.

The same is true with many other diseases; a man may be confined to bed on the verge of death, despondent and hopeless. Something to live for is unexpectedly presented to his mind; his flickering vitality is revived, he brightens up, and from that moment recovers. No fact in physiology is better known perhaps than that organic function may be modified and suspended by the emotions.

To prove that mental emotions have control over diseases, and power to hold them in abeyance, it is only necessary to mention the familiar fact that the terrible jumping-toothache of a child will often end

abruptly, through the influence of fear, when the child approaches the dentist's office to have the tooth extracted.

A similar fear may hold the inebriate's craving for alcoholics in abeyance. He may unexpectedly be impressed with the fact that alcoholics are killing him; and the fear of death counteracting the craving for intoxicants, he becomes a reformed man. A gentleman of my acquaintance had a slight stroke of apoplexy in consequence of dissipation. He fortunately recovered, but the danger which he had escaped made such an impression upon his mind that since then he has not tasted any liquor stronger than water. Another inebriate may see disgrace, poverty, and ruin suddenly stare him in the face, and the strong attachment and love that he has for his family, and an earnest desire for their future welfare, give him a wonderful power of self-control, and enable him to abruptly abandon his potations.

It would be an easy matter to reform the inebriate, provided he *fully realized* his danger. A large proportion of drunkards are ignorant of the consequences of indulging in intoxicating beverages; or, if they are familiar with them, there is the delusive thought lurking in their minds that they will escape them. They say that they never will drink to excess; that they will stop drinking if they find that they are likely to become drunkards, etc.

The road to hell is said to be paved with good intentions, but good intentions are of no avail unless they are carried out. Inebriety is a disease that feeds upon itself; the more a man drinks the more he

wants to, and it will be more difficult for him to reform in the future than it is at present. His only safety lies in the immediate abandonment of his libations.

Probably the strongest incentive that a drunkard can have to reform is self-interest. Men will usually do more for their own personal benefit than for any thing else; and as they, themselves, receive the greatest benefit by avoiding alcoholics, and receive the greatest injury by their use, there is great inducement for them to become teetotalers.

About ten years ago a stone-cutter at Saugerties, N. Y., was in the habit of getting beastly intoxicated at a particular saloon on the first of every month, when he received his wages; and he generally spent all of his money before he got sober. One time, just before pay-day, he overheard a man plotting with the bar-tender to get him into a drunken stupor immediately after he received his wages, before he had an opportunity of spending it, and then rob him of the amount. The stone-cutter then, through a determined spirit of self-protection, resolved not to drink another drop of intoxicating liquor under any consideration; and he has led a sober, industrious, and useful life since that day.

A Columbia County farmer, who drank to great excess, hearing an uproar in his kitchen early one morning, quietly, with great curiosity, looked in at the window. He saw his servants indulging in the most unbounded roar of laughter at a negro boy who was mimicking his drunken master,—showing how he reeled and staggered, how he looked and nodded, and

hiccupped and tumbled. The farmer had always imagined that his excessive drinking was not noticeable, but now his delusion was dispelled. His servants knew it—probably it was generally known; and the morning sun was struggling through the leaden mist in the east, and the fog was slowly lifting from the earth, just as it was lifting, figuratively, from his mind. His servants, that morning, gave him an insight to his true condition; and the picture they drew of him struck him so forcibly that he became a perfectly sober man, and remained so during the remainder of his life.

A gentleman famous for his skill as a physician, but infamous for his drinking-habit, tells how he was reformed in the following words: "One beautiful Sabbath my wife went to church, and left me lying on the lounge, sleeping off my previous night's debauch. I was aroused by hearing something fall heavily on the floor. I opened my eyes, and saw my little boy of six years old tumbling upon the carpet. His elder brother said to him, 'Now get up and fall again. *That's the way papa does; let's play we are drunk!*' I watched the child as he personated my beastly movements in a way that would have done credit to an actor. I arose and left the house, groaning in agony and remorse. I walked off miles into the country, thinking over my abominable sin and the example I was setting before my children. I solemnly resolved that, with God's help, I would quit my cups, *and I did.*"

A feeling of perversity has been known to cure women of drunkenness. There is a story told of

a man in Philadelphia who was afflicted with a drunken wife. He offered her everything within his power to grant if she would abstain from alcoholic beverages, but it was of no avail. Having tried various plans to reform her, all of which failed, he at last purchased a cask of whisky and made her a present of it, in the charitable hope that she would drink herself to death. She suspected the scheme, and, from a mere principle of contradiction, became a teetotaler, and remained so until her death several years later.

"A young man of culture and wealth," says Dr. Parish, "whose opportunities in life were exceptional, had for years given himself up to loose company and dissipation. Every motive had been appealed to by his parents, and every inducement offered, for him to make an effort to change his course, but without avail. One evening, on returning home in a state of moderate intoxication, his father directed him to go to his room, pack his trunk, and be ready for a start by a morning train for an institution for inebriates. Looking at his hitherto forgiving and indulgent father, he put the question, 'Are you in earnest?' The reply was prompt and decisive, 'Yes, in earnest.' The following morning found the young man at the breakfast-table, with his mind impressed as it never had been before." . . .

"This sudden and unlooked for shock affected not only his moral nature, arousing him to a consciousness of his relations to others, such as he had not before thought of, but upon it supervened a change of physical state. The deepest emotions

being stirred, a new power was felt in the whole being, and all the functions were re-animated." . . . "There was first a new awakening to his true condition. His pride was then stirred to avoid the disrepute of a committed inebriate," . . . "and he determined to make an effort at self-reclamation, which was for a considerable time successful."

There is a story told of a trivial circumstance that permanently reformed a Yankee. He crossed the Chelsea Ferry to Boston one morning, and turned into Commercial Street for his usual glass. As he poured out the poison, the wife of the saloon-keeper came in and confidentially asked her husband for five hundred dollars to purchase an elegant shawl that she had seen at a fashionable store. The saloon-keeper drew from his pocket a well-filled pocket-book and counted her out the money. As the customer who had called for his morning dram witnessed this scene, he pushed aside the glass untouched, and, laying down ten cents, departed in silence. That morning his devoted wife had asked him for ten dollars to buy a cheap cloak, that she might attend church. He crossly told her that he did not have the money; and now he thought to himself: "Here I am helping to pay for five-hundred-dollar cashmeres for that saloon-keeper's wife, when my wife asks in vain for a ten-dollar cloak. I can't stand this. I have spent my last dime for drink." When the next payday came the reformed man surprised his wife with a beautiful cloak that suited her perfectly. She could scarcely believe her eyes and ears as he laid it on the table, saying, "Here is a present for you. I have been

a fool long enough. Forgive me for the past, and I will never touch liquor again."

Hundreds of similiar cases could be cited if necessary; but nearly every person can recall instances where an insignificant circumstance has been the means of reforming a drunkard. I will merely mention one more instance, to show that the desire for intoxicating beverages, after once acquired, always exists, even though controlled; and that it is never safe for reformed drunkards to touch a single drop of alcoholics. "Judge Raymond," says Dr. Crothers, "when at thirty, was a confirmed inebriate, and given up by his friends. All unexpectedly he resolved not to use alcohol again until he was seventy years old. From this time on he was a strict temperance man, and finally became a judge, and was a very eminent and exemplary man. On the morning of the seventieth birthday he became very much intoxicated, and died two years later of delirium tremens, having drank in the mean time almost constantly."

The conditions most favorable for the cure of inebriates are found by Dr. Day, of the Washingtonian Home, to be,—

"1st. The enjoyment of good health.

"2d. Those who have in youth enjoyed the blessings of a religious training, and are the offspring of intelligent, moral, and cultivated parents; who have been subjects of mental discipline; whose passions have been kept in check while young; and who have not suffered shocks, concussions of the brain or spinal cord, and who are free from tuberculous, scrofulous, or any other inherited disease.

"There are also conditions which render the prognosis unfavorable; such as,—

"1st. When it originates from injury to the brain.

"2d. No regular business or occupation.

"3d. Weak or untrained will-power, or very limited education.

"4th. No family connections, and homeless.

"5th. Nervous or cerebral disorders, or hereditary predisposition to inebriety, or insanity in any of their varied forms.

"6th. Habitual use of opium, chloral, or any form of narcotics used for the purpose of producing sleep.

"The above conditions may combine, and, with other mental obliquities, lead their victim on to swift ruin, despite the voice of reason or any human effort."

Knowledge of danger is the guardian power upon which those who have inherited a tendency to inebriety should rely, and they should fortify themselves with weapons of resistance. They should avoid taking the first glass as they avoid a dose of strychnine. Their educational and social surroundings should be adapted to their physical wants. They should systematically develop the different powers of the mind and body, foster good feelings, cultivate good principles, and train themselves to good habits. They should cultivate habits of self-control, and learn to make a proper use of all needful things, and to totally abandon all things unnecessary and injurious.

An individual who is conscious of an inherited

tendency to inebriety may modify or control the tendency by placing himself under such conditions of living as will tend to increase his constitutional vigor in the direction in which it is most needed. As a defective organ may, by use or disuse, be improved or injured, so may any impulse, appetite, or craving be subdued or stimulated by exercise and training.

If the morbid craving for alcoholics is unfortunately developed, the advantage of a change of residence should be understood. The inebriate should get beyond the influence of old associations. New scenes and new acquaintances cause new impulses to throb, new thoughts to form, a new life to be commenced, and a new character to be established.

Although inebriety is a disease, society demands of the inebriate that he use diligence to recover, and so far as he may neglect this he is responsible,—just as much so as the victim of an infectious disease,—and the community should force him to use proper means for recovery.

CHAPTER XVII.

Temperance Societies—The First Effort to check Intemperance—
Total Abstinence—Inebriety increasing—Religion—A Healthy
Body essential to secure a Healthy Mind—Saloons and Bar-Rooms
—Prohibition.

TEMPERANCE is that virtue which a man is said to possess who moderates and restrains his sensual appetites; but it is often used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions. Temperance is one of the best means of preserving health; and *temperance societies* are organizations established for the purpose of restraining and saving people from the pernicious effects of intemperance in the use of alcoholic beverages.

Some temperance societies permit the moderate use of alcoholic drinks, but the most of them require teetotalism, and expect their members to "touch not, taste not, and handle not," which certainly is the safest course for men to pursue. Temperance is a regimen into which every healthy man may put himself without interruption to business, expense of money, or loss of time, and may be practised by all ranks and conditions at any season or in any place; but *temperance societies* are usually organized and conducted by Christian philanthropists, who have but little if any scientific knowledge of the disease inebriety. They look upon drunkenness as a vice or crime, and

the drunkard as a depraved wretch who can reform whenever it suits his pleasure to do so. As a natural result, the application of means and measures for the care and control of inebriety, based on such views, have utterly failed. The societies have permanently reformed but few confirmed inebriates, and yet they have done an inestimable amount of good *by preventing individuals from becoming inebriates.*

Insanity has emerged from the superstitions of religious teachers, and people no longer try to "whip the devil out of a lunatic;" and the time will surely come when temperance societies will be organized upon scientific principles, and the confirmed inebriate treated as a diseased being.

Although temperance societies are not quite what they should be, they are of great benefit to society in general, and it is to be regretted that the existence of most of them is but temporary; they are, so to speak, "here to-day and gone to-morrow." Their checkered career and short lives, doubtless, is due to the fact that many persons (especially confirmed inebriates) break their pledge almost before the ink is dry; but when the murky theories of vice, sin, and punishment, which invest inebriety, are blotted out, and the disease is recognized as one requiring physical as well as moral means in its treatment, the existence of the societies will probably be permanent.

The first united effort made in the United States to check the progress of intemperance was by the formation of a temperance society in Massachusetts in the year 1813. The leaders of the movement col-

lected facts and statistics exhibiting the nature and magnitude of the evil for several years past; and in 1814 a similar association, with numerous branches, was founded in Connecticut.

These societies directed their chief exertions against the use of distilled spirits, believing them to be the great bane of the community. They thought it no harm to drink wine in moderation, and left it to every man's judgment and conscience how far he should feel warranted in the use of fermented liquors. They only insisted on their fundamental principle,—viz., an abstinence from distilled spirits and a discountenancing of the practices of intemperance.

The regulations, while lessening the consumption of distilled spirits, increased the use of wine and malt liquors; and, in abandoning the former and having recourse to the latter, the members of the society practised a delusion upon themselves. They imagined themselves to be paragons of sobriety, while habituating themselves to intoxicating drinks; but they soon found that moderation led to excess, and that the ranks of the actually intemperate were drawn from the multitudes who indulged moderately.

The societies gradually increased in numbers, and a new impulse was given the movement by the formation of the "American Society for the Promotion of Temperance," at Boston, on a much more extensive plan. There was no State in 1829 but what had its auxiliary temperance society; and in 1831 there were about two thousand and two hundred of these societies in connection with the parent organization. They did much in the way of diffusing their princi-

ples by the circulation of tracts and employing travelling agents to deliver addresses, and their numbers rapidly increased.

The principle of *total abstinence* was introduced among the members by an association formed at Andover, Mass., September, 1826. The advocates of total abstinence believed the great mass of excellences attributed to intoxicating beverages to be fictitious; and though all the virtues attributed to them were real, they were cheerfully willing to sacrifice them for the public good. For the sake of a general example, they believed that a man should abandon that which, though apparently harmless to him, is pernicious to the mass of mankind. They did not look upon alcoholic liquors as necessary either to health or happiness; but, as the leading teetotalers had never been drunkards, the abstinence from alcoholic beverages on their part was not a great sacrifice. They knew, however, that the only prospect of reforming the drunkard was in immediate and complete abstinence from all intoxicants; and that the customs and practices of so-called moderate drinking were preparing a generation to occupy the places of those who would soon sleep in drunkards' graves. It was their earnest wish to exercise such a redeeming influence on the public mind that, should the existing race of drunkards refuse to be saved, there would be none to fill their places when they were dead.

This is where the benefit of temperance societies comes in. They have but little influence over the confirmed inebriate whose habits are formed, but if they can prevent the rising generation from becoming

drunkards, inebriety will soon be unknown. If moderate drinkers would withdraw their support from the trade in alcoholics, it would soon be deserted by all respectable men, and would gradually die as premature death thins the ranks of drunkards.

Temperance societies not only tend to cut off the resources of drunkenness, but to the reformed drunkard they open a refuge from the tyranny of evil customs, and they support and encourage him in his new habits. The growth of the temperance sentiment has been marvellous, and to-day, simply as a sentiment, it holds a prominent and commanding position, and the country is covered with organizations having for their standard the doctrine of abstinence and prohibition.

Thousands of moderate drinkers have been saved, and yet the withering curse of mankind has not diminished, while the adulteration and drugging of alcoholic beverages at the present time has greatly intensified the horrors of dissipation.

The importation of foreign liquors and the home distillation have increased beyond any proportional increase in the population; and the cultivation of domestic fruits for the purpose of wine manufacture has been on the increase for a long time.

Intemperance in the past has disgraced the palace and crown of the prince, the ermine of the judge, the sword of the chieftain, and the miter of the priest. To-day it feasts alike upon the innocence of childhood, the beauty of youth, the amiableness of women, the talents of the great, and the experience of age. Insanity, idiocy, pauperism, criminality, and

disease are traced back to inebriety as the most potent cause. Society is alarmed. It is the belief of many earnest temperance men that inebriety is increasing; and criminal and lunacy records seem to confirm this view.

The time has come for a study of inebriety from a medical stand-point, and when it is treated as a special disease its curability will be found equal to any other disease. Its relations to health and sanitary science are more apparent every day; and people are anxiously inquiring for some system of treatment by which the recovery of the inebriate can be secured. They are beginning to recognize the fact that inebriety is a disease which, like insanity, yields promptly to treatment in its early stages, but after long indulgence becomes almost incurable.

Those who regard inebriety as a species of wickedness, or diabolism, rely exclusively upon religious forms and tenets to reform the inebriate. Wrong treatment necessarily follows error in diagnosis. It is impossible to eradicate the inebriate's morbid appetite—to convert disease into health by a course of penance, contrition, and severe training in moral duties; and any system of treatment that depends *exclusively* upon the religious element cannot build up healthy tissue or restore defective brain-force. Let me be understood. I am a firm believer in the principles of the Christian faith, and do not ignore the religious element in the treatment of inebriates. When religious teachings are shorn of all their dogmatism—when religion is taught in its beautiful simplicity—it is of paramount importance; but, at the same time, we

should remember that the treatment of inebriates must be in harmony with physiology, psychology, and the natural sciences.

One of the first objects in the treatment of inebriety should be to secure a healthy condition of the body, for no mind can be perfectly healthy when the nervous system is nourished by blood which circulates through a diseased body. This fact is plain to even the most superficial observers, for it is illustrated by the despondency and irritability of the confirmed dyspeptic, or the ill-humor and mental disquiet resulting from a cold in the head, a felon on the finger, an attack of colic, or some other equally slight disease or derangement. It is essential that the many and various causes of physical derangement, disease, or injury, should be carefully avoided in preserving the mind in a state of unwithered and perfect health.

It would be an easy matter to reform the inebriate, to build up his health, and "make a new man of him," provided we could deprive him of intoxicants; but when he can easily procure the enchanting beverage, and is constantly thrown into the society of drinking men, it is a very difficult matter to reform him.

Alcoholic liquors should only be sold when prescribed for medicinal purposes by physicians; and if saloons, bar-rooms, and drinking-places could be blotted from the earth, the world would be infinitely better than it is to-day. There is no half-way measures in treating this question. Prohibition in one street will not save a city; nor will prohibition

in one State be successful because of that State's bad surroundings; and yet it is a step in the right direction, and has been followed by good results.

Saloons and bar-rooms disturb the public peace, corrupt the public morals, endanger the public health, expose the lives of the people to peril, and yet in many places, like New York City, there are more places where liquor is sold than where food is sold.

The New York *Tribune*, in an editorial Nov. 3, 1886, says,—

"There is one saloon to every fifty-eight or fifty-nine people in the First Ward. There is one school to every six thousand six hundred people in the same ward. There is one church for the entire population of twenty thousand. What makes this the more interesting and significant is that the First Ward of New York is that part of the city in which all the European immigration first touches American soil, and through which the said immigration percolates or is filtered before reaching the rest of the country. Castle Garden occupies the apex of the irregular cone forming the ward. On leaving that place the immigrants must make their way through a perfect phalanx of drinking-shops before they can get up town. At first sight it would seem scarcely possible that so many saloons could live in so narrow an area, but experience shows that they manage to make both ends meet, and it may be concluded fairly that the steady stream of immigrants contributes almost as much to this result as the trade of the people who work about the docks. The fact that last year thirty-seven thousand immigrants lodged in

the licensed boarding-houses situated in the district spoken of, may be regarded as giving demonstration to this inference.

“Another consideration of a suggestive character is the multiplication of saloons in proportion to the descent in poverty. The poorer a district, the more drinking-places it will have, as a rule. Since the money spent in drink by the very poor must be taken from the sustenance fund, whatever it be, it follows that the destructive effects of intemperance in such regions are greater and more rapid than elsewhere. The very poor, however, move in a vicious circle in this matter. Their poverty drives them to drink in the first place, and drink renders escape from their poverty hopeless. Yet remembering that New York has between seven thousand and eight thousand drinking places, all told, it must be realized that the proportions which the saloon provision takes in the First Ward are probably only peculiarly striking because we are introduced to that small part of the city first and by itself. It is possible that drinking-shops are nowhere else more thickly clustered, and it may well be that the smaller and more sordid kind are nowhere so strongly represented. But no inhabitant of this city requires to be told that far up-town the saloons are frequent enough to make it impossible for a thirsty man with coin in his pocket to suffer more than a few moments. Up-town, it is true, there are more churches and schools than in the First Ward. The latter, we fear it must be admitted, cuts but a sorry figure as the ante-room of the American Republic, and its prevailing business is

liable to give foreigners strange ideas concerning the true character of our civilization.”

The best way to reform drunkards, and to prevent people from becoming drunkards, is to stop the sale of intoxicating beverages. This strikes at the root. The traffic in alcoholic beverages burdens society with taxation, produces pauperism, lunacy, and crime, perils the security of home, exposes the defenceless to insult and outrage, and every honest, law-abiding citizen should be in favor of stopping it.

A public bar or drinking-saloon is everywhere and under all circumstances a curse, and the injury which it does to mankind is not lessened or modified by the good or bad character of those who officiate in it. As the good character of a counterfeiter, or the good quality of his money, may work great mischief, so the better the liquor-seller, and the more perfect his appointments, the larger will be the number of his victims. He ruins a class of respectable young men, who, at first, will drink only in a respectable place, and who never would become drunkards if they were obliged to take their first drink in a low, disreputable saloon. The gilded saloon, the cut-glass decanters, the splendid mirrors, the fascinating pictures, are only like surrounding a guillotine or a gallows with garlands of flowers,—it is a guillotine or gallows still.

No man, it matters not what his character may be, can serve as a bar-tender or saloon-keeper for any length of time without his moral sense becoming blunted and his self-respect weakened. He ministers to the vicious and depraved appetites of his neighbors;

he sees his patrons gradually but surely becoming victims of the "satanic elixir;" but at the same time he falls into the snare set for others. "Woe to thee who sellest wine to thy neighbor and minglest strong drink to his destruction." Alcoholic drinks are not only bad for the men addicted to their use, but they are bad for the men who sell them, and in the end they ruin them both.

The mortality is so great among saloon-keepers and bar-tenders that many insurance companies refuse to accept the risk of their lives. They are constantly surrounded by an atmosphere of alcohol, and but few of them escape the disease which this insidious poison excites and fosters with fatal pertinacity; and as a rule they die a premature death. Before a man engages in the liquor-business it is well to think of the proverb, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." If as many carpenters and bricklayers fell from buildings and broke their necks, in proportion to their number, as there are bar-tenders, saloon-keepers, and liquor dealers ruined by their business, there would be very few carpenters and bricklayers.

Beer-saloons and bar-rooms appear to flourish more especially in the poorest neighborhoods in our large cities. The families that send the pail regularly for beer are generally the families without home comforts. The proprietors of drinking-places get nearly all the money of the poor, and often make large fortunes; but no matter how much money they gather from their trade, they, or their family, generally run through with it and go to ruin.

There is such a disgrace attached to the traffic in alcoholic beverages that saloon-keepers and proprietors of bar-rooms generally prefer to keep their children out of their places of business, and away from the influence of their customers; but it is said to be a fact that, although a liquor-dealer may lead a comparatively sober life himself, his decendants, as a rule, are ruined early in life.

The drunkard is an innocent and honorable man in comparison with the retailer of drinks. The drunkard yields under the impulse—it may be the torture—of appetite. The saloon-keeper is a cool, mercenary speculator, thriving on the frailties and vices of others.

CHAPTER XVIII.

The Inveterate Drunkard's Guide—How to drink with the Least Injury—Rules to be observed—Never take Intoxicants on an Empty Stomach—Light, Dry Wines, Beer, or Ale, preferable to Strong Spirits—How to drink when Diseased—Champagne—How to ward off Fatal Mischief—Care of the Body—How to prevent Bad Effects of a Debauch from clinging to the System.

It is a solemn fact that many people will continue to indulge in alcoholic drinks despite the warnings, protestations, pleadings, and tears of their friends. They cannot be convinced of the injury alcoholic beverages are doing them, and they can never be reformed until they are perfectly willing to honestly assist in their own reformation.

To these people, who are willing to lose their reputation, their money, their friends, and their health, and who are fully determined to continue in their life-destroying habit, I will give advice, so that, while they continue their habit, they may do so with the least injury to their health, and thus prolong their lives.

1st. The drunkard, or those about to become so, should make it a rule never to take alcoholic drinks, especially strong spirits, upon an empty stomach. This is a common and very destructive habit. When an individual does not take food before or with his potations, he will not only become intoxicated in less time, but the functions of his digestive organs will

become impaired more speedily, and his constitution undermined more rapidly. Food of some kind should be taken, if it is only a small quantity.

2d. The drunkard should drink light, dry wine, beer, or ale, in preference to strong spirits, as the latter bring on disease more rapidly than the former. Spirits should not only be taken on a full stomach, but they should be well diluted with water. They are safe in proportion to their dilution. The more concentrated the form in which alcoholic beverages are taken, the more surely and rapidly are diseases induced. The safest wines are those possessed of the most diuretic properties, and create the least headache and fever.

3d. Whenever diseases exist, those wines should be used which will create the least mischief; for instance, in gout, the ancient wines, such as hock and claret, should be avoided, and sherry or madeira used as a substitute; but, should this run into acetous fermentation, a little mild brandy and water is the favorite beverage.

4th. Champagne is usually the safest wine that can be used. Its exhilarating effects are very rapid, and depend partly upon the carbonic acid which is evolved from it, and partly upon the alcohol which is suspended in this gas, being applied rapidly and extensively over a large surface of the stomach. Champagne, or the best quality of light California wines, if *strictly pure*, are especially recommended to the so-called moderate drinker who persists in drinking regularly every day.

5th. The fatal mischief following the use of alco-

holic drinks may be warded off for an indefinite period by using those drinks, like the light, dry wines, which are most rapidly eliminated from the system; but be particular, and see that they are perfectly pure, free from adulterations. The lives of drunkards are greatly shortened by drinking impure liquors. Whatever alcoholic drink may be selected, it must, at least, be free from fusel-oil to such an extent that a healthy man, even after imbibing a considerable quantity, will not feel any other effects than those of a pure stimulant—an agreeable exhilaration of spirits, neither accompanied by a sense of weight in the head, or followed by that persistent overfilling of the cerebral vessels, and dulness of ideas, characteristic of the physiological effects of fusel-oil.

6th. The drunkard should not allow his bowels to become constipated, and should keep his secreting organs in a state of healthy activity. If a cathartic is necessary, a seidlitz-powder is the best. The drunkard should take exercise in the open air. If he neglects this, and yields to the indolence apt to be induced by ale and beer, he becomes fat and stupid, with a tendency to apoplexy and other diseases of plethora. He should remember that the excessive use of fermented liquors contributes to the production of an abundance of ill-assimilated, overheated blood, which causes various functional disorders, such as palpitation, vertigo, stupor, dyspepsia, and bilious attacks.

7th. Those who intend to commit a debauch, and who wish to do so in a manner so that its bad effects

will cling to the system as short a time as possible, should not only observe the foregoing rules, but should adhere throughout the day to whatever wine they commence with. Mixed liquors not only disorder the stomach, but weaken the ability of the person to withstand the forthcoming "racket." An occasional exception to this rule is in favor of hock, or some light, dry wine, taken ice-cold, after a course of port, madeira, or some of the stronger varieties. If the debauch is continued several days, the drunkard should try to eat and sleep regularly, should take an occasional bath, and, above all, should avoid drinking late at night or early in the morning. If the stomach is unsettled in the morning, take, before breakfast, a little cold coffee, ice-cold lemonade, mineral water, or plain soda, whichever is most pleasing to the taste. As regards the diet, raw clams or raw oysters, taken direct from the shell, beef-tea, chicken-broth, soup, milk, etc., are often relished when there is no appetite for solid food.

Several first-class hotels in various parts of the country now give a permanent place on their bills of fare for boiled clam-juice. The secret of the potency of this preparation—which is simply what the name calls it, the juice of the clam boiled until moderately thick—has long been known, it is said, in London sweldom, but here it is comparatively new. It will quickly restore the normal equilibrium of a system upset by overmuch of a good time with the boys. It is pleasant to take, perfectly harmless, and never fails, even in the most hardened case. It has none of the deleterious after-effects of bromide

and the other drugs usually applied as nerve-soothers and constitution-bracers. Another form of the same thing is the clam cocktail, and this is also dispensed at the modest bar. There is only one objection to clam-juice,—that is the peculiar smile of the waiter that always goes with it. Nobody ever orders boiled clam-juice but a man who needs it, and a man who needs clam-juice is in a condition to be irritated by a knowing grin on a waiter's face. If the clam-juice hotel can only arrange to have the stuff served by cast-iron waiters, the demand for it would be immense.

It should be remembered that the nature of the beverage, the quantity taken, and the time during which the habit has been indulged, the age, sex, temperament, habits, and occupation of the drinker, the quality and quantity of the food consumed, are many circumstances modifying the action of alcohol on the body.

The care which a drunkard takes of his body is also of paramount importance. But few drunkards know the value of the bath. We breathe through the skin (in addition to the lungs), throwing off superfluous heat—which becomes fever when the perspiration is suppressed—and also sending off waste products; therefore drunkards should keep their skin active.

A double-handful of common salt thrown into the bathing-water after the cleaning process has been performed is a beneficial addition. The saline particles are very penetrating, and no amount of rubbing will remove them from the skin, upon which they exert a most useful, though a gentle, stimulating in-

fluence, especially salutary in cases of sluggish liver. Not only does this act locally on the skin, increasing its secretions, but also quickens the processes of nutrition in all the tissues of the body. Thumbless mittens of ordinary Turkish towelling are as good as the more costly sponges for the luxury of the daily "rub-bath." A large Turkish towel, wrung out of either tepid or cold water, will expedite the bathing process, and by all means provide a goodly-sized towel for the dry rub afterward. Turkish towels that come the size of crib sheets are most useful for this, and the luxury of keeping two linen bath sheets in daily use is known to the initiated few. After either a cold or a warm plunge-bath the immediate covering of the whole body in a large wrap of linen or the soft tufted cotton gives the sensation of luxury that some people never know.

Those recovering from a drunken frolic are very thirsty—their mouth being hot, parched, and dry. Alkaline drinks, such as Vichy and seltzer water, are especially beneficial.

In the morning the stomach contains a considerable quantity of mucus spread over and adherent to its walls. If food enters at this time, the tenacious mucus will interfere to some extent with the direct contact between the food and the stomach necessary to provoke the secretion of gastric juice. A glass of water, taken before breakfast, passes through the stomach into the small intestines in a continuous and uninterrupted flow; it partly distends the stomach, stretching and to some extent obliterating the rugæ; it thins and washes out most of the tenacious mucus;

it increases the fulness of the capillaries of the stomach, directly if the water is warm, and indirectly in a reactionary way if it is cold; it causes peristalsis of the alimentary tract, wakes it up (so to speak), and gives it a morning exercise and washing.

It is to be hoped that those who have just started on their career as a drunkard, and are not fully initiated in the mysteries of silenus, will not attempt to follow the preceding rules, with the intention of being a moderate drinker, thinking to escape the disastrous effects, the terrible penalties, and fearful evils of drunkenness. Moderate drinkers engaged in business calling for judgment and acumen end, with scarcely an exception, as financial wrecks, however successful they may be in withstanding the physical consequences of their indulgence.

Alcoholic liquors give a man false nerve, make him reckless, cloud his judgment, and thousands of men, who, to a superficial observer, are temperance men, lose their property, wreck their business, and are thrown into bankruptcy through moderate drinking.

Those who pride themselves on their ability to drink moderately, and delude themselves with false ideas on this subject, will find themselves in a snare before they fully realize it.

CHAPTER XIX.

Blackmail—Various Plans by which Drunkards are robbed—Thieving Bar-Tenders—Loungers and Loafers—The Scheme of the Shyster Lawyer and Avaricious Saloon-Keeper—Dead-Beats—Punishment for Drunkards, but None for Liquor-Sellers.

DRUNKARDS respectably connected are especially liable to blackmail. There are men who are too cowardly to attempt to rob a sober victim, but watch for an unfortunate inebriate with money. They gain his confidence under the guise of a friend, learn his secrets, and then plan their scheme.

Some men who are otherwise honest do not hesitate to rob a drunkard and then remark, "It will teach him a lesson. Let him keep sober, and he would not be taken advantage of," etc.

Frequently a drunkard is compelled to pay money for damages (when he had nothing whatever to do with causing them), by the extortioner laying great stress on the fact that "you were drunk and did not know."

A bar-keeper in Buffalo, N. Y., was taking advantage of a man's drunken condition to charge him excessive prices for drinks, and charge for drinks that the victim did not order, and encouraging him to buy as much as possible, when a by-stander whispered a remonstrance in a friendly way to the robber.

The heartless thief looked up surprised, and brutally replied, "Why, that is what I am here for.

The drunken fool has money, and I am here to get it from him." The majority of bar-keepers act upon the principle: "If I don't get his money some one else will;" and their work is cold-blooded, premeditated robbery.

There are always loungers, loafers, blacklegs, and sharks, who frequent hotels and bar-rooms expressly to watch for victims for what they can make out of them. They look upon a drunkard as their legitimate prey. They may rob him by gambling, or by borrowing money, or by selling him worthless jewelry, or by drugging him and picking his pockets, or by a hundred other schemes or confidence games, which may be invented to accord with the victim's propensities.

We knew a drunkard who stopped at a prominent hotel in Philadelphia, and the private detective of the house took him out to "show him the town," and drugged and robbed him of one hundred and seventy dollars in cash; then took him back to the hotel in a hack, in a comatose condition, and put him to bed, but managed the robbery so adroitly that the victim suffered the loss in silence rather than lose his reputation and time prosecuting.

A gentleman respectably connected recently visited his native town when intoxicated, and, like most drunken men, walked into the first saloon he came to. He had known the saloon-keeper all his life, but had not seen him for several years past. He drank several glasses of beer, and treated everybody about the place; and then the saloon-keeper stepped out his wife, an old woman, came in. A few remarks

passed, and the gentleman, in a joking, frolicsome way, said that she reminded him of an aunt of his, and pretended that he was going to kiss her.

The woman, who was old enough to be his mother, objected. The saloon-keeper returned, and the gentleman laughingly informed him that he was just about to kiss his wife out of friendship. They laughed over it, the drunkard apologized to the old woman for teasing her, saying he intended no harm, etc., and, after another drink, left the saloon.

A contemptible shyster of a lawyer learning these facts several days later, and knowing the gentleman had plenty of cash, determined to get part of it. He took especial pains to inform the saloon-keeper that legally he could collect damages.

He assured him that kissing in the eyes of the law is an assault, and that the attempt to kiss is legally the same as if the gentleman actually did kiss the old woman. The legal shark convinced the saloon-keeper that he certainly could make considerable money out of it, and persuaded him to place the case entirely in his hands.

The saloon-keeper was ignorant, as obstinate as a mule, regardless of right or wrong, and as avaricious and miserly as he was obstinate—just the kind of a man who could make trouble when used by an unscrupulous lawyer.

The first move of this low-down, scrub lawyer was to write a letter to the drunkard, stating that the saloon-keeper had retained him as attorney in an action in the Supreme Court for damages for assaulting the saloon-keeper's wife, and wanted to know if he

would like to settle privately before the writ was served on him.

The tricky villain did not send this direct to the drunkard, but mailed it, in an *unsealed* envelope, to an address where it would fall into the hands of, and be read by, the drunkard's relatives.

The feelings of these honorable people can hardly be imagined. They promptly called on the shyster and wanted particulars, and were gravely informed that it was a very serious case of assault, and if not settled at once would be published in all the newspapers, would cause the drunkard much trouble, and cost him a large sum of money, etc.

These honest people, not knowing the facts, were horrified. They sought the drunkard, who was perfectly astounded when informed of the scheme; but promptly explained the facts, and indignantly asserted that it was blackmail. His friends believed him, but advised him to submit to it and settle rather than publicly disgrace his family by having his drunken frolics exposed.

The blackmailers declared that they would not settle for less than two hundred dollars for the saloon-keeper, and thirty dollars additional fee for the shyster "looking up the law;" but after much argument they reconsidered the matter, and concluded "that a bird in the hand is worth two in the bush," and settled in full for thirty dollars.

The consequences of drunken frolics are many and varied, and sometimes the easiest way to avoid those consequences is the best. It is well to remember that a man who will wrong you in most cases will

abuse you if you resent the wrong. A man who misrepresents you will slander you all the more if you contradict him; and one who has damaged you in purse will damage you in reputation also, if his interests require it. In nine cases out of ten the wisest policy is, if a man cheat, stop dealing with him; if he is abusive, shun his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone, for there is nothing better than a cool, calm, quiet way of dealing with the wrong we meet.

Next to the saloon-keeper and bar-tender, the lowest and most contemptible being is the "bar-room hanger-on." He is destitute of money, and is anxiously looking for some one to treat, and for an opportunity to rob respectable drunkards. If an intoxicated man orders drinks, he crowds up to the bar and takes a drink also, whether invited or not. He will try to scrape acquaintance, and pretend that he thought he was invited to join you with a drink. Indeed, some saloon-keepers keep two or three worthless loungers and loafers about their place for this express purpose—the object being to get as much money as possible out of men who happen to have it. If the drunkard is sober enough to object to paying for the "dead-beat's" drink, a row results. A drunken man is reckless and extravagant, and, as a rule, will treat any one who wants a drink. He squanders his money freely, and there are always "dead-beats" who are glad to meet such men.

"I ain't much in a city like New York," said a

Kentucky colonel who had been drinking all the evening at his friend's expense, "but down in the blue-grass region I'm reckoned a big gun." "Yes, colonel," asserted his friend, as he paid for another round, "you are a big gun, and it costs money to load you up."

A drunken man is liable to arrest, fine, and imprisonment, especially if he is a poor man or a stranger in the locality. Wealthy men or men of influence are, as a rule, not molested by police officers, but petty officers in cities and towns evince extraordinary zeal in arresting strangers merely for the fees they make out of the case.

Now, why license men to sell liquor, and then punish others for drinking it? There is double punishment for the drunkard and none for the liquor-seller. When a man becomes a drunkard his punishment is complete. The mental and physical suffering after a drunken frolic are extreme, not to speak of the financial loss sustained, and no punishment inflicted by law will prevent a man drinking if his own far greater and self-inflicted punishment is of no avail.

A law that permits an appetite for liquor to be formed, and then punishes its victim after money, health, and reputation are all gone, is barbarous injustice. There is a law in some localities that alcoholics shall not be sold to drunkards. Instead of such a law, would it not be better to enact a law that it shall be sold to drunkards only? Then when the present generation of drunkards has passed away there will be no more.

CHAPTER XX.

Female Inebriates—How Poor Girls become Drunkards—Women in Fashionable Society—How Concert-Saloons are conducted—The Alluring Bait—The End of the "Chippies."

THERE are women who occasionally go on a drunken frolic, but their number is small compared with men; they have not the temptations or the opportunities that men have, and the terrible penalties of their doing so are so much greater than those inflicted upon men, that women usually abstain.

Frequently poor girls,—mill-, shop-, and factory-girls, clerks, salesladies, etc.,—after a hard day's toil, go to a refreshment-saloon for a little innocent recreation. They begin by sipping some harmless drink, but soon are enticed to try a glass of beer, then another, or some other intoxicant, and recklessness and crime follow; and what was an innocent, foolish girl yesterday is to-day a fallen outcast, and all for a glass of beer.

Beer is also the beverage which older inebriate women use to entice the younger ones to drink. A call upon one of these old sots is the signal for the pitcher of beer to be sent for, and a little coaxing and urging results in the first fatal glass being indulged in. The steps are then easy.

A glass of raw whisky would present no attraction to these overworked, half-fed girls; it would be looked upon with horror; but after the appetite has been

aroused by beer, other intoxicants and a ruined life follow in due course of time.

Women in fashionable society generally begin their drinking career with wine, as a visit to the first-class restaurants and hotels in our large cities and summer-resorts will show. Many society ladies think no more of drinking a pint of wine with their luncheon or dinner than they do of drinking a glass of water.

At a first-class restaurant in San Francisco, a few months ago, where wine is included in the dinner, my table was the only one without wine, and I seemed to fall correspondingly low in the opinion of my stylish French waiter.

The wine caused the color to rush into the faces of the ladies present before they had finished their dinner, and made them lively, vivacious, and reckless; and when they left the restaurant the majority of them were fully under its influence. Not drunk; oh, no! but "braced up" for the ride home and the ordeal of getting ready for some evening entertainment.

Now, suppose a high-toned female inebriate should want a drink while at an entertainment, what does she do? She cannot excuse herself and go out to a convenient bar, like a man; she cannot carry a flask—that would never do; and then, besides, she may be among people who discountenance drinking. Why, there has been a contrivance invented and patented to meet the requirements of just such an occasion. It is composed of capsules of thin india-rubber, filled with wine or spirits, imitating the appearance of large grapes. They are put up in opera-glass cases,

and when neatly suspended around the neck are convenient for theatre-goers; when put up in imitation prayer-books, Bibles, or hymn-books, are convenient for church; but, to avoid detection, many prefer to carry a few of the capsules in the pocket. The imitation grape is slyly put into the mouth when required, the lips pressed together, the grape crushed between the teeth, and the contents swallowed, after which the skin is ejected.

One of the worst features of female tippling is that it quickly transforms the most refined natures into the lowest and most shameless of their sex. Once seen drunk in public, they are promptly excluded from decent society, are at once spurned and forsaken by their former respectable acquaintances, and, if working-girls, are thrown out of employment. The natural result is, they become what is known as "sporting women," and are hurried through a few short years of life with great rapidity.

The concert-saloons and music-halls of our large cities are full of them. The Germans were the first to introduce these places in this country as resorts for family amusement and innocent recreation; but to-day the majority of them are resorts where the follies of wine, women, and song are entered into with Parisian recklessness.

A stage-performance is given in which women form the chief attraction, and in most places they are compelled to mingle with the audience, after the performance, and work up business. They generally dress in very scant clothing, make themselves look as pretty and attractive as possible, and use all their petty arts

and blandishments in coaxing and beguiling the male frequenters of the place to buy drinks.

The men and women become more or less intoxicated as night advances, and at midnight generally go to an assignation house, or to rooms over the saloon, and pass the night together.

The men who frequent these music-halls, concert-saloons, or summer-gardens, whatever they may be called, are made up of "young dudes," "city toughs," country boys who want to see city life in a cheap way, and bald-headed old sinners who dote on the pretty female cashiers, burlesquers, and shapely chorus girls.

In many of these places those who have enough money to make it an object are drugged and robbed, especially if they are strangers, and if their cash cannot be obtained in any other way.

Many of the concert-saloons are given high-sounding, fancy, and pretty names, but men who are posted call them "low dives." Some of them are fixed up in front with signs and tables as oyster-saloons, but in the back have accommodations for carrying on their regular business,—viz., to get your money and give as little as possible in return for it.

The alluring bait that catches the innocent victim is the fact that the concerts are free. A young man walks in out of curiosity, fully confident of his ability to take care of himself. The vulgar song-and-dance acts amuse him if he is evil-minded, and disgust him if he is not; in either case the fair sirens and attendants give him to understand that he is a contemptibly mean fellow to come to a free show, if he

does not treat to the drinks. Well, he treats; his drink may or may not be drugged; he must take his chances; but whether they drug him or not, they are certain to use all their arts and ingenious schemes to get him drunk and get his money, and perhaps other valuables, before he leaves the place. Nine out of ten who visit these free concerts find in the end that it costs them very dear. It is always best to go to a respectable theatre or opera, and pay the regular admission fee, when an entertainment is desired, and it is far less expensive.

The proprietors of these concert-saloons—low dives—generally are little better than brutes. Their ruling principle is to make money easily, rapidly, without work, without giving an equivalent, regardless of the means adopted or of the consequences to others.

When they want fresh attractions, some of them advertise for "young girls desirous of making their first appearance on the stage in a metropolitan theatre." These innocent victims, if young and attractive, are initiated in the business, particularly that of the wine-room, and when they become faded and haggard-looking, as they rapidly do from dissipation, they are kicked out, and fresh victims are secured in their places.

Now, what becomes of these cast-off women, these once careless "chippies?" They beg, they steal, they walk the streets at night in hopes of picking up "a fellow;" they drift into the lowest brothels; they visit low grogeries, where stale beer is sold in old tin fruit-cans at three cents per drink; they sleep in low,

cheap lodging-houses, and drag out a horrible existence.

They are the most miserable of human beings; diseased, pitiable wrecks, sodden-faced, blear-eyed, and unclean. Many eventually drift into the hospitals, many into jail or prison, and at last, after three or four years' experience with drink and town life, they one by one are taken to the common burial-plot, where they rest and rot unwept and unknown.

CHAPTER XXI.

Inebriate Asylums—The First One in the World—Those now in Operation—Objections to Some of Them—A Good Attendant of Paramount Importance—The Treatment of Inebriates.

THE various methods by which drunken frolics may be avoided, by which the inebriate may overcome his insane craving and become a healthy and respected citizen, have been explained in the preceding pages. Inebriate asylums are recommended as a last resort when all other means fail.

The first inebriate asylum or hospital in the world was organized by Dr. J. E. Turner, of Maine. At the Colonial and International Congress of Inebriety, held in London, England, in July, 1887, Dr. T. D. Crothers, of Hartford, Conn., read a paper entitled "Inebriate Hospitals in America." He says,—

"In 1846, Dr. Turner became interested in this work, from an ineffectual effort to save an early friend who was an inebriate. He recognized the nature of the disease of inebriety and the need of hospital treatment, and began an enthusiastic agitation of the subject. After eight years of most persistent effort, in the face of great opposition, he succeeded in enlisting the attention of many eminent medical men, and formed a company to build an inebriate hospital, with the late famous surgeon, Dr. Valentine Mott, as president. Laws were passed to give power to hold inmates, a charter was granted, and nearly ten

thousand pounds subscribed for the grounds and building. Ten years later, in 1864, a magnificent building was completed and opened for patients at Binghamton, N. Y.,—the pioneer hospital of the world. Later, a fire destroyed part of the building, which was soon after rebuilt. Then the board of trustees became involved in a controversy with the founder, Dr. Turner, resulting in his retirement, and placing the hospital in the care of the State. Passing into the management of politicians, its history was a series of misfortunes, until, finally, it was changed into a chronic insane asylum. Thus Dr. Turner, the founder, who had conceived and built this hospital, giving over a quarter of a century of time and effort, and his own personal fortune, shared the fate of all reformers and benefactors of the world, in the obloquy and disgrace of being driven away from the creation of his own genius. Thus the pioneers and leaders of all great truths of science are martyrs in their day and generation."

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"Notwithstanding the misfortunes of the first hospital and its founder, a large number of similar places have been organized and managed with success. As in all new enterprises, many of these hospitals must suffer from non-expert management, and be organized on some theory of the nature and treatment of inebriety not founded on correct study and experience. After a time they are abandoned, or changed to homes for nervous cases and insane. Over fifty different hospitals for inebriates have been established in America. More than thirty of this number are in

successful operation; the others have changed into insane asylums, water cures, etc. Three large buildings or institutions are practically "faith cures," where all physical remedies and means are ignored. Several asylums are called homes for nervous people, to conceal the real cause, and thus protect the patients from the supposed stigma of inebriety. Others are literally lodging-houses, where the inmates can remain a few days and recover from the effects of spirits. Several places make a specialty of opium cases; in some the treatment is often empirical. In only a few of these hospitals is the disease of inebriety studied and treated on a scientific basis. The others are passing through the ordeal of 'elimination and survival of the fittest,' incident to every new advance of science. In many of the States large public hospitals are projected and awaiting pecuniary aid from the State or from other sources."

When it is decided to send a patient or friend to an inebriate asylum or hospital, be particular to select one of the best—where he will receive the most considerate care and scientific treatment. Be particular, also, that the location and surroundings are pleasant, attractive, and healthy.

One objection to some inebriate asylums is that they have attendants to whom they pay no salary except their board—they being expected to receive their pay in fees or "tips" from patients. The writer is acquainted with a gentleman who entered one of these institutions. He was very drunk, and was locked up in a small room, like a prison cell, in what was called the hospital. His clothes were taken from

him. There was a mattress on the floor, but no furniture of any kind in the room. The heavy door was locked, the small window iron-barred, and he was left alone in the dark twelve hours,—just the kind of treatment to bring on delirium tremens to one on the verge of them. The next twenty-four hours he was allowed to have the heavy door open. Then he tried to get a glass of milk, or beef-tea, or Vichy water. The attendant informed him that he received no salary, and expected a fee if he brought him any thing between meal hours. Imagine: demanding a fee of a sick, nervous man, who had not eaten a mouthful in a week! The gentleman intended to remain in the institution two or three months, but, owing to harsh and careless treatment, and general neglect, he left after forty-eight hours, when he was given his clothes and informed that he would be assigned to a nicely-furnished room.

The inebriate, during the two or three days in which he is recovering from a debauch, needs more care and kind attention than at any other time. He needs a careful, judicious, experienced attendant; he needs concentrated liquid nourishment suited to his feeble appetite; and he needs cooling drinks like Vichy, or seltzer, or lemonade, or iced tea. If he fails to receive proper treatment, and is intelligent enough to know it, you can depend upon it that he will escape from the institution at the first opportunity.

Attendants with small education are inflated by authority, and love to command rather than to persuade; and they look upon those unfortunate inebriates who do not see them largely as "common

drunkards," whom they may drive about like sheep and give little or no attention.

The treatment of an inebriate asylum consists of preventing the patient from drinking alcoholics during the time the irresistible impulse lasts. Although they are retained during the period of remission, the asylum is hardly a proper place of seclusion at such times of remission. If the inebriate, during the subsidence of the attack, is to be strengthened against future impulses to drink, it must be by associating with sound minds. If he is held only by his honor, and is treated as "a boarder" on parole, there is no need of asylum walls. He could be far better treated in the family of a skilful physician, where more individual attention could be given his case, and where his own efforts at reformation would be strengthened by the sound surrounding minds, and where the irritating signs and emblems of coercion are entirely absent.

Inebriate asylums are of the most benefit to that class of drunkards who do not want to reform, and obstinately refuse to assist in their own reformation. If they are forcibly prevented from obtaining alcoholics, they must keep sober whether they want to or not.

Inebriates who honestly desire to reform should be surrounded by good influences and shielded from temptation. Everything ought to be done to strengthen their self-respect and sense of manliness. A will that has become weak is strengthened by using it, and you do not encourage a drunkard to use his will by telling him that he has no will to use. They must be considerably dealt with; they must be taught that they have moral power, and are responsible for the

right use of what they have; that a man who has resisted temptation for one year, or six months, or one month, has within himself the power to resist it longer, and must try again and prove himself A MAN by avoiding temptation and abstaining from alcoholics for all time to come.

THE END.