

A plea for the intemperate / by David M. Reese.

Contributors

Reese, David Meredith, 1800-1861.
National Library of Medicine (U.S.)

Publication/Creation

New York : Taylor, 1841.

Persistent URL

<https://wellcomecollection.org/works/kcpn8wpu>

License and attribution

This material has been provided by This material has been provided by the National Library of Medicine (U.S.), through the Medical Heritage Library. The original may be consulted at the National Library of Medicine (U.S.) where the originals may be consulted.

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

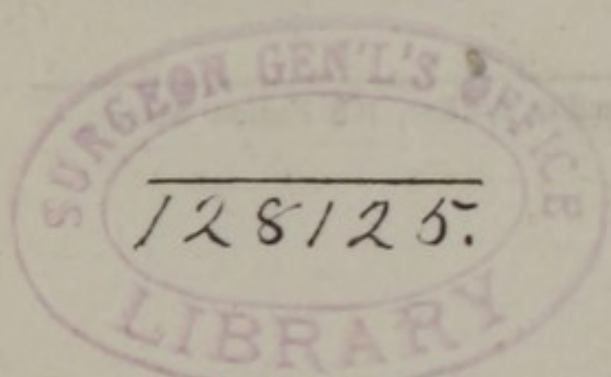
HV
R329p
1841.

COL
HUBB

A
P L E A
FOR
THE INTEMPERATE.

BY
DAVID M. REESE, A.M., M.D.

LATE PROFESSOR OF THE THEORY AND PRACTICE OF
PHYSIC IN THE ALBANY MEDICAL COLLEGE.



NEW YORK:
JOHN S. TAYLOR & CO.
BRICK CHURCH CHAPEL, 145 NASSAU STREET,
Opposite the Tract House.

1841.

HV
R329p
1841

Entered according to Act of Congress, in the year 1841, by
DAVID M. REESE,
in the Clerk's Office of the District Court for the Southern District
of New York.

S. W. Benedict Printer, 128 Fulton Street.

TO
WILLIAM K. MITCHELL, ESQ.,
PRESIDENT OF THE
WASHINGTON TEMPERANCE SOCIETY, OF BALTIMORE,
AND TO
THE NOBLE BAND OF BROTHERS
WHO HAVE RALLIED UNDER THE BANNER OF THAT
SOCIETY; AND TO ALL THEIR KINDRED SPIRITS,
THESE PAGES ARE INSCRIBED,
AS A HUMBLE TRIBUTE
OF THE AFFECTION
AND RESPECT OF
THE AUTHOR.

PREFACE.

THE paramount motive which has prompted this publication, is to furnish the benevolent with a "Tract for the times," which they may read and circulate among a class of our fellow men, who have been inaccessible by the ordinary issues from the press, because of the abrupt and unceremonious title of most Temperance publications.

In approaching the intemperate, with the design of reforming them, experience has demonstrated that our well-meant endeavors will often meet no other response than "the attraction of repulsion." This may be accounted for, by the fact that their prejudices are awakened by the manner of our approach. Our first effort, therefore, in order to success,

should be to disarm this prejudice ; and we should bespeak their attention, and enlist their confidence, by manifesting that fellow-feeling and commiseration which are the most attractive attributes of our common nature.

If we would gain the ears and the hearts of our fellow men, we must not treat them as our inferiors, but as our equals, else their manhood will be arrayed against us. Inferior they may be, in station, character, and virtue, and this inferiority may be evident even to themselves ; yet there is found in every man, a native pride, an innate self-esteem, which is an immortal instinct of his nature. However fallen into guilt, polluted by crime, or conscious of evil desert, this instinct remains, and revolts against any upbraiding recognition of his inferiority, by those to whom he still sustains the kindred relation of a common manhood.

To approach an intemperate man, therefore, we must not only feel that he is a man, but

we must show that we regard him as a fellow-man, on a perfect equality with ourselves, so far as the ties of a common nature confer equality. Hence we must pity as well as blame, commiserate while we censure, else we can never gain either the ear or the heart of those who have fallen into the snare of intemperance.

In this volume an attempt is made, on the very title-page, to attract the attention and awaken the sensibilities of all classes of the intemperate, by recording "a plea" in their behalf. And this plea is designed to inspire hope in their own case, as well as to encourage confidence in others, that all the victims of intemperance may be rescued. Hence its circulation is intended to be adapted to both these benevolent ends; and it is affectionately commended both to the intemperate and to their friends, but especially to their kindred. They who read this little book, and admit the force and justice of our plea, will be prompted

to hand it over to their intemperate relatives or neighbors, and secure the reading of its pages, as preliminary to the other offices of benevolence for which we plead.

But the argument of our plea is designed likewise to adapt itself to all who are in danger of falling into intemperance, before they have as yet become its victims. It may serve as a salutary admonition to such, if kindly placed in their hands, without wounding their delicacy or self-respect, as we are liable to do by open reproof. And in this aspect it is hoped that the rising generation may be counselled, while yet they have escaped the snare.

If this little volume shall be successful in multiplying friends for the intemperate ; in inspiring hope, and prompting efforts for the recovery of such ; and at the same time aid in preserving the young from falling victims to this Destroyer, it will not have been published in vain.

PLEA FOR THE INTEMPERATE.

To extend our sympathies and commiseration to the misfortunes of our fellow-men, and to compassionate the miseries of the human race, even when self-inflicted by imprudence or crime, is surely the dictate of genuine philanthropy. The more wretched, and even the more unworthy, the unhappy beings who are the victims of calamity and suffering, the higher claim they have upon our pity, and the stronger is their plea for mercy, both from God and man. The great model of perfection, the Divine Author of the hallowed system of Christianity, has furnished us with an example and illustration, in the fact, that during his incarnation, he not only "went about doing good," but bestowed his kind

offices upon the most miserable, the most depraved, and the most guilty, even upon a "notorious sinner." Hence "the chief of sinners" became "the chiefest of the apostles," and kindness to the unthankful, compassion for the depraved and the guilty, and mercy even towards the vilest of the vile, are the practical lessons taught by our great exemplar, "God manifest in the flesh," who "came not to call the righteous, but *sinners* to repentance."

Christian philanthropy, being formed after this model, will constrain all who have been "taught in the school of Christ," to admit these sentiments into their creed, however imperfectly they may exhibit them in practice. Indeed philosophy, enlightened as it has now become, by the borrowed rays it has received from the "Sun of Righteousness," inculcates a similar code of benevolence, as a sequence flowing from the relations of our common nature; and recognizes every human being, however fallen or degraded by vice, as still included in the brotherhood of the universal family, created and continued in being by the beneficence of one common Fa-

ther of us all. Hence the abstract sentiment of pure universal benevolence, is sustained by the teachings of both religion and philosophy, and the disciples of both are bound by the highest sanctions of their respective systems, to acknowledge every man a brother, and treat him accordingly, however he may be depressed by adverse circumstances, overwhelmed by misfortunes, or even stained with crime.

But while such philanthropy is retained and professed in the public creed, there is unhappily one class of our fellow-men, in relation to whom the fountains of benevolence have become sealed, and from whom the sympathies of our common nature are withheld. For while all the attributes of manhood are found to be combined for the relief and rescue of even guiltier men, and similar beneficent efforts are put forth in behalf of "brutes that perish;" the wretched victims of Intemperance are regarded as outcasts from these kind offices, and treated as outlaws from the sympathies of humanity. A man may be guilty of fraudulent insolvency, or defalcation in public office, and escaping the

law by a quibble, he may laugh his creditors to scorn, while rolling in wealth and luxury upon his ill-gotten gains. He may possess himself of plunder from helpless widows and orphans by extortion and dishonesty, and thus grinding the faces of the poor, may abound in the fruits of his robberies. He may even enter the domestic circle of his neighbor, or his friend, and destroy the peace of a happy family, by making the wife and mother the victim of his arts, or he may crush that mother's soul, by robbing her of a daughter, whose youth and loveliness have prompted his unhallowed passion, until innocence and beauty have become his prey. Or he may call out into the "field of honor," the husband or the brother, whom he has thus wronged, and stung to madness; and consummate his deed of infamy, by murdering his victim, and fleeing from justice. Aye, he may do all this, and more, "enough to make the cheek of darkness pale;" and if his wealth has given impunity to his crimes, they may all be known, and yet if he escape a felon's fate, and seem a gentleman, no "mark of Cain upon his brow" will exclude

him from the best society among the circles of gaiety and fashion, nor will he fail to be courted and caressed, while he can make a figure in the world, and “smile, and smile, and be a villain still.”

But when once a man has become publicly known as a drunkard, he is at once exiled from the home of his youth, and the house of his friends. His companions in the associations which made him what he is, and by whom his moderate drinking had been encouraged by example, until he fell by the snare they had laid both for themselves and him, and by which they are still entangled; these all avoid and disown him, as “a fellow not fit to live.” If they speak of him in his absence, it is as of one lost, utterly beyond recovery, as forever lost. Or even if among his former friends there be any semblance of commiseration over his unhappy fate, while they express their emotions of pity, or even find it in their hearts to make prayer in his behalf, both the one and the other are accompanied with all unbelief, and despair in his case is universally felt and expressed. A brother’s and a sister’s love, a father’s pa-

ternal regard, a mother's compassion, and even a wife's deep fountains of affection, are, alas! too often sealed, and towards the hapless wanderer, all, all, are "without natural affection," and his name is seldom mentioned, but with a feeling allied to execration.

Is he met in the street, or in public places, after he has become known as a drunkard? Even his own familiar friend will pass him, without a look of recognition, and possibly not content with thus slighting him, will even outrage his forlorn condition by a visible expression of scorn or derision; and his immediate relatives, if they speak to him at all, do so in terms of rebuke and contempt, perhaps accompanied by upbraiding and reproachful epithets. They look upon him as an outlaw from all the ties of kindred; a living pestilence, for whom there is no hope. Not only is he shut out from all the redeeming influences of the domestic circle, but his company and even his presence is shunned, nor is any effort to reclaim or restore him, prompted either by parental, filial, fraternal, or even conjugal love. Thus abandoned by all, and constrained to feel the unutterable anguish of

his cruel exile, he becomes given up to self-abandonment, and exclaims, in the desolation of his spirit, "No one cares for my soul!" The last ray of light and hope is thus, alas! too often extinguished, and the hapless exile, now only the sad remnant of what he was, regarding himself doomed to infamy and execration, soon yields to his destiny, and his immortal spirit is engulfed in the whirlpool of perdition.

Such is the melancholy picture of human woe, which sober truth constrains us to portray, as existing in multiplied thousands, under the eye of a civilized and Christian population, and prototypes of which may be found in every city and town in the United States. And in looking around upon these victims of intemperance, thus driven to self-abandonment by "man's inhumanity to man," we may see among them fathers,—husbands,—brothers,—sons, many of whom were once among "Nature's noblemen," in birth, in education, in real worth, in every attribute which dignifies manhood; and even now, if reclaimed, capable of adorning the domestic circle, being a blessing to society, and con-

ferring signal benefits upon the world. But in an evil hour, they have learned to love the social glass, perhaps amid the scenes of their childhood's home, the poisoned chalice having been put to their lips in the circle of those loved ones, whose ties of kindred and affection, could alone have seduced them into this sad error, by which they have fallen into the snare of the destroyer. By reason of a physical necessity, a little has demanded a little more, *occasional* drinking has, by the laws of their physical being, insensibly become *habitual* drinking, until this demon has put out their eyes, closed their ears, hardened their hearts, poisoned their brains, and is hurrying them on to a life of desperation, and a grave of infamy. Multitudes of such are even now perishing, and this without one kind hand stretched out for their rescue, with scarcely a prayer breathed for their deliverance, or one tear being shed over their dishonored graves.

May we not then hope to gain the public ear, while, in behalf of these degraded outcasts from the sympathies of our common nature, we here record our plea; and shall we

not find a response in the bosom of every man or woman, who has a heart "to feel another's woe?" It is not for intemperance, we plead, but for its miserable victims. In the name of God and humanity, we invoke in behalf of the poor drunkard, a share of that sympathy, and of those kind offices, to which by the laws of God and nature, his very manhood entitles him, and to which his wretchedness gives him an irresistible claim. By all the endearing ties of kindred, we would commend our appeal to parents, wives, sisters, brothers, in behalf of their drunken relatives; and implore, that however degraded by crime, and whatever disgrace those crimes may have inflicted, such be not driven to self-abandonment, for want of those soft words and kind looks, which, though they cost nothing, are beyond all price to these children of misfortune, in the hour of their extremity.

But with the view of commending our appeal to every man's heart and conscience in the sight of God, we would urge upon the public mind, the importance of a just and righteous discrimination between the *delirium*

of occasional intoxication, occurring in the person of a "moderate" drinker; and the *monomania*, which supervenes upon long and hard drinking, as exemplified in the case of the habitual drunkard. The former is voluntary and self-inflicted, while the power of volition remains unimpaired; and hence all moderate drinkers are guilty men; they should be "withstood to the face, because they are to be blamed," and for the *delirium* of such, the sudden effect of recent intoxication, they are inexcusably criminal. In this righteous condemnation, are included all who are styled "moderate," "temperate," "*now and then*" drinkers, who, under any pretext, indulge themselves in the occasional use of intoxicating liquors, as a beverage, until habitual drinking is superinduced. All such are "occasionally" the victims of this *delirium*, many such are only "drunken in the night," and sleep off their delirium, while they conceal from themselves and others, their guilty intemperance.

While such may thus continue to escape the shame of being known as drunkards, though conscious of their guilt and danger,

we can make no plea in their behalf, which should protect them from unsparing rebuke and censure ; but even for these, we would bespeak kind admonition, faithful reproof, and persevering warning. For while they are deceived and deluded by the popular error, that the occasional indulgence in these drinks is harmless, and even salutary, they unhappily deceive themselves by imagining that they can indulge in drinking, moderately, and even habitually, without becoming drunkards. Hence the admonition, reproof, and warning, should in all kindness and faithfulness be directed against this infatuation and self-delusion, and all such should be taught, whether they will hear or forbear, that the cause, and the *only cause of drunkenness*, is NOT excess, but *moderate drinking* ; and that this cause will produce its effect by a physical necessity, unavoidably and infallibly certain, because of the laws of health and life, from which there is no appeal.

These laws of health and life are of Divine authority, though found in the book of nature, and are as much the work of the Creator, as those laws written in the Book of Revelation.

A violation of the laws of health and life, is as truly a transgression of the law of God, as breaking either of the commandments of the decalogue, and these sins against the body are, by the appointment of the Creator, visited with their appropriate penalty. Hence the physical effects of the first glass of alcoholic liquors, when drank by a person who has not previously tasted it, will be found uniformly to result in the following morbid phenomena, viz.: headache, vertigo, interrupted vision, disturbed sleep, depraved appetite, and subsequent languor, and exhaustion, which the unaided powers of the system are inadequate to remove for several days. Such are the outcries of indignant nature against the first violation of her laws.

But if the offence be repeated again and again, the conservative powers of life may adjust or accommodate the system to this encroachment upon the order of nature, so that for a time the repetition of a single glass, at brief intervals, may be continued with seeming impunity. It is in this way, that a morbid appetite for these drinks is acquired, both artificial and unnatural in its cravings; and

like every other perversion of nature, this appetite becomes ungovernable, and imperatively demands an increase in the quantity, and greater frequency in its repetition. For by the laws impressed by the Creator upon the living tissues of the body, the reaction, or physical resistance to evil, will like that of the moral, lessen in proportion to the repetition of the attacks. As has been justly remarked by Dr. Waterhouse, "those guards of health found in the human constitution desert nature, and go over to the side of the enemy," and it is thus that intemperance in the use of alcohol, opium, and other unnatural poisons, begin their destructive career. Occasional drinking becomes habitual drinking by a physical necessity, and this in its turn by the like necessity becomes intemperate drinking. The cause of drunkenness, then, and the only cause, is not intemperate or excessive drinking, for this is but the physical effect of the temperate and moderate and occasional use of intoxicating drinks. No man ever did, or can drink in excessive quantities until he has previously learned to drink moderately, nor was there ever an individual who began the

use of intoxicating liquors with the design, or even consent to become drunken. Men are overtaken by drunkenness for the first time, while they are occasional and moderate drinkers in their own estimation and that of others. Indeed the conscious delirium produced by the first excess, is discerned by themselves with a thrill of horror, arising from the thought, now brought home to them, that they have insensibly committed an excess, while they are sure they only meant to drink moderately. They console themselves by the reflection that they have only taken a little too much, and resolve to be more guarded in future, and persist in moderate drinking. Alas ! their fatal error is in attributing the mischief to their having committed an excess, instead of discovering that their moderate use is the source of their excess, and that the latter must succeed the former, as certainly as an effect follows its cause.

The habit being formed, the stomach now demands its accustomed excitement, which though at first artificial and morbid, is now felt to be necessary in order to the performance of its functions. The appetite for food,

and the ability to sleep, having been made to depend upon this unnatural poison, the want of it becomes intolerable, and the unhappy valetudinarian flies to his destroyer, as the only remedy for the disease which his moderate drinking has created, and which is now developed. But, alas, the digestive organs are not alone involved, for the alcohol has now entered the circulation, and is carried with the blood, throughout every vessel of the body. The excited heart and arteries hurry this poison through the minute vascular tissues of the brain, and if delirium be not yet present and apparent, yet the engorged or congested state of the brain, necessarily beclouds the intellect, and benumbs the moral sense. Henceforth, however rational and accountable on other topics, there is "no light in him" on this particular subject. In every other respect he may be susceptible of motives, and may be influenced by light and love. But in relation to his guilt, degradation and danger, he has neither eyes nor ears. His mental vision, and the other internal senses of the soul are not only morbid in their indications, but a fatal lethargy and paralysis of the will,

render him a bond slave to his morbid thirst for intoxicating drinks, and alas too often, his chains become those of hopeless interminable slavery. Such are the successive steps downward and backward, to which moderate drinking leads its besotted victims to the overthrow of hope, the dethronement of reason, and the gulf of perdition.

He who would avoid so terrible a fate, should beware how he quits the vantage ground of entire abstinence from even the moderate use of such drinks. No man ever crossed the "great gulf fixed" between sobriety and intemperance at a single stride. At first a little demanded a little more. Moderate drinking was the first step downward and backward; and thence habitual drinking became a short, easy, and as we have seen a necessary step. The descent thus far is fearfully hazardous, for the steep and abrupt declivity commences here, and there is an omnipotent law of gravitation which precipitates such as come within its action down into physical and moral death. For it has been wisely and truly said, "He who drinks intoxicating liquor till he loves it,

will drink it till he dies, without a miracle." Nor could any miracle save him which did not at once and forever annihilate the poison, or exclude him from the possibility of procuring it; for in the artificial excitement of strong drink, "he lives, and moves, and has his being."

At this period in the history of the intemperate, the habit of continued drinking is perpetuated by a physical necessity, and this because of positive disease, not in the stomach merely, as erroneously supposed, but in the brain. A peculiar condition of the stomach is doubtless present whenever the sensation of thirst is felt, just as a certain condition of the eye is necessary to that of vision, but in both instances, the sensation itself takes place in the brain. It is well known that a morbid state of the brain and nervous system, in the disease called *delirium tremens*, results in the phenomena of double vision; so also the state of the eyes, when spectres, demons, and fiendish hobgoblins of frightful shape, are constantly in sight, must doubtless be referred to the same organ. But while these indications are supposed to prove the existence of

positive disease in the brain, in every such case of "drunken horrors," yet the ungovernable thirst for strong drink in such persons, is as truly referable to the brain, as the imaginary spectres which dance before the vision, and it affords as conclusive evidence of disease in that organ.

As this position lies at the threshold of our plea, it may be important to sustain it by a familiar illustration. "Is it the stomach, or the *mind and brain* of the child, which sees the display in the confectioner's window, and excites the flow of the saliva in the mouth, and the ardent desire to partake? And is it the stomach or the *brain*, which, when satiated at dinner with the roast and boiled, sees and craves for the pudding and the pie, even when they make their unexpected appearance?" To propose these questions is to answer them. How often do hunger and thirst manifest themselves intensely when there is no power of digestion, and vice versa. These sensations are in the brain, and not in the stomach, and hence so often witnessed in every form of insanity. So also the thirst for strong drink, which still cries Give! Give! and nev-

er says it is enough, is a morbid sensation in the brain, resulting from physical disease in that organ.

That distinguished philosopher and philanthropist, Dr Benjamin Rush, more than forty years since, adopted and promulgated similar opinions. That habitual drunkards are such from necessity, he inferred from the fact that he found them irreclaimable by all the considerations which domestic obligations, friendship, reputation, property, and sometimes even by those which religion and the love of life can suggest to them. Hence he declares all such to be Monomaniacs, the victims of physical disease, which with philosophical accuracy he located in the brain, denominating it in his classification, "derangement of the moral faculty, and particularly derangement of the will." He not only insisted that habitual drunkenness was itself a disease, but the necessary and unavoidable effect of disease in the brain ; and ascribing their continual drinking to their insanity, he urged that such should receive the same kind and lenient treatment as is extended, by common consent, to the insane from any other cause. Indeed

in 1810, Dr. Rush published a lecture designed to show, that both *theft* and *murder* were, in many cases, mere symptoms of this disease, "derangement of the moral faculty, or morbid operations of the will," the brain having fallen into functional or organic disease under the habitual use of strong drink. He humanely sought to rescue such mad people from the arm of the law, because he saw that even their habitual drinking was a mere symptom of disease, and ought not therefore to be visited with the penalties of crime.

So universal was the custom of drinking intoxicating liquors, in the days of Dr. Rush, that in almost every family they were regarded as innocent and safe, and hence being included among the necessities of life in public estimation, they were accessible in every house, and furnished to every visiter, as a token of hospitality. Under such circumstances it is not wonderful that he regarded the disease of drunkenness as incurable, for the reason that while the patient was at large, he could not be restrained from indulging his morbid thirst, seeing that the poison was ever before him. His only hope for the cure of this disease,

therefore, was in his favorite project, which he so long urged in vain upon the public authorities, for a Hospital or Sober House, which should offer an asylum to all such, where they might be subjected to a combination of physical and moral treatment, adapted to this form of insanity. And he urged this course on the ground that they were as much objects of humanity and charity, and as fit subjects of medical treatment, as other mad people. It is obvious, however, that his main reason for the confinement and exclusion of such, was that all use of intoxicating drinks might be absolutely prohibited, nor would he have permitted their employment in his Hospital or Sober House even as a medicine.

We cannot but admire the sagacity of this great and good man, in devising this scheme for the rescue of these wretched monomaniacs, in whose behalf he never ceased to exhibit active sympathy, and enlightened benevolence. He saw and deplored the popular error as exhibited in the prevalent use of intoxicating liquors, and inculcated the necessity of entire abstinence, as forcibly as it has ever been done since by the apostles of Tem-

perance. But he failed to effect the change in the popular creed and practice, which has since so happily commenced in our own and other countries, by the instrumentality of associated action, among the multitudes who have adopted kindred sentiments with those he so ably and eloquently advocated. Had he lived until now, he would have rejoiced to find that though his projected Hospitals for the Intemperate have not yet been provided, his enlightened views have been virtually reduced to practice, and with a success which would have removed the hopelessness and despair with which he was wont to contemplate the victims of this disease, because of the impossibility of enforcing entire abstinence from an article, the use of which was then so universally prevalent.

But while the progress of the Temperance reformation has been accumulating proofs of the possibility of radical and permanent reformation from habitual and long-continued drunkenness, and demonstrating that even the most hopeless among the monomaniacs from this cause may be cured by the simple expedient of total abstinence from intoxica-

ting liquors, (multitudes of such having been thus restored to their families and to society,) still, towards such, the most erroneous opinions, and the most unwise and inconsistent conduct, are found in the public creed and practice. Even those who unite in the Temperance pledge are wont to regard it as a preventive merely, without appreciating its remedial efficiency. In the public appeals, too often, the temperate only are invited and urged to sign the pledge, while intemperate persons, who may be present, are left to infer that for them there is no hope. And even in the tracts, and other printed Temperance documents, there are seldom found any words of encouragement to those who have fallen into the snare of the destroyer; and some of these propose no more than to include all the temperate in the ranks of the Society, and thus prevent another generation of drunkards; while they most inhumanly calculate the brief term of existence which remains to the present race of the intemperate, and seem to regard their extinction from the face of the earth as the most desirable thing under heaven. Nor is there any alternative held out to such, but

living and dying in their sins, perishing without an effort to rescue them from the drunkard's grave, or even from the drunkard's hell.

It is, perhaps, vain to reason against the prevalent disposition to abandon drunkards to their destiny, as utterly beyond hope, until the notion can be banished from the public mind, that moderate drinking is innocent and safe, and that drunkenness is the evidence and effect of *excess*. So far from this being true, an honest and candid investigation will show that there are many whose excess, so far as the quantity of their daily potations is to be regarded as excess, is much greater than that used by their drunken neighbors, while they themselves were never known to be drunk, and even escape the suspicion of intemperance. They esteem themselves as moderate drinkers, and are so regarded by others. Indeed, there are many who drink incredible quantities without betraying their guilty intemperance, and even overthrow their health and destroy their lives by strong drink, while they conceal their intemperance from their nearest friends, living and dying with the reputation of being only moderate

drinkers. They have been discreet enough to avoid exposing themselves to observation, when they felt the delirium of incipient intoxication, and circumspect enough to be only "drunken in the night." Such persons have, nevertheless, gradually and insensibly allowed the habit to grow upon them with their growth, and strengthen with their strength, until they can drink, with impunity from detection, to an excess which the most notorious drunkards have never equalled.

Much, very much, depends upon the time of life when drinking habits are formed, in regard to the greater or less susceptibility to drunkenness, as also the greater or less liability to shorten life by this vice. A young man, contracting the habit early in life, will be soon betrayed into drunkenness, and expose himself to its reproach; and if he be not reformed, he will seldom live to be 30 years of age, for, if he be not an obvious victim to the direct effects of this vice, yet because of it, diseases, otherwise curable, will be fatal to him. Hence, numerous as are old gray-headed drunkards in every community, if their history be inquired into, an in-

stance will be exceedingly rare in which an old drunkard can be found, who did not contract the habit of drinking after he had passed his 30th year. Indeed, it is well ascertained, that when men commence the practice of drinking after they have passed 30 or 40 years of life in sobriety, and their constitutions have acquired the maturity of manhood, they can then learn to drink to a ruinous excess without betraying the ordinary signs of drunkenness, and are very often enabled to resist the injurious effects upon health and life, which are witnessed so often among younger men, even from a much less degree of excess.

But it is not true, in any sense, that the grossly intemperate are such because of the excessive quantity they drink. On the contrary, no habitual drunkard can be found who drinks a moiety of the daily quantity which he used to drink while he was regarded a moderate drinker, and before he had become a drunkard. It is wholly a mistake to suppose that the most desperate drunkard is the man who drinks the greatest quantity of intoxicating liquors, or that the

degree of drunkenness, in any given case, is proportionate to the quantity drank. For, when once intoxication has become habitual, any quantity, however small, is sufficient to perpetuate it, if taken before the system has recovered from the inebriation.

Alcohol is a poison, and obeys the physical laws which are found to govern in the animal economy in relation to other poisons. For a time, and in a limited quantity, any of them may be taken with impunity, and the conservative agencies of the body may protect the system from their noxious effects, even though repeated and increased in extent. But when once the deleterious results of any poison has become apparent, its further introduction must be wholly discontinued, before the mischief can be repaired. A proportion of the poison, which before had been daily used with impunity, cannot now be endured at all, and even a much smaller dose will be sufficient to perpetuate all the pernicious results developed by the first excess.

This may be illustrated by the examples in which tobacco has been used, either

by chewing or smoking, to an extent which has become visibly detrimental to health. In such cases it is found, that while any quantity of tobacco, however small, is used by such persons, in any way, it is impossible to recover from the effects of the excess; and without entire abstinence from tobacco, now that it has become a poison, the health is irrecoverably lost. The same may be said of opium, and even tea and coffee; for when either of these has impaired health, by the excess to which they have been used, they must be abandoned entirely before relief can be obtained; and the smallest quantity of the poisonous agent will keep up the mischief, and defeat any curative means.

Such is manifestly the case with alcoholic liquors; and accordingly, when once the sources of vitality have been poisoned by habitual drinking, and full intoxication has been superinduced, a much smaller quantity than has been employed for this purpose will be found sufficient to perpetuate it. Indeed, when once a man becomes a drunkard, he will find it impossible to drink as much as he did formerly, since he will become physically

incapacitated by being "dead drunk" before he has drank to one-half the extent to which he had been daily accustomed for months and years before, while he was yet called a moderate drinker. And hence, if there be innocence and excellence in moderate drinking, the drunkards are better entitled to our respect and admiration than those who despise them; for the worst drunkard is the most moderate drinker in the whole fraternity. For while moderate drinkers, so called because not known to be drunken, will often drink a pint of brandy in a day, or a bottle of wine at dinner, and another at night, any drunkard in the land can be kept drunk the year round by half the quantity, after he is once fully intoxicated. And though it may have required a quart of fourth-proof brandy, taken in twenty-four hours, to have fully intoxicated him at first, yet, now the mischief has been done, a single glass of wine, porter, beer, or even cider, if repeated every few hours, and before he has fully recovered from his intoxication, will keep him drunk until he dies, the victim not of excess, but of "moderate, very moderate drinking." Nor

would any man ever recover from a fit of intoxication, if he did not, by a physical necessity, totally abstain ; for he would be drunk till he died, if he continued to drink any intoxicating liquor, however moderately. And it is equally certain that no drunkard was ever reformed except by total abstinence, for the same reason—a single glass, even of the weakest kind of intoxicating liquor, being sufficient to perpetuate drunkenness, by reproducing it indefinitely.

In reprobating excessive drinking then, while extenuating moderate drinking, we fail to reach the conscience of the drunkard ; for he knows that he is now only a moderate drinker, though he can revert to the time when he did drink to excess, and since which he has been conscious of a physical disability of drinking to the same extent, for he now becomes drunk, long before he passes the line of moderation. Nor can such a man ever be reformed, until he feels that the origin and source of his drunkenness, as well as its present continuance is moderation, and not excess. The public mind, moreover, must be taught that to abandon the drunkard to his

fate, because of his present excessive drinking, is abominable injustice and wrong, since no drunkard is guilty of any present excess, his only crime now being moderate drinking, and much more moderate than he formerly practised, with the approval and companionship of those who now cast him off as worthy of death, "a fellow not fit to live."

In view of the physical disease, which we alledge to be present in every case of habitual drunkenness, and which the foregoing statements are designed to corroborate, we would argue the policy and duty of extending to all such, the kind attentions, to which the helpless, the unfortunate, and the afflicted, are ever entitled. Before our fellow man had fallen into the ditch of drunkenness, and while moderate drinking had not yet done its work by poisoning the sources of life, he might have rescued himself by well directed efforts. But now the Rubicon has been passed and self extrication is no longer possible. Unless he is aided by some extraneous agency, the wretched victim of strong drink, now that his monomania is developed, lives and dies without hope. Alas ! how often is this sad catastro-

phe precipitately hastened, by the slight, contempt, scorn, and abandonment with which he is treated, and this often by those "of his own household."

Moreover, we alledge that the disease is in the brain, and this in every case of habitual drunkenness. The intense desire for strong drink is the universal symptom of this disease, and is kept up by a physical necessity, as ungovernable as is the burning thirst for cold water in certain fevers. And as in the latter case, delirium, frenzy, and desperation will result if the water is withheld, so in the former, the desire for strong drink will impel the patient in defiance of his own will, to seek its gratification, at the hazard or even the sacrifice of his life. Even in cases of attempted reformation, when total abstinence is enforced by self-denial or physical restraint, this desire for strong drink is the last symptom which remains during convalescence, and often continues a longer or a shorter time as a mere symptom of disease, after the dominion of reason or religion has been restored, and the moral victory is achieved. This is the source of the relapses, so frequent, and so much to be

deplored, and which can only be prevented by continuing the restraints, until this last morbid symptom is removed.

Now as the brain is the seat of the disease, and as this organ is the instrument of the mind, it must be apparent that the mental and moral manifestations will be essentially morbid. And shall such a monomaniac, impelled irresistibly by the diseased action in his brain, be dealt with as a voluntary agent, treated as a guilty outlaw, and this even in examples in which he has never shown any disposition to injure any one but himself, or been guilty of any crime but that of moderate drinking, which has made him what he is? By all the considerations of eternal justice and right, we should protest against such inhumanity, such cruel wrong against one, who however guilty while a moderate drinker, is now the victim of misfortune, calamity, and disease. Over such monomaniacs, the laws of God and man should extend the shield of protection and security, nor can they justly be regarded as worthy of the penalties of any law for their present continuance in drunkenness. If otherwise, then consistency would demand

that infants and idiots, and maniacs of every class, instead of being guided and restrained in accordance with the dictates of enlightened philanthropy, should all be made subject to the pains and penalties of the statute book.

The Christian reader cannot but be affected by the thought that while this insanity renders its victim incapable of contracting guilt by his crime of drinking, this being with him involuntary, and a symptom of his disease ; he is equally incapacitated from exercising repentance. And as obligation can only be commensurate with ability, the duty of present repentance is not required of him, any more than of the insane of any other class. Where present ability ends, present accountability must cease, and this by a moral necessity, no matter how that inability has been produced. No human or divine requirement can impose impossibility as duty, and though penalties for involuntary transgressions may be inflicted by human creeds of jurisprudence, they are unknown to any wise or just government either in this world or the next.

As therefore the insanity of drunkenness, disqualifies its victim from present repent-

ance, while his former life of sin remains unrepented of, and especially the sin of moderate drinking which is the source of his present inability; we may estimate the unmitigated curse which has fallen upon such, and we cannot fail to perceive the irresistible appeal which their moral condition makes to the heart. Obligation now rests on us, his fellow men, not on him. By every principle of humanity and duty, by every tie of our common manhood, we are called upon to restore him to his reason and accountability, if this be in our power, with the benevolent design that he may again become capable of voluntary action, and come to repentance.

It is no valid objection to our plea, to allege that his present monomania is the result of crime, of habits of moderate drinking, voluntarily indulged, in defiance of entreaty and warning. All this and more, may be true, and yet the stronger is his present claim to the sympathies of humanity now that he has been overtaken by the sad penalty of his folly and sin, enduring as he is the severity of unutterable calamity.

When a fellow-being is drowning, shall we

pause to inquire whether he voluntarily entered the water, or fell into it by accident, or whether he was drunk at the time, or in the act of some greater offence? Or rather shall we not stretch out our hand and rescue him first, and speculate afterwards? These monomaniacs for whom we plead, are perishing by a more fearful death; nor can we be deterred from imploring the interposition of the hand of kindness, by any upbraiding reference to their former crimes. Nor can it be any bar against our plea, to insist that the drunkard has been or is now a sinner. We should never forget the rebuke of the Holy One of Israel to a multitude clamoring for the blood of a notorious sinner, and invoking swift vengeance upon her guilty head, "Let him that is without sin, cast the first stone."

Nor should it for a moment be supposed that the case of any drunkard is incurable, for he is not, unless he is made so, by being cast off from the sympathies of human kind; nor should he ever be abandoned while he continues to live. If his Maker does not suffer him to be cut off, even during his insane attempts at self-destruction, it is because there

is yet hope in his case. He is "long suffering to us-ward, not willing that any should perish," not even the drunken monomaniac, "but that all should come to repentance." True, he may have given himself up for lost, and in the language of one such, "suicide, like a mighty incubus, may sit enthroned upon his soul," but still he should be made to feel that he has friends who have not ceased to pray, and labor, and hope, for his repentance and recovery.

Instead of being treated as an outcast from the offices of humanity, he should be soothed, restrained, and protected. He should be assured that we compassionate his waywardness, that we are not willing to give him up, that we yet have hope of his rescue, and during his brief intervals of sobriety, he should meet with naught but the sympathies of human kind for perishing manhood. To upbraid him now with his past sins, is consummate cruelty,—to deal censoriously with him for his present drunken habits is abominable injustice and wrong.

The prevalent creed, that drunkenness is always a crime and never a misfortune, has

led to the prevalent practice of abandoning such, as utterly beyond recovery from perdition; and those who adopt this creed never put forth an effort to save the drunkard from such a destiny. These will regard our plea as mere sentimentalism, and any scheme for rescuing such, as utopian and visionary. But we who have embraced a different creed and pursued corresponding practice, are prepared to testify that we have seen; and emboldened by the results of our experience and our observation, we would fain reach every drunkard in the land with the assurance that there is still room to hope in his case. For instances are numerous in which young men have been rescued from this monomania, by the persevering efforts of a mother, a sister, or a wife, when all else had cast the helpless wanderer off, and woman's love had prompted this deed of compassion; "hoping even against hope." In such examples of the triumph of these "angels of mercy," the moral suasion of persevering kindness has been aided by no physical means other than the restraints of total abstinence, imposed kindly but firmly, until the desire for strong drink had become

extinguished by time, and the persevering tenderness of woman's love.

But it is freely conceded, that this disease often reaches a point, when such efforts, however well directed, will be inadequate to restore the fallen victim of intemperance, and hence there is still an imperative call for the Hospital, or Sober-house, for which Dr. Rush pleaded so eloquently nearly half a century ago, and in behalf of which, "though he be dead, he yet speaketh." If public policy will not prompt this measure, private philanthropy should combine to secure it; and they who will furnish the world with the first example of such an institution of benevolence, will be the benefactors of their race; and while the wise and good on earth will honor them, they will receive the approving smile of Heaven, and the grateful homage of posterity.

If such Sober-houses were provided, and conducted on the principles of pure universal benevolence, the voluntary subjects of their restraints would be sufficiently numerous, to commend their importance and utility to every lover of his species. Their motto should be that of Oliver Goldsmith, "True

merit consists not in a man's never falling, but in rising as often as he falls." While they should in appearance and reality be as far as possible removed from the semblance of a prison, the discipline and restraint should be absolute and perpetual. It should be publicly avowed, that the victims of intemperance were here regarded and treated as objects of pity as well as blame, of commiseration as well as censure. The doors should be thrown open to receive all, who, despairing of self-extrication from the snare of the destroyer, were willing to be aided and assisted by the restraints and discipline of a house from which strong drink was excluded, and escape rendered impossible. Their treatment in other respects should be kind and gentle, such as that extended to invalids, and they should be made to feel that they are here regarded not as criminals, but as diseased persons, for whom both medical and moral treatment is required, nor should any upbraiding reference to the past, be allowed. And, until the evidence was conclusive, that the *desire* for strong drink, which is the last symptom of their disease, has been removed, they

should be regarded and reported only as convalescent, but on no account dismissed as cured.

The necessary details of medical and moral management of such an infirmary, would readily suggest themselves to the humane conductors of the institution, and need not be attempted here. The comfort, employment, and exercise of the inmates would of course be secured, their general health improved by suitable regimen and medication, and above all their affections and confidence acquired, by the kindness and affectionate interest in their welfare, of all with whom they should be permitted to have intercourse.

But, in the absence of such a desideratum, there are still other methods, in which we may be successful in reclaiming and restoring these children of sorrow, and in rescuing them from their cruel destiny, even in the hour of their deepest extremity. If neither the public authorities, nor the associated benevolence of the age, can be touched by the exhibitions of human misery, which intemperance is ever inflicting upon the living and the dying among its victims, there is yet hope

from the efforts of individual philanthropy. To every lover of our species, who can appreciate the luxury of doing good, and who for the sake of this reward is willing to engage in this self-denying work, we commend the labors and successes, which invariably succeed each other, in the Temperance Missionary field. "The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth more laborers into his harvest."

Surely all who make, and would adorn a Christian profession, will be prepared to imitate their great Exemplar, who "went about doing good." Nor can such be unmindful that the God of love, having sent the Son of His love, on a mission of love to our perishing world, has thus taught us the spirit in which we should "love our neighbor as ourselves." Constrained by this spirit, the poor drunken monomaniac, should receive at our hands the kind of attention which the good Samaritan paid to the "man, who, in his day, had fallen among thieves;" and not the neglect which resembles the conduct of the priest and Levite, who passed on the other side, while

their neighbor was "half dead" before their eyes. We read that "when the Samaritan" saw him, he had *compassion* on him, and *went to him, and bound up his wounds, pouring in oil and wine, and sit him on his own beast, and brought him to an inn, and took care of him.* And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

As this narrative of the Great Teacher most happily illustrates the duty towards the intemperate for which we plead, we pause to contemplate its touching and instructive details.

How strikingly does the object of compassion resemble the poor drunken monomaniac. He fell "among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead." Need we seek an analogy between these "thieves," and the fraternity who make gain of the "wages of unrighteousness" by making or selling the drunkard's drink? Is it not found in the conduct of both? When a man has fallen

among them, is he not “stripped of his raiment,” if he be poor and have naught beside? Do they not “wound” his peace, his health, his character, his family, his body, and his soul, and then “depart leaving him half dead?” Would he not perish in this hapless state, if the world was filled only with priests and Levites, all “passing on the other side,” to shun the wretched remnant of humanity, because he has “fallen among thieves?”

But now see the good Samaritan, and while we learn the history of his benevolence, let us attend to the voice of him, who concludes the narrative with those remarkable words, “Go thou and do likewise!” The love of kindness dwelt in his heart, and hence “when he saw him he had *compassion* on him,” and it was precisely that compassion with which we should be inspired, when we see a drunkard. But it expended not itself in emotions or words, for “he went to him,” that he might be a friend indeed; and thus we too should go to the poor drunkard, though “half-dead,” lying on the ground, or even “crawled into a sty, and almost bristled into a swine,” still we should go to him.

Is he "wounded," and truly "half-dead?" still his wounds may be healed by pouring into his ears and his heart, the oil and wine of human sympathy, in tones to which he has long been a stranger, for he still lives, and "while there is life there is hope." So thought this Samaritan, and hence he *walked*, that this poor sufferer might *ride on his beast*, "he brought him to the inn, and took care of him," becoming himself his nurse for the night. And on the morrow he paid his expenses, and provided for all the charges which might attend his recovery. Such were the acts which are denominated "showing mercy," and given to illustrate the "love to our neighbor," which is the duty of us all. He who would imitate this true philanthropist, and share the blessing he enjoyed, must "go and do likewise" even to the poor drunkard. And so admirably adapted is the conduct of the good Samaritan here detailed, to the case of the intemperate, that a more enlightened course could not be advised or pursued.

Was the man who fell among thieves, poor, stripped, wounded, and left half dead?

So is the drunkard. Was his condition one which appealed for commiseration, in view of his helplessness? The drunkard is in a condition equally helpless. Would this man have perished, but for the interposition of the Samaritan's kind offices? So will the poor drunkard perish by a more awful death, if you "pass by on the other side," and leave him to his fate, as do "priests and Levites," and too often lovers, friends and kindred. Then we should have "compassion" on him, and give no place to any other emotion. We should "go to him" down into the pit, or enter the dark dungeon of his despair in pursuit of him, for he has neither the desire nor the ability, neither the will nor the power, to come to us. Had the Samaritan waited till the poor man sought and solicited his kind offices, he would not have "gone to him" as we learn he did, and this because he was a *man*, "a neighbor," who was lying half dead, unable even to cry for help.

But he did more, for dismounting from his beast, he placed the poor man in his stead, and leading the animal, himself being on foot, he brought him to the inn. And then at

whatever inconvenience to himself, he suspended his journey, and became himself his kind and affectionate nurse, spending the night in watching by his bedside, after pouring oil and wine into his wounds, and thus soothing and healing the poor invalid by the best attentions which he could bestow. Nor did he then deem his duty performed until he had contributed from his purse sufficient for his present relief, and provided for all necessary care and nursing until he should recover.

In behalf of the poor drunkard we bespeak precisely similar treatment. At whatever inconvenience to ourselves, we should take the time, endure the care, the trouble, the expense, and the humiliation, if it be such, of raising our fallen neighbor from the roadside or the gutter ; — if unable to walk, we should provide a conveyance to carry him ; — if there be no hospital or sober-house, which would serve as an inn, we should take him to our own house, as the Samaritan would have done had there then been no inn. And whatever physical or moral treatment, whatever skill or nursing, may be needed in his case, we should provide. And in such a case,

whether successful or not, our record would be on high, and our reward would be sure.

But it may be desirable that we should indicate still more perspicuously the successive steps to be taken, by those who would fain become angels of mercy by participating in the reformation of the intemperate. And while greater detail is attempted, it should be remembered, that we can only point out to others, the method which experience and observation have shown to be successful. Not that a still wiser and better course may not be suggested, and our plan greatly improved by others, whose opportunities are more ample, or whose superior wisdom, piety, and philanthropy may better fit them for the task. But we only record our testimony to what we have seen; "we believe, and therefore speak," and after many years of diligent attention to this subject, and numerous opportunities of experimenting in this department of philanthropy, we presume to do no more than to offer the result, for the consideration of the wise and good.

We advise then that every habitual drunkard be regarded as a monomaniac, and that

he be treated as an insane man, both in law and in fact, according to the humane and enlightened principles which prevail at this day in the department of medical ethics and jurisprudence. Let him receive nothing but kindness and sympathy both in public and in private, until he shall be made to feel that while he is *blamed* for his former vice of drinking, his present sufferings in consequence of his vice, are commiserated by all. In sober and lucid intervals, let some one gain his confidence, by unequivocal proofs of affection for him as a fellow-being, and by similar proofs of a sincere desire to be his friend. Reason with him in such intervals, and you will find him accessible, especially if you convince him that amidst the wreck of friends which he has consciously suffered, there is one who still survives, whose heart throbs with emotions of human sympathy, and who still cares for his soul.

Having secured his confidence, you may now tell him in all faithfulness, but still in tones of kindness, that he is destroying his health, blasting his character, murdering his wife, or bringing in sorrow to the grave his

gray-haired parents, beggaring his children, dishonoring his species, and ruining his soul. Tell him all this, and more, if more be needful to reach his conscience, and if told in the spirit of kindness, he will hear you patiently, and he will frankly confess it all, and declare that he knows it all.

But now he will put in his plea of extenuation, and alledge that "he cannot help it, that he has made the effort again and again, that he has sincerely, honestly, and faithfully tried to abandon his destructive habit, but he cannot help it." And he tells you truly; nor need we envy the head or heart of him who doubts it. "Can an Ethiopian change his skin, or a leopard change his spots? — then may ye do good who are accustomed to do evil." In his own strength, by the exertion of any power he now possesses, with all that is left to him of moral agency and volition, it is true that "he cannot help it;" and if unaided by human instrumentality he must perish, for even God works by means, and man with man is his appointed agency. Instead of denying or doubting the truth that he cannot help it, you are to believe and

acknowledge that it is even so, and now you will convince him that you understand his case and do him justice. And now you have reached the point at which you may successfully interpose your kind offices, by proposing to help him do what he cannot do for himself. You may now propose your plan, for you have entrenched yourself in his heart, and henceforth you may lead him with the docility of a child.

If there were now accessible to you an asylum, a Hospital or Sober-House, such as that we have described, he would consent to be placed there at your first solicitation, and soon he would be "clothed and in his right mind." But in the absence of such philanthropic provision, your own house or that of some friend or relative must be opened as his refuge, let him be welcomed to the domestic fire side, and find a sanctuary in your bosom, premising *one only condition*, that he yield himself implicitly to your guidance and control.

He will by this time, need to be enlightened in regard to the course of restraint to which you are about to subject him, and possibly he

may shrink from its strictness, and anticipate danger to his life from the abrupt and sudden reverse of his long continued habits. He may even cite authorities, medical and theological, in favor of his being allowed "a little, very little, now and then," of his accustomed drink, or possibly he may only plead for wine, or beer, or cider, in small quantities, and at long intervals. But you are to be deaf to every argument, entreaty, or device, even though he should complain of symptoms of disease for which under other circumstances, alcoholic liquor might be medicinally useful. Though vomiting or diarrhea should be present, or the tremors and horrors of "delirium tremens" or "mania a potu" come on; and even if a board of physicians should advise alcoholic liquor as a medicine, you are still to be as firm as an adamant, nor allow a single glass of any spirituous or vinous tincture or elixir to be given him under any pretext, for he must neither *see*, *smell* nor *taste* the poison, else his first glass will prove to be literally "the beginning of damnation." This should be impressed upon his mind, as the first and chief restraint which your duty to him will

impose, and which he must submit to so long as the desire remains, else all else will be vain and fruitless. You may fortify his mind by the assurance that this sudden abstraction of stimulus has never been known in a single instance to destroy life, or injure the future health, and that in a very few days, by total abstinence this morbid craving will begin to decline, and the restored vitality, regain dominion over the disease which his former habits have occasioned.

Having by persevering acts of kindness, gained possession of the recesses of his heart, you may cautiously begin to make advances towards his head, still bearing in mind, that you have in charge a frail child of mortality, upon whom disease in its most horrid form has done its work. While your rigid discipline of total abstinence is enforced, you may express your wish, and urge the importance of his compliance by making an effort for his own recovery, now that the way is clear, and you are at hand to hold him up and assist him at every step. Without such a friend, his promise, his pledge, or his oath would be mere ropes of sand, however honestly given,

and however sincerely impelled by the best motives. But with such a friend, and such discipline and restraint, you may encourage him to form a resolution, to express it, and to record it, seeing that he now must be convinced that the possibility of his reformation depends upon his entire and perpetual abstinence from all intoxicating drinks, during the remainder of his life.

But in order to success, it is essential that he be convinced that his vow must be made religiously, in self distrust, but in sure dependence on divine assistance. You may remind him that when there is help no where else, there is help in God, and that "earth knows no sorrows, that Heaven cannot heal." And by these and the like means you may prepare him to give you some proof of his sincerity, either by a bond signed, sealed and delivered, in due form of law, which may be deposited with a mother, wife, sister or friend, who should be called on also to sign the bond with you as witnesses; or what in other cases may be preferable, a solemn pledge given to you his friend in confidential secrecy, no one else being privy to its execution,

and to be retained by you as a testimony against him if he should ever so far forget himself as to violate it by a single transgression.

As both of these methods have been successful, either being preferred, as the emergency or extremity of the circumstances demanded, and as those who have been made their depository hold many such bonds and pledges, we subjoin a form for each, which may be altered or modified as any individual case may seem to demand.

Form of the bond when this is preferred :

This agreement made this day of
1841, between A. B. of the first part, and
C. D. of the second part witnesseth, that A. B.
is held and bound to C. D. in the following
pledge and obligation, that from and after the
date hereof A. B. consents and promises, that
he will not allow himself, under any pretext
whatever, to drink any form of ardent spirits,
or wine, or porter, or beer, or cider, or any
other intoxicating liquors, (except only the
sacramental use of wine,) so long as I live.

The condition of the above obligation is

such that if the said A. B. shall so far forget himself at any time hereafter, as to violate in a single instance this his voluntary promise, he will promptly confess his sin to C. D. or one of the parties who are witnesses, and whose names are hereunto annexed, and again renew his bond; or failing to do so, and to observe his vow of total abstinence thereafter, he hereby consents that this instrument of writing may be used and produced as the evidence of his guilt and shame, and a testimony that he has broken a solemn vow deliberately and religiously made; thereby forfeiting his sacred honor, by violating an agreement entered into in the presence of God Almighty, and witnessed by the friends who with him have signed their names.

In testimony whereof the said A. B. has hereunto affixed his hand and seal in the presence of his friend C. D. and other witnesses. So help him God.

Witnesses.

E. F.

G. H.

A. B. [Seal.]

C. D. [Seal.]

Where this bond is adopted, the wife, pa-

rents, children or nearest friends should witness it, and with one of them it should be deposited for safe keeping, and A. B. should be assured that no one but the parties should ever know of its existence, and that assurance should be sacredly kept.

In case a pledge is preferred the following form is suggested.

In the presence of God Almighty, and in humble dependence on Him for strength, to keep this my vow, I do hereby solemnly promise and declare that from and after this day, I will not drink one drop of ardent spirits, or wine, or beer, or cider, or any other intoxicating drink, (except only the sacramental use of wine,) under any pretext whatever, so long as I live, so help me God.

In witness hereof, I have hereunto affixed my hand and seal, this day of in this year of our Lord 1840.

Witness.

C. D.

A. B. [Seal.]

This pledge, whenever practicable, should be signed in the presence of some of the near

relatives or confidential friends of the party, all of whom should be sacredly bound to honorable secrecy. And you will often witness scenes of thrilling interest should you have the happiness to participate in the execution of these instruments of writing—all the parties sharing in the emotions which such occasions inspire. Tears of grateful joy and hope on the one hand, and those of penitence on the other, will render your instrumentality in bringing about the consummation among the best recompensed of all the actions of your life. And when, as will most frequently be the case, your efforts are crowned with complete success, and the subject of your anxieties and cares is restored to his family, to society, and to his right mind; and you are privileged to hear from his own lips the assurance of conscious victory, exemplified by radical reformation in his life; then you will know the luxury of doing good to an extent which an angel might envy.

But even after you have prevailed upon your intemperate neighbor, so far as to obtain from him the bond or pledge of total

abstinence for the remainder of his life, your labor of love, your task of philanthropy, is not yet complete. True, you have acquired a degree of control over his future course which nothing else could secure; and you have imparted to him a degree of power for self-government to which he has long been a stranger. A new association of ideas takes place in his mind, and a moral revolution is consciously felt when this deed is done, so that his bond is ever present in his thoughts. But now he must be soothed, comforted, and encouraged; he must be welcomed to the society of those friends who will not mock his infirmity, by using intoxicating drink in his presence. The past must be buried in everlasting forgetfulness—no allusion being made to it by word or deed. Let him be treated precisely as though he had never fallen, and soon your reclaimed neighbor will feel that he is himself again, and show you that he is a man. His parents, if they still linger on earth, will rejoice that “he who was dead, is alive again,” and, like the man in the Gospel, their joy will be greater over this lost one found, than over all those

of their children who have never thus strayed. Has he a wife and children, upon whom his past conduct has inflicted unutterable wrong, and to whom he was about to bequeath the legacy of beggary and shame as their only inheritance?—that little family, now rescued from such a destiny, will exhibit a revolution greater than that which is described in fabled story as the transformation by the magician's wand. And he, himself, who was but lately a moving pestilence, abhorred of man, accursed of God, and on the verge of perdition, is now a man, a gentleman, and often becomes a Christian, as the legitimate result of the reformation in his opinions and habits which this step has occasioned.

Let it not be imagined that the success which has attended multiplied instances of this character, in various parts of our country, is by us ascribed merely to the pledge or bond, though the reclaimed man often views this instrument of writing with sentiments approaching to adoration. The mental and moral revolution of which he is conscious, and the fruit of which is seen in a life of sobriety and steadfastness, is rather owing to the

circumstances under the impulse of which he was induced to form the resolution, and thus record it, as the only way in which he could give assurance to himself and others, that, live or die, he purposed never to violate it. Still, however, in many examples, we may rather attribute our success to the state of mind and moral sensibility previously superinduced by looks and words and acts of human sympathy, in lieu of the censorious denunciations to which they had been accustomed.

To whatever link in the chain of causes the result may be ascribed, it is certain that a bond or pledge thus signed, sealed, and witnessed, has been followed by a sudden and thorough reformation, even in cases long regarded as among the most hopeless. Some of these, after years of steadfastness, have declared, that from the moment of having signed their names, they have found themselves endowed with a mental firmness and moral courage to resist the temptation to drink, and have ever after felt an undying hatred to every form of intoxicating liquor. Others have expressed their experience by

declaring that they never after felt any more desire for strong drink, even when they saw it before them, than for a razor or a halter when these were in their reach ; or, in other words, that they shrunk from the thought of drinking any intoxicating liquor with the same horror as from that of suicide ; and this from the moment of signing the bond.

But it is not our purpose to urge any particular form of procedure, or manifest any fastidious preference for any specific plan. Our plea in behalf of the intemperate is, that, instead of their being abandoned by all, and driven to self-abandonment, they shall be regarded as prisoners of hope, so long as they are permitted to live ; and that kindly effort and benevolent action, with the view to recover them, inspired by the confident hope of their rescue, shall follow them at every step, and down to the lowest pit of their earthly degradation. The grounds of our plea have been presented at sufficient length in the preceding pages :—and should they be successfully urged upon the public mind, the result at which we aim will be most happy to those multitudes who are now without hope for the

present world, and for whom there is else no hope in the world to come.

We are prepared here to record our deliberate persuasion, that there is good ground of hope for every drunkard in the land, if each of them can have one friend, who is willing to admit our plea, and act accordingly, by devoting himself, or herself, to the work of his rescue, in the spirit of kindness, faithfulness, and self-sacrifice for which we plead. Nor do we believe that there is any foundation for hope in the case of any drunkard in this nation, unless some one philanthropist can be found who is willing to devote himself to this labor of love. We have seen that in the case of the habitual drunkard, who has passed the Rubicon, for him self-extrication is a physical impossibility. The laws of his being must be miraculously suspended if left to himself, or he will drink till he dies. It is most true that Divine influence would not be withheld if sought by him, even when his excesses have led his fellow-man to deny him all mercy, and consign him to despair and ruin. But we have seen that the poor drunkard has become disabled and dis-

qualified from availing himself of the provisions of Almighty goodness, and is constrained to reply to the inquiry "Understandest thou," as did the Ethiopian to Philip, "How can I? except some man guide me." Indeed, it is included in the divinely appointed scheme for the recovery of man from any species of depravity or sin, that human agency shall be employed as the means or instrumentality in the accomplishment of the work in every individual case. And in the instance of every drunkard, we may find at once the proof and illustration of this feature in the Divine economy.

And can it be that in a Christian nation, there are more drunkards, than Christians? Or if this question be answered in the negative, as it must be, in candor and truth, we may be permitted to ask another. Are there not numerous drunkards, notoriously such, for whom during a series of years, no Christian has been found, even among his relatives, to make a business of reclaiming him, by devoting himself to this work? Are there not drunkards by thousands, who have never received aught even from Christians, other than

unsparing rebuke, censure, and reproach, instead of the kind and affectionate tenderness which Christianity inspires? And may we not say to such Christians, "Thou art verily guilty of thy brother's blood." While we write at this hour, and while the reader may pause over this page, drunkards are perishing in our neighborhoods, for whose rescue and salvation no single effort of kindly affection has been put forth; into whose ears no voice of commiseration has ever uttered a word of sympathy; and whose hearts have never been moved by the inspiration of hope, since they fell into the snare of the destroyer. By common consent they have been given up to their own way, and Cain-like, we have responded to the inquiry concerning our brother, "Am I my brother's keeper?" We may not like him have directly inflicted the blow, which shed our brother's blood. But we may nevertheless be "verily guilty" by allowing him to perish before our eyes, without an effort, when it was in our power to save him. "Ye knew your duty, and ye did it not."

There is a chord, which yet vibrates in the heart, even of the drunken monomaniac. That chord may be touched by the love of kindness, and by this alone. It is for lack of this instrumentality that such multitudes are perishing, and will continue to perish. Nor will this love of kindness be either felt or exhibited, until there shall be inspired into the public creed and practice, the just and enlightened views for which we are pleading, in relation to the claims which such have upon the commiseration of their species. Multitudes of them are demonstrably "more sinned against than sinning," and are incurring less guilt by their present vice, than is merited by those who so cruelly abandon them to their fate. Indeed the poor drunkard is often despised, discarded, and anathematized by men morally worse than he, who are base enough to

"Compound for sins they have a mind to,
By damning those they're not inclined to,"

and we are often condemned to listen to unsparing obloquy and reproach upon the poor

fallen drunkard, uttered from the lips of men, who neither fear God nor regard man, and whose violations of the whole decalogue are so flagrant, that if their own crimes were written in their foreheads, they would be driven into exile, by the execration of their fellow men. But even this is tolerable compared with the conduct of some professed Christians, who treat their neighbors, relatives, and even their children, after they have fallen into drunkenness, with naught but bitter denunciation and censoriousness, regarding them as unworthy the interposition of God or man for their restoration, as alike beyond the reach of hope, either in this world or the next.

The most attractive feature of the Temperance reformation, now in successful progress through the earth, is found in the demonstrations which are beginning to be made, that there is no state of degradation and infamy to which human beings can be reduced, even by drunkenness, which places them beyond the reach of the instrumentalities now employed. While these pages are in prepara-

tion for the press, in one of our neighboring cities, some hundreds of the most besotted victims of intemperance, have set about reforming each other, each helping the other to do, what neither is able to do for himself, or by his single unaided efforts. The result, as exemplified in the recent revival of Temperance in Baltimore, and especially by the instrumentality of the "Washington Temperance Society" of that city, should annihilate the incredulity of the most sceptical, and may be regarded as designed in the developments of Divine Providence, to settle the question forever, that no drunkard need despair. But even this consummation will be attained more readily, and the drunken be more easily convinced that for them there is yet hope; than will the unbelief of some Christians give way before the evidences equally conclusive, that we ourselves have no warrant either from reason or revelation, to despair of any drunkard, while on this side of hell.

Among the examples of reformation recently witnessed in Baltimore, there are found the young, the middle-aged, and the gray-

headed ; scores, and even hundreds of each, who were confessedly, and notoriously among the habitual drunkards. Some of these have prostrated their health, and been the repeated tenants of the Hospital, Infirmary, or Alms-house, by reason of the “ tremors,” “ horrors,” or insanity, which drunkenness had inflicted. Others had wasted their property, beggared their families, forfeited their characters, and been abandoned by all for years, as vagrants and vagabonds, until they were reduced to the last extremity of pauperism and unutterable wretchedness. And yet even such have been recovered, reclaimed, restored to their right mind, and this too by the very first effort ever put forth systematically, in their behalf. Not until now, did any messenger “ go out into the highways and hedges, and compel them to come in.” They have been literally “ standing in the market-place all the day idle,” some of them until the “ eleventh hour” of life has overtaken them ; and now to the first inquiry, “ Why stand ye here all the day idle ?” they have literally and truly replied, “ Because no man hath hired us.” The first

invitation to go into the vineyard, has met a ready response, and now it is easy for us to decide, where the greater amount of blame lies,—upon the idlers who are perishing, or upon us, who have neglected to afford them employment, or in other words, made no effort to rescue them.

What a memorable reproof is given to Christians for their indolence and unbelief, by the multiplied proofs now furnished, that those whom they have regarded by common consent, as incapable of reformation, and unworthy of an effort; have nevertheless been successfully reached, by those who were but yesterday their companions in drunkenness, and this by the first attempt to extend to them the helping hand. They would have been rescued long since had any one sufficiently cared for their souls, to adopt the means, and employ the instrumentality which has now been successful. The guilt of their continuing in drunkenness is ours, not theirs. And who can fail to tremble at the thought of how many “souls might have been saved from death,” and what “a multitude of sins would

have been covered," if enlightened views had prevailed in the public mind, and all these sinners "been converted from the error of their ways" long since, as they might have been, had the same kind and degree of human instrumentality been employed in the work.

That hundreds of the drunken, and scores of the most hopeless class, have been reformed in the recent revival in Baltimore, is matter of public notoriety. That this reformation promises to be radical and permanent, we have the evidence of their sobriety and conformity to their vow of total abstinence, for several months. Their improved condition, physically, morally, and socially, added to the powerful motives of reputation and self respect, the influence of which they now realize and estimate, all combine to guarantee their perseverance. Beside which the kindred spirits with whom they are associated in mutual auxiliary relations, each sympathizing with, and aiding one another, inspired by the same motives, and combining their energies for the same end, that of bringing others to

share with them the blessings of temperance, give still stronger assurance that they will not hazard the forfeiture of all they have gained without a desperate struggle. The vigilance with which they watch over themselves, and each other, for good and not for evil, will also serve as a barrier against a relapse, since their hopes and fears, their sympathies and dangers, are alike participated in by all. Under such a combination of circumstances we have the best security for thorough and enduring reformation, which can be furnished by any merely human agencies.

But who can doubt that such a reformation will bring its subjects under the influence of the instrumentalities of our holy religion from which their former associations and habits almost excluded them? Indeed the facts have already shown this desirable result, and instances are known in which already the physical and moral revolution, which has been consequent upon their recovery from drunkenness, has been followed by a self consecration to the services, obligation, and duties of personal religion.

Could we look into the domestic circle of some such who are known thus to have been converted to Christianity, we could better appreciate the mighty change. A few short months since, we might have beheld the haggard visage, the sunken and tearless eye, the pale face and withered form of a heart-broken wife, driven to an obscure garret, with her children clothed in rags, and sharing together the morsel of bread which, with enfeebled and exhausted frame, she was able to earn by her daily and nightly toil. Her husband meanwhile expending the fruit of his labors in the company of the revelling and drunken, and either absent the livelong night, or returning in a state of phrenzy to add to her sufferings the cruelty of his abuse, and wring her heart by some new outrage on her person or her little ones.

But, now, how changed the scene. That domestic circle might be seen gathered around the family altar, of which, the restored husband and father is the officiating priest, and while their grateful homage is paid to "Our Father which art in heaven," all around is

health and contentment, peace and plenty. Such are the fruits of the reformation of the intemperate, and such would be the happy result we might often witness if the course of conduct for which we plead, were pursued towards our drunken neighbors.

But, alas ! such is not the treatment of the victims of intemperance, which can be expected, until the public estimate of such shall be revolutionized, and the idea of their hopelessness no longer finds a place in the public creed. They are shunned and avoided, as though like the sufferers by the ancient leprosy, or the more modern plague, their presence was contagion, and their very touch was death. Like such they are deemed incurable by human means, and either shut up in perpetual exclusion from society and home, to perish by neglect ; or driven into exile from all redeeming associations, are turned out into the fields to die, with as little sympathy as a worn-out horse, or superannuated beast of burden, and with as little hope, as is indulged towards these inferior animals.

But we plead in their behalf, that they are

men, fallen men it is true, degraded men physically and morally diseased, but not incurably so. There is yet "balm in Gilead, and a physician there." Like the bitten Israelites they are perishing of the wounds inflicted by fiery flying serpents, which are necessarily fatal, if they are let alone; but there is a brazen serpent to which they may still look and live. Their eyelids may be closed, and they may have neither the disposition nor the ability to open them, but if they still live, we may raise their drooping eyelids, and in tones of kindness bid them still, to look and live. For as Noah and his family found a refuge, and their only refuge, in the Ark, from the universal deluge by which the world was drowned; so may the intemperate find security in total abstinence from intoxicating liquors, and in this alone.

But while we would fain inspire these views and emotions of compassion and hope, in the public mind, as well as in the hearts of the intemperate among us; very different are the sentiments which should be felt and expressed towards the manufacture and sale of

the drunkard's drink, by those who continue for filthy lucre, to perpetuate the insanity of drunkenness, upon all who come within their snare. This trade, and all the laws which license its accursed gains, deserve the execration of the species. And if the consciences of the present race of drunkard-makers continue to sleep on, while the ghosts of their murdered victims "throng the air, and darken heaven," and the voice of their brother's blood is ever clamoring against them from the graves of their customers; then all who see and feel the unutterable curse the trade is inflicting, should array themselves against the perpetuation of the trade, by training up the rising generation with an undying hatred for "this craft, by which they have their gains." Let our children, and children's children, be taught to prefer a life of obscurity, toil, and penury, to the "wages of unrighteousness," which this traffic yields. Better beg their bread, and die dependent on the public charity in an Almshouse, than incur the awful curse of Him, whose throne has denounced a "Wo upon him who putteth the bottle to his

neighbor's mouth ;" even though they might thereby share in the price of blood, which the trade of drunkard-making may yield to all, who divide the spoils. Better that they leave to their children no other legacy than "a good name, better than precious ointment," rather than the wealth of Cræsus, acquired by the ruin of the bodies and souls of thousands, who have fallen into the drunkard's grave.

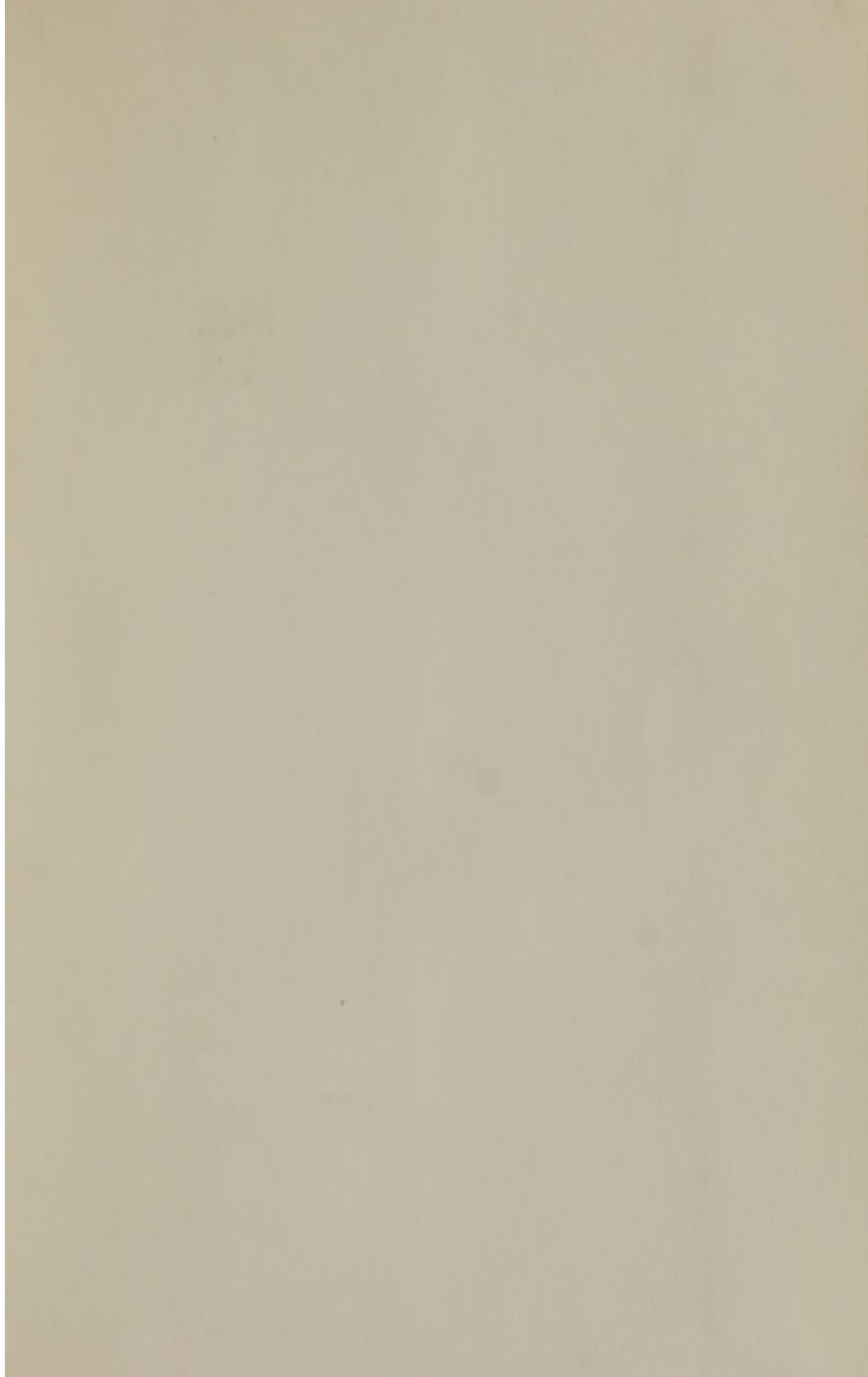
So also for the vice of habitual, though moderate drinking, the prolific source and fountain, whence flows in one perennial stream, drunkenness and all its woes ; for this cause, and only cause, of the drunkard's monomania, and all the vices into which insanity plunges him, and all the pangs of wretchedness it inflicts on the innocent wives and children of its victims ; the public heart should be taught to pour forth naught but the untranslated Apostolic curse, "Anathema ! Maranatha !"

Still, however, we must be permitted to plead for the poor drunkard, who has fallen by the error of the latter, into the snare of the former of these classes, and is now the victim

of his own folly and sin. For him, now that he is become a monomaniac, we solemnly invoke the mercy of earth, and the compassion of heaven. Into his desponding heart, let some kind hand pour the oil and wine of commiseration and sympathy, so long as he is permitted to linger upon the shores of mortality; and into his ear, let some friendly voice whisper to the very last, "Brother, there is hope for thee!"

6/2382

①



NATIONAL LIBRARY OF MEDICINE



NLM 03288530 5