The psychological basis of inebriety : its aetiological and social factors : remedies / by Tom A. Williams.

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THE PSYCHOLOGICAL BASIS OF INEBRIETY:

*Its Ætiological and Social Factors; Remedies.**

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Why should an individual be compelled to periodically debauch himself with a narcotic, in spite of a repeated, firm intention to never again even taste the poison? The author's enquiry during a temporary residence at an inebriate's home in England showed that a great majority of the fifty inmates broke their resolves through inability to overcome the impulse.

What is the nature of this impulse, what is its origin, why is it so irresistible; finally can it be overcome in those in whom it occurs, and how may its occurrance be prevented in others? If these questions can be answered satisfactorily there need be no prohibition remedy.

That the longing is a state of feeling needs no argument. It is the call of the unsatisfied, of the miserable, of the depressed. It finds many answers, as that of Janet's patient (1) who solaced her unspeakable anguish by dropping boiling water upon her naked feet; or as that other extreme case, the Oriental mystics, the dervishes, who gash themselves with knives, although in both these and the Christian mystics who mortify the flesh in other ways, there is a definite religious purpose in the deed which they use to assuage their yearning. Their emotional longing is essentially the same as

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that of the drunkard: both seek intoxication. But in the mystic, the means are mainly psychic; in the narcomanic, they are a drug.

This feeling of intolerable longing and consequent discontent is the unfortunate appanage of certain individuals; but in most cases it has arisen from ignorance, and has been fostered by mismanagement.

The mother who seeks out every caprice of her child to satisfy it is laying the train for future explosions of uncontrolled impulse. The mother who neglects her child to the point of compelling him to seek amusement at all costs from any passer by, hence to discard everything which does not immediately please, is incurring many chances of her boy developing a habit of immediate satisfaction at all costs. Again, the parent who allows doctrinaire rigidity to alienate him from the sympathetic understanding of his child's innocent and harmless turbulence is driving him to seek elsewhere the modicum of solace which at least every child at times requires. A frequent outcome of this is the alternation of stoical self-suppression and outbursts of indulgence in what is believed to be wrong.

Whether the indulgences of states of feeling find their accentuation in alcohol or whether they use some other aid is a mere accident of environment. This accidental nature of the response to longing is shown by the experiments of Pawlow with dogs (2). Thus, by association of ideas, ringing of a bell could determine gastric flow, which could be again inhibited by the showing of a whip; and in turn any impression could be substituted for these and produce pleasurable or painful emotions as well as increase or decrease in the secretions. In another case, of Féré, (3) the attempt to force out of the house a dog suffering from agoraphobia caused such terror that the evacuations escaped involuntarily.

The feeing of terror is a painful one; but with pleasurable sensations, the principle of substitution for their excitation is equally clear, and is most conspicuously shown in cases of fetishism, which illustrate this law. Thus, Stcherbak (4) reports a case of a man in whom an orgasm was produced only when he held upon his knees the feet of a woman clothed in elegant shoes. The cause of this "conditioned reflex" was his early association of sexual desire with the elegant ladies he saw in the street when a boy. More normally, the response to dissatisfied mental states may be directed toward the opposite sex; but accident or defective instruction may pervert this to homosexuality or onanism.

Longing may find satisfaction in religious searchings, taking the form of a desire for completeness and perfection. The brooding may eventuate in ecstasy, produced expressly and preceded by orison, so well described by Madame Guyon (21) and St. Theresa (22). An analogous phenomenon among the Wesleyans was called "the power." It was very puzzling to their founder, who, however, discouraged its manifestations.

Though these phenomena often arose from, and were fortified by, suggestions from without in the nature of religious rites or personal exhortations, yet they responded to a need of certain organizations, and betrayed a lowered psychological tension proceeding from physical nerve inadequacy.

This state is shown also, and more familiarly, by worry, despondency, bad temper, lack of decision in small matters, morbid introspection, overconsciousness, increased susceptibility to temptation of appetite, which more often are at the root of the addictions to drugs for the purpose of uplifting the depressed feeling.

In general, a habit reflex forms, and the early in-

dulgences are those which persist; but it must be remembered how much greater is a desire for spiritual sustenance and comfort when the stress of independent industrial life combines with the decline of youthfulness. Hence the pathological indulgence of feeling in hurtful acts may be postponed quite late, although the pathological feelings had hitherto been there though restrained by self respect, religion, the sake of decency, or fear of the criminal law.

Of the feelings, it is preeminently true that appetite grows by what it feeds on. The indulgence of the sickly sentimentality of what Nietsche describes as "slave and woman morality," fostered by fond petting in childhood, is readily replaced later by the maudlin self satisfaction of the sot; the riotous self indulgence of the untramelled child, unconscious of the very real limitations set him by an arduous world, finds its counterpart in adult age in the illusory happiness of alcoholic vain glory. The poet Burns knew this in saying

"Kings may be blessed, but Tam was glorious
O'er a' the ills o' life victorious";

as indeed he was where his immediate feelings were concerned.

Psychological experiment shows how persons differ from day to day in mental capacity. Physiological experiment exhibits the difference in bodily secretions and in activity. Such oscillations are as true of the feelings, depending as these do upon bodily changes and mental impressions. Nearly all of us then must necessarily encounter phases during which our feeling is one of incapacity, even of inaptitude, discontent, dislike of our surroundings, anxiety, etc. To support these unpleasant states, a certain fortitude is required, unless one chooses to put an end to the state of feeling by some stimulus.

The outcome of this course is the need for a very large stimulus to do away with a quite trifling feeling; for the power of resistance progressively decreases by nonuse, especially when a ready satisfaction is within reach. The immediate satisfaction of desire at all cost is a habit which can be made or unmade at the will of the educator; and it is toward this factor that the prevention of inebriety must be directed.

The remedy is the teaching of mothers to form healthy emotional habits in their children. The happy-go-lucky absolutism which so often asserts itself as capacity is sadly defective as such a guide for hesitating childhood. The mind, the emotions, and their management into a morality constitute the most difficult study and art. Woman's sphere is here, and is indeed a noble one; but instinctive motherhood has had its day. The women who aspire to bring up leaders of men in a nation which aims at future greatness must cease striving for vain things and no longer confine their attention to superficialities; but do as their grandmothers did; and buckle to, modestly, earnestly, thoroughly to an understanding of that fascinating complexity, the heart and mind of the child.

Even persons emotionally unstable may be readily taught to provide against the extra load this might mean. Simple faith has in the past been efficacious in this respect, at least among the uninstructed mass. Endeavors have recently been made to restore this function to religion by claiming a combination with the science of the mind. I need not particularize; for in essence none of the methods so far differ in principle from that employed by the priests and necromancers of what we now agree to be superstitions. In all, the means (5) consist of a rousing of the attention by rhythmic

sounds, a succession of images and, especially among the more barbaric, ordered movements, more or less varied spontaneously. In this respect, the ancient religions showed themselves empirically more efficacious; for the reinforcing effect of active movement upon our thought is now an established fact. Will is nothing more than the balance of the concomitant stresses toward movement; and pedagogy has (6) taught us that present methods lack wofully that dymogeny without which education is a mere name. In this respect, the modern world has been injuriously dominated by the arm chair philosophers, who have neglected the facts of life, and above all the genetic factor. The notions of experimental science have not yet sufficiently penetrated the teaching of ethics. This has been left almost entirely in the hands of persons whose point of view is hopelessly vitiated by the artificialities of outworn conceptions of the universe and of the mind of man, which are maintained by the traditions of popular literature, academic philosophy, and ecclesiastical dogmata and ritual whose nature precludes adjustment.

The philosophers of the past have seen the need of, and have tried to enunciate laws for the mastery of the passions and moods. Their efforts were nullified by too exclusive a reliance upon introspection and by their referring to extraneous agencies such as ghosts and good and evil spirits, the more marked manifestations of disordered affectivity. It is to the study of this in our day by Cartesian methods that we owe the genetic point of view which I shall briefly indicate.

Moods and emotions, as Spencer (7) long ago showed, are the determinants of conduct. The direct power of idea and reason in modifying behavior has strict limits. However, the indirect effect is tre-

mendous. Prevision, however, is the essential element of this control; and this prevision must occur before the formation of emotional habit. It is the very early years which form these habits. The perversion of infancy and childhood through the neglect by parents of the knowledge we have for guiding the disposition of a child is most reprehensible. The overthrow of the method of obedience to the arbitrary desires of a parent ignorant of the evolution of the child's mind has been followed by the equally obnoxious *"laissez faire"* methods, conspicuously shown in the United States, where the emotions and behavior at least are concerned. The abolition of obedience as such has enthroned the immediate impulse as the ruling factor. Our next advance must transfer, from the world of commerce, finance, and even science to the field of social relation and ethics and even religion, the powers civilized man has cultivated for receiving wide, deep and subtle impressions, collating these accurately and judiciously, and of acting, not upon the impulse of the moment, but as the result of the total impressions stored in his mind. Unless education in ethics becomes as kinetic when applied to normality as it now is with regard to business and the law, it will continue sterile. To do this, we must order the consequences of our children's acts in conformity with their powers of observation and inference. The surest forerunner of unreasoning conduct in an adult is a childhood which is taught to act without understanding and to understand without acting. It is because of this that wisdom has fallen behind knowledge, and that where manners and morals are concerned, people act indiscriminately, conventionally, impulsively, or indifferently, thanks to the apology for training they have received in childhood. It is significant that whereas they are not so trained in the arts and

sciences, it is in these wherein so much progress has been made.

The constant attempt to arrest the mental activities of the child by thwarting even his healthy impulses deprives him of initiative, and he becomes discontented unless entertained by others. This want of resourcefulness is a sure forerunner of ennui, of the loafing habit, of the need of something to pass the time, so prolific a source of drug habits. To prevent this, method, as in the universities, is more important than results. Didactically memorized precepts have no meaning to the childish intelligence; whereas education by deeds is pregnant with results. The events upon which the child has to base his inductions must be carefully chosen by the parent to conform to the limits of his intelligence, and of course must not be at variance with natural law; for example, when he shows cruelty to an animal, there is no real efficacy in telling him he is a naughty boy, but a great deal in presenting him with a pet able to resent and produce discomfort. Again, if he shows fear of an animal, exhortation meets no stored memories upon which to bear; but the familiarity gained by fondling an animal which does not hurt soon substitutes a new emotional complex for that of fear.

We expend millions of money, incalculable thought, and the health and lives of innumerable teachers upon the instruction of the intellect of the young by a curriculum artificially graded to meet the fancied needs of each period of childhood. The child is given meaningless problems in arithmetic to teach him to calculate; corollaries and inductions in mathematics to teach him to reason; dates and events in history and geographical details to teach him to remember; drawing, clay modeling, and manual training in general to teach him muscular con-

trol. Something is taught of the arts of music, sculpture, and painting to teach him æsthetic appreciation, and even the sciences are touched upon to give him a notion of the world in which we live. But the object of all these, the first, intermediate, and last art, that of living in relation to others, is taught only in the most haphazard or arbitrary way or entirely neglected. Is it not reasonable, therefore, to demand for this at least the beginning of a graded curriculum, in which examples must be worked out by the student and in which he is taught "rule" by "practice"? The ethics which is taught in the rule of thumb way of the average family is still that of rudimentary survivals. It is conspicuous for its poverty in such criteria of modern civilization as justice, liberty, courtesy, altruistic sympathy. The natural good impulses of the child are even artificially checked and twisted; his reasoning from cause to effect where conduct is concerned is neglected or obstructed; he is thus confused, and finally discouraged into sadness or indifference, and is bred into a despondent or happy-go-lucky man, ethically speaking. Even if knowledge and freedom are ultimately attained, it remains difficult to throw off the affective accompaniments of conduct first practised under such brutish auspices (8).

The responsibility for the different attitude which the child observes in his parents toward moral questions as against others must be laid to the door of religion; for the sacrosanct connotations of supernaturalism which pervaded morality in days of ignorance and repression have still survived, on account of the want of its scientific study and practice. On the one hand, we find a perpetuation into adult mental life of the helplessness and irrationality of the child; and at the other extreme is taught the inherent damnableness of human nature unless

justified by Faith. Need one insist upon the effect of either of these artificial attitudes, upon the cultivation of the power of observation, inference, and of reasoning in general?

Its effect upon the sentiments has been even worse; for in the child of careless or indifferent mind, these qualities have been perpetuated by the attenuation of their results into a state of happy expectancy that the Lord will take care of his own. The second extreme will fall most heavily upon the child who is inclined toward overconscientiousness. The neurologist almost daily is presented with examples where this morbid trend has been cultivated to excess by the religious atmosphere legated by the apostle of Geneva.

As Tollner said: "Play of whatever sort should be forbidden in all Evangelical schools"; but Fröbel has said "play is not trivial. It is highly serious and of deep significance. The play instinct affords the teacher and parent a ready opportunity of training the child into right ways of living."

Now the cultivation of either the happy-go-lucky disposition or that of hyperconscientiousness is bad for that intellectual and affective poise which is the best safeguard against the psychological state favoring inebriety. A disposition toward carelessness is fortified by the constant leaning upon others; the scrupulous disposition is fostered by misplaced reliance upon the so called intellectual determinants of conduct. To the child, these are meaningless; because they are mere symbols of something he cannot understand owing to want of motor experience. That which makes a concept effective is its motor element; without this it is quite incomplete. It might nearly be said that an idea which has never been kinetic is impossible, that indeed the notion is not in consciousness; all that is there is the simulacrum

constituted by the verbal image. A familiar example is the child's "chart in heaven" which shows how little he was conscious of the real meaning of the Lord's prayer.

The truth of this is implied in the old proverb "example is better than precept"; but the implication depends upon the fact that this example can be understood and hence rendered kinetic by imitation, while precept conveys comparatively small meaning. Consider the concept of a dog. The real properties of this creature come only from personal contact. The child by mere gazing and hearing can gain no knowledge of the dog's weight, roughness in gamboling, painfulness of claws and teeth, the difference between long hair and short, and so on.

The kinetic element is more important still in the acquisition of an art, such as the working of wood or metal. *"On devient forgeron en forgeant"* and only so: But these experiences must not be forced at undue age, or the painfulness of their acquisition will bring disgust instead of pleasure. As accomplishment is learned, the kinesthetic element tends to fall more and more into the background, and to be represented visually and auditorily; but it is nevertheless present, and once more emerges during states of mental dissolution. It is the real basis of knowledge; and the neural stresses entailed by its inhibition from activity have important functions in the associational processes. Examples abound. Isaac Newton was at the foot of his grade at twelve. He showed neither ability nor industry. Charles Darwin was not at all a studious boy. He writes: "To my deep mortification, my father once said to me, 'You care for nothing but shooting, dogs, and rat catching.'" Rosa Bonheur in her eleventh year generally contrived to avoid the schoolroom, and spent most of her time in the woods. When placed

with a seamstress in order to learn to sew, she implored her father to take her away, which he did, and much perplexed left her entirely to herself; and Rosa, full of unacknowledged remorse for her incapacity and uselessness, sought refuge from her uncomfortable thoughts in his studio, where she learnt her art as a solace, in play.

A vast majority of parents and teachers do not appreciate the tremendous possibility of character building through play; and they try to subdue it in the child, thinking it is something he should overcome, forgetting that when the time comes, it will pass out of his life; and it will do so as naturally and readily as the tail of the tadpole is absorbed when there is need of the legs of the frog. The hilarious enthusiasm of childhood and youth will in time develop into the eager earnestness of the business man, the soldier, etc. As said Stanly Hall (9): "There is a sense in which all good conduct and morality may be defined as right muscle habits. As these grow weak and flabby, the chasm between knowing the right and doing it yawns wide and deep." As F. W. Robertson said: "Doing is the best organ of knowing." This must become the dominant note in the pulpit itself as soon as the preacher seeks to know what the soul really is.

That this is being realized is shown by the playgrounds movement, which in Germany are used as developer of the inventive and creative instincts, and for the growth of muscle, mind, and morals. In England, this is done in the national games, which are a part of the curriculum in the better secondary schools. In these games, the masters themselves not only supervise, but participate; and in this way encourage fortitude and the spirit of fair play, and restrain, or at least guide, the exuberance and natural brutality of the boy. As a matter of fact, phy-

logeny shows us that the most valuable lessons of life should be taught in play. For instance, in the gambols of young rabbits, it is the mother who teaches them to enter and leave their burrows quickly. In the menagerie, one may see the parent lion or tiger teaching its cub to leap from ambush. W. J. Long believes that the old beavers set the young ones to work building dams in summer so that they will have learnt to do so when required, and all this is done in and as play.

But educators, unfortunately, think that they have discovered a better way than the natural one; and our little children were, and still are, forced, against all the instincts of life, away from their play into schools, where in many cases play is rarely permitted. As a result, they are suffering from arrested development of the will, as well as of the emotions and the intellect. No wonder Fröbel insisted, "Wouldst thou lead the child in this matter, observe him. He will shew thee what to do." The child in a palatial nursery may lead a life even less desirable than that of those in shops and factories. He too may miss the stages of distinction only possible with constant reactions to healthy environment. Even though not stunted physically, he is certain to be so mentally and morally; for as James has said: "The boy who lives alone at the age of games and sports will usually shrink in later life from the effort of undergoing that which in youth would have been a delight." And so with traits of character, they must become reflexes in childhood and youth, or the opportunity for their development will have passed. Otherwise we shall crush out characteristics upon which future strength depends, and force the growth of untimely virtues, which will never become mature. Take pugnacity for instance; it is generally suppressed in modern education, which

forgets that the "good man is not the man who never fights, but rather the one who does, and fights for the right and in defense of the down trodden." Similar arguments may be used with regard to selfishness, anger, cruelty, rude humor, venturesomeness, and other so called evils. As a matter of fact, the boy who cannot play, if he has had the opportunity, is not capable of work; for both work and play are merely the use of the surplus of energy after breathing, digestion, and circulation of the blood have been accomplished.

The superiority of play as against work in the development of a child's character is due to the interest it gives. This stimulates effort, without which development will be imperfect. Indeed activity made without effort conduces to bad habits of action, slovenliness, and lack of will power—the want of forcefulness.

Regarding altruism, play is again the best developer. The small child cannot but be selfish; he cannot see the need of cooperation. Group games will gradually teach this; for instance, little boys have no acknowledged captain; but later, the efforts to play well and for the team to win make necessary the subordination of certain individuals for the good of the whole; and so first a temporary and later a permanent captain must be selected. From this develops a respect for law and order, the will to submit to discipline, and amenability to the results of its infraction. The unselfishness thus derived is an active force in the future man's life: it is kinetic. Hence we may no longer say that knowledge alone is power; and we may say, again with Fröbel: "A comparison of the relative gains through play of the mental and physical powers would scarcely yield the palm to the body. Justice is taught, and moderation; self control, truthfulness, loyalty, brotherly

love, courage, perseverance, prudence, together with the severe elimination of indolent indulgence."

Premature attention to the inhibition of motor activities in the development of man prevents the development of the psychological systems without which capacity cannot be attained. Resolution becomes permanently "sicklied o'er with the pale cast of thought"; and moreover, not only are the activities incomplete, but those which develop are incommoded by the constant fear brought by an over active conscience. As James (10) has asked: "How can social intercourse occur in the sea of responsibilities and inhibitions due to the self centered horror of saying something too trivial and obvious or insincere or unworthy of the company or inadequate to the occasion?"

Now, the tremendous friction of a life of restraint upon normal activity causes nervous exhaustion; and this feeling is so painful that one readily flies to what removes it. Hence inebriety.

On the other hand, there is danger in the nonculitivation of inhibition; for impulsiveness then rules; and this meets with innumerable inducements to intemperance of all kinds. But its cultivation must not conflict with ontogeny and above all must be kinetic.

It is from these two extreme types that are mainly recruited the intemperate.

As may be readily perceived, the treatment differs radically in the two types, the latter of which may be called the hysterical, the former the psychasthenic. The words are used in the sense given them by the modern French psychoneurologists, represented respectively by the schools of Babinski (11) and Pierre Janet (12). A few words must be said of the two diseased conditions connoted by these terms. As I have remarked elsewhere (13), "the

very important diagnosis between hysteria and psychasthenia depends upon the following: First, as to fixed ideas, their duration in hysteria tends to be long; for though they are easily buried and forgotten, they are resuscitated with great ease and infallibility; whereas in the psychasthenic the fixed ideas are very mobile, but keep recurring voluntarily and indeed become cherished parts of the individual, and are far more difficult to eradicate than those of the hysteric. Secondly, hysterical ideas are evoked by well defined and not numerous associations, "suggestions"; in the psychasthenic they are often evoked by apparently irrelevant associations, which are searched for by the patient; thus the *points de repère* are very numerous, cannot be predicted with certainty, and are often mere excuses for crises of rumination or tic. Thirdly, in the hysteric, the ideas tend to become kinetical, whereas the psychasthenic's constant state of uncertainty causes him to oscillate between 'I would' and 'I would not.' Inhibition is too strong to allow an act, but not strong enough to dismiss the obsession."

Psychasthenics are naturally fitful eaters; and every heavy meal will cause an intoxicative metabolic upset, which will produce the conditions for an exacerbation of psychasthenia, which in turn readily induces inebriety. If in the treatment, attention is drawn to this, food and appetite scruples may be produced and hence undernutrition and even hypochondria. Therefore it is best to dose the repasts while training the judgment, and not to tell the patient until his critical impersonality is better cultivated.

Another cause of psychic perturbations which call for extraneous stimulus is illustrated by the case (14) of the woman who had been prescribed three grains of caffeine each day. After eight months of

frequent attacks of *angoisse* she gave it up; whereupon the attack ceased. She, however, resumed the drug: but the attacks recurred and she relapsed again and again, until finally she ceased the caffeine. When one remembers that this is only the quantity contained in one and a half cups of coffee of average size and strength, or in about three cups of tea, a frequent and insidious cause of nervous depression is strikingly revealed.

Psychasthenic needs and insufficiencies may be imitated by suggestion (15); e. g., when vacuity of mind occurs, attention naturally concentrates on the desirability of something to remove it. The first thing thought of constitutes the suggestion. It may be mischief, as in a crowd of hooligans and schoolboys; it may be an impulsion to move, as of horses in a field, the rapid contagiousness of such movements being there well seen. The stampeding of military horses is a well known example. Accustomedness and training turn these vacuous trends toward work or profitable amusement like the arts of music, painting, and sculpture, and other interests. Hence the value to most people of a hobby. The vacuousness, boredom, is worse at night, in some persons. Suspicions may form; and such ideas, easy during dejection, have often been reinforced by the superstition that they are instinctive, e. g., it has been believed that Mohammedans detest pork by nature, whereas they really do so from suggestion and imitation in childhood. Similarly, fear of the dark is inculcated, and not merely instinctive as the study of pædology shows. A striking instance has recently come to my attention where entire fearlessness in the dark marks the three girls of a mother whose life was a burden to her on account of the terrors learnt from superstitious negroes, although she no longer believed them.

It is essential to supply occupation of vacant moments for suggestible persons failing strength of psychic constitution or its substitute in philosophy or moral training.

Again, intemperance in eating (due to bad childhood habits, eating being a very strong instinct then) lowers feeling of wellness; and this leads to want of stimulus; hence desire for an uplift, such as alcohol when used to it, tobacco, etc.

Another cause conducing to a psychic state favoring inebriety is the impelling, by an ambitious or art loving desire, beyond one's endurance, which entails consequent loss of sleep, hasty meals, unsettledness, and anxiety often justified by business oscillations. I recollect a letter sorter who broke down on account of the added stress caused when he wrote novels, and poor things they were. Foolish ambitions are most rife in suggestible people, whose critical power is low. They make misfits; and constitute the windbags so rife in public and official life. These are the penalty of all government. Lack of ability must be compensated by extra work. Many a broken down professional man is a spoilt barber or ploughman. The effects of these extra loads depress the psyche, and lead to desire for stimulus and hence to inebriety.

A form of addictive tendency, unfortunately too common, is that induced by the reaction of the patient against some disappointment, disgrace, or other psychic trauma. In its essence this is what psychologists call a defense reaction, and further analyzed is one of the varieties of what Dupré (17) has termed mythomania. The appetite for distinction, the dislike of neglect, determined to be fed and having no means for satisfaction through exhibition of talent or capacity to perform in some useful way or

from indolence or cowardice of disposition, resorts to the extortion of sympathy by its perseverance in a suffering in which the patient indeed comes to believe.

Sympathy and praise removes depression or vacuity of mind, titillates the psyche. A child who has learnt to lean upon others is a candidate for false neurasthenia of this type, when later in life some business or social project miscarries. When a person is ruined or slighted or when ambition fails, neurasthenia is often diagnosticated and a rest cure imposed, or drink flows to terminate the suffering.

A remarkable case has just come to the writer's attention (18). It was that of a naval yeoman, who after rapid promotion, of which he had reason to be proud, utterly broke down on account of the exactions and irritability of a new commander whom he could not please. His state of health eventuated in his desertion, although this stigma was later removed from his record. His symptoms were morosity and loss of interest and stamina, impotence, and overpowering desire to get away from his distressing environment, and to go to his mother. He also seriously thought of committing suicide. He became suspicious to the point of believing that the object of his persecution was to promote over his head his clerk, who had been longer in the service and was more efficient than himself, though too unreliable for the chief post. As soon as he felt that he was in an asylum and free from the risk of having to return to an environment he could not stand, he began to improve and recovered within three months. All the time, he was glad to believe himself insane; and indeed while under treatment before going to the asylum had run away from home with the vague idea of finding employment. Although well in other respects, he still interpreted

his experience as an attempt by the commander to supplant him.

The state of mind from which this man suffered is very common as a consequence of failures of ambition, disgrace in business, politics, etc. The reaction depends upon the psychic make up of the patient. The mental alienation by no means invariably tends toward suicide, it may take the form of religious remorse; and very commonly consists of resort to so called stimulants; in such a state drunkenness is easily acquired. Early schooling in buoyancy under adverse contingencies not only tends to prevent the development of the paranoid state shown in this patient, but makes the reaction to the paranoid syndrome less unhealthy than suicide, drunkenness, or even general suspiciousness.

A fourth type of inebriate differs from the three foregoing in not being a psychopathic; it is represented by the man who drinks to excess (without very obvious detriment to his efficiency) on account of the habits pertaining to his environment. A drayman, commercial traveler, or our "three bottle" ancestors are examples of this type. Such people have not taken to alcohol on account of mental depression or through want of will or even from pleasures of the palate or general feeling. They are not inebriates until their will is destroyed by years of intoxication; their psychic degeneracy is acquired, not inherent. The number of this class is rapidly diminishing with the spread of knowledge of hygiene with regard to intoxicants. To the intemperate advocates of the temperance movement is perhaps due some credit for this improvement; their agitation has at least kept the subject in the foreground, and thus directed toward it the scientific research of which our present knowledge is the fruit. An example is that of the poor lad who consulted me for

nervous breakdown due to alcohol which he had first learnt to take because at the age of thirteen he looked upon the big boys who did so as heroes.

I have purposely refrained from speaking of the psychological effects of alcohol; this problem of physiological experiment has been clearly solved by the researches of Horsley (19) and of Kraepelin and his followers (20). There is no longer any dispute about alcohol's paralysing effect upon neuronic activity as measured psychometrically. The more complex is the neural process, the more detrimental is the intoxicant.

But the problem we have to face now is the means of preventing these injurious effects, by studying the factors which lead individuals to incur them. I am well aware that the psychological factor is only one of these; and I have accordingly emphasized its relation to the pedagogical. Economists, sociologists, criminologists, and legislators may occupy themselves with the various factors of the problems which pertain to their respective sciences; but without a precise determination of that psychological character of the individual against which they must direct their efforts, their labours must be sterile, even if not injurious. Hence it is upon the student of morbid psychology that each and all must found their procedures if they wish to build rather on rock than on sand and to hew a step more in the advance of humanity towards the perfection it seeks.

Again, when a tendency to inebriety recurs, when founded upon one of the psychic perturbations indicated, it is to the student of morbid psychology that recourse must be had. The developments of psychic therapy in our day are greater than I can even attempt to outline, so complex are their ramifica-

tions. Suffice it to say that in them we find an answer to the despairing query of Hamlet, "But who can minister to a *mind* diseased?"

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