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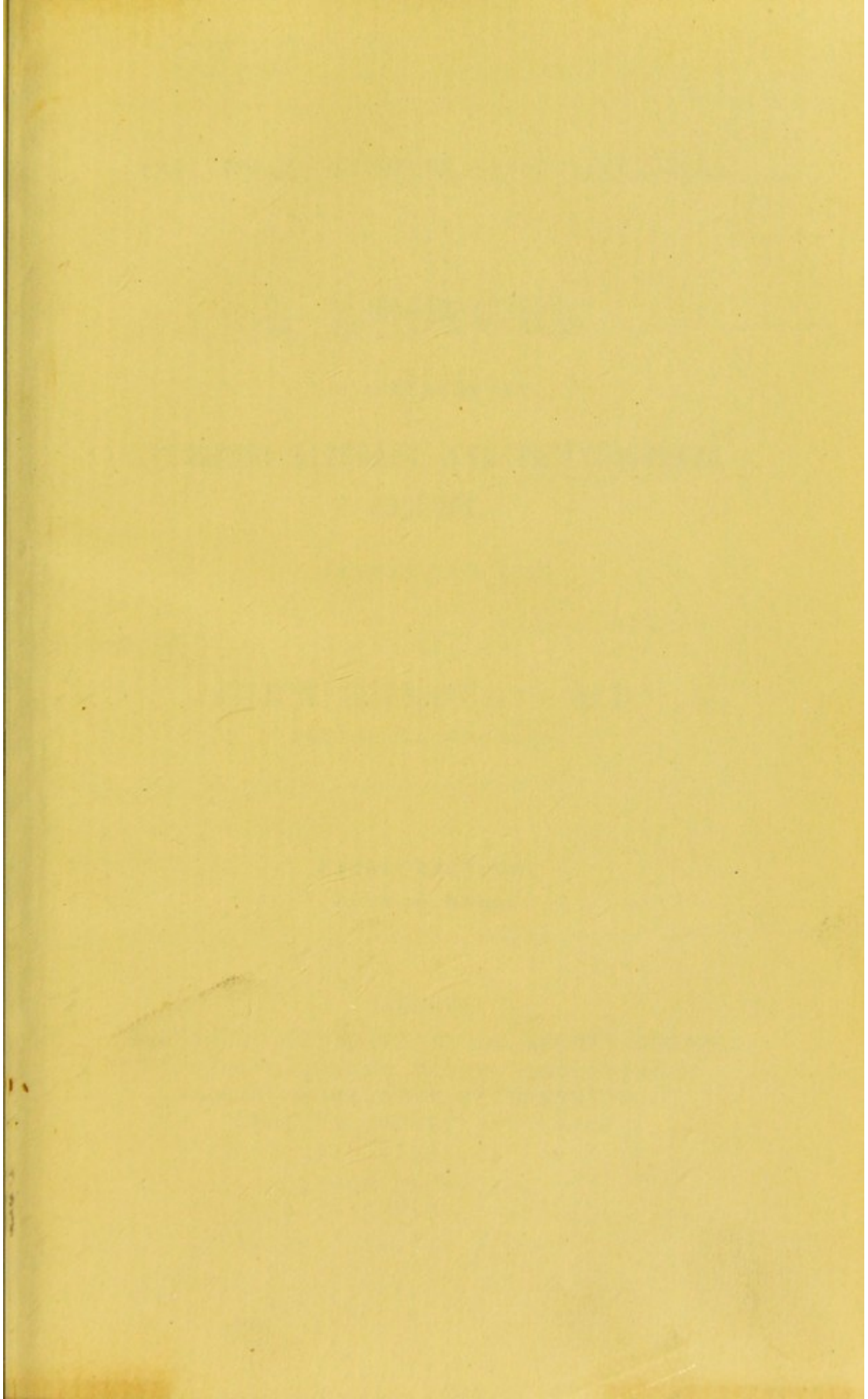


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With the Author's kind regards

ALE, WINE, SPIRITS, AND TOBACCO.

A LECTURE

DELIVERED BEFORE THE

LEICESTER LITERARY AND PHILOSOPHICAL
SOCIETY,

JANUARY 7th, 1861,

BY

JOHN BARCLAY, M.D.

FELL: ROY: COLL: PHYS: &c. &c.

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ADVERTISEMENT TO THE THIRD EDITION.

THE demand for a third edition in so very short a time, and the friendly criticism, both public and private, that I have been favoured with, lead me to hope that I have done right in seeking to put a "common sense" view of the subject before the general reader, and convince me more than ever that this is the true means of promoting that real Temperance of which I claim to be an uncompromising advocate.

This edition is slightly altered; the physiological question is re-arranged; I have felt myself free to notice that part of the religious argument which is drawn from the mention of wine in the Scriptures, and I have re-calculated some of the Tables, giving the latest information that I can obtain regarding the consumption of wine under the new duties.*

THE NEWARKE, LEICESTER,
JUNE 27TH, 1861.

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* See Tables, Nos. XIV. XV. and XVI.

ALE, WINE, SPIRITS, AND TOBACCO.

MR. PRESIDENT, LADIES, AND GENTLEMEN,

A LITTLE more than ten years ago, I did myself the honour to occupy your attention with a paper entitled *Alcohol Philosophically Considered*. You received me then most kindly, and my views, if not acquiesced in by those whose opinions I combatted, were applauded by many. If I may judge of the force of my arguments by their explosive effects, they must have been strong indeed, for I was challenged by some orator to a public discussion, I was roundly abused in a pamphlet, and sneered at as an encourager of vice.*

Ten years, as I say, have elapsed, and I am not aware that any one has, during that period, come forward on this platform to advocate the other side of the question: in those ten years this audience has, of course, considerably changed; in them science has made some advances, and some pseudo-science has been exposed and its fallacies refuted; in them my own experience has been increased, as well as that of others; in them a new scheme, that known as the Maine Liquor Law, has been propounded and advocated.

I feel that my former lecture was to a certain extent misunderstood, or at any rate that I was misrepresented. Perhaps I did not dwell with sufficient force on the crying evils consequent on the abuse of stimulants, and I think, even if I fail in producing any novel arguments,—if I fail in investing the subject with much interest, or in delivering a very enlivening lecture, still the matter of it is of such vast importance to us all, to the rising generation, as well as to those whose opinions are already formed, that, though with some diffidence, I request your attention to the stimulants I have enumerated, their use and their abuse.

I desire to do all honour to those who consider it their duty to

* I have been honoured with similar notice in 1861.

set an example by total abstinence ; I desire to acknowledge the vast benefits that have accrued, from their efforts, in the reclamation of the inveterate drunkard, and to insist on it, even more than I did on a former occasion, that the only probable successful remedy for that form of insanity which consists in the irresistible desire for strong drink, is to be found in total abstinence from the temptation ; but I am as far as ever from advocating this as proper for persons of sound mind ; as far as ever from any desire to deny to the respectable mechanic or workman his glass of beer ; as far as ever from thinking that total abstinence can be substituted for moral self control, or for that temperance which is enjoined, not only in drink, but in " all things."

When your reverend and talented President asked me to contribute a paper during his tenure of office, it happened that my attention had been just then specially drawn to the subject of disease produced mainly, if not entirely, by the abuse of drink ; and such cases do cause the medical man to feel the most sad sorrow. I hope to be able to show you how much we are improving as regards this vice of drinking ; but yet, how many have you and I seen, who had youth, who had every worldly prospect before them, who had all that riches could purchase, or a cultivated taste command—sink into untimely graves, the victims,—it is not fair to say, of the bottle—but of their own vicious and depraved and uncontrolled desires !

Another reason for just now inveighing against the abuse of stimulants is, that the last few years have given, if not birth, form to a new medical heresy, for it deserves no better name, and that in high quarters. It is generally admitted that all disease has undergone, in the last forty or fifty years, a great change of type ; that whereas formerly, in congestive and inflammatory diseases, the full pulse demanded of us frequent blood-letting, and long delay in having recourse to tonics and stimulants, it is now most seldom that one finds inflammation acute enough to call for the abstraction of blood. Our fevers especially have put on that adynamic or feeble type, which calls for the early administration of am-

monia, of wine, of brandy, and which is cured by those means,—that is, the patients are kept alive by them, and are so enabled to work off the disease by the different excretions. But the late Dr. Todd, an eminent physiologist, as well as successful physician, introduced a system of stimulation of *all* disease; not only that of exhaustive and debilitating character, but of acute and inflammatory type.

To show you that I am really in earnest in the matter, I will read to you one sentence of a communication that I sent in September last, to one of the Medical Journals:

“I consider the system of indiscriminate use or rather abuse of stimulants, has done more harm than good; for the profession in this country was already well aware how useful, in rational doses, at rational times, was alcohol in all its forms. Alcohol can no more cure all diseases than any other drug. A system of stimulation is no better, as a panacea, than a system of globules or hydropathy,—nay, it is infinitely worse, for it is infinitely more dangerous. There are those that I have met with in my little experience who have to curse the day they were advised by high medical authority to use stimulants to excess; . . . there is such a thing as rational treatment of disease; there is such a thing as cutting short disease by depletion, judiciously employed; there is such a thing as the rational use of all forms of stimulation, when the disease, or rather the constitution, calls for it; there is such a thing as hastening or producing death by the indiscriminate abuse of a powerful remedy; there is such a thing as moral responsibility.”*

This heresy, as I call it, is one which is, unfortunately, acceptable to many patients, and is likely to be productive of most disastrous results, both to rational medicine and to science; but it is only a fresh example of the truth of the axiom that ‘demand will ever create a supply.’ The public *will* always have something of this kind on hand: since the earliest dawn of medical science it has been so: anything that claims a little mystery in its operation, or a little of the supernatural, or a spice of evil, such as the sorceries of “wise women,” or spiritual mediums and spirit-rapping, is sure to draw away a certain, and a very considerable

* Medical Times and Gazette, 1860, vol. ii. p. 342.

number of followers. In our own day, I need only refer to metallic tractors, to St. John Long, to Mesmerism and all its sequences, to the inanities and the inconceivable absurdities of Homœopathy, to the national institution of Holloway's Pills and Ointment, and the "British College of Health" for Morrisonian propagandism. We have also, in our day, educated people seeking help from illiterate and ignorant herb-doctors, and Hydropathy applied, as a system, to all diseases. The last of all the newest novelties is the Turkish, or rather the Roman Bath,—a most elegant and useful hygienic appliance, but almost sure to be travestied into some quackery by and bye, and dangerous in many forms of disease.

In the same way, indiscriminate stimulation, as a system, in the treatment of all disease, of whatever type it may be, must be denounced as medical heresy and quackery. It is indeed in disease, even more than in health, that the beneficial effects of wine and other stimulants are seen, but they must be used with discretion and with discrimination:—"In medio tutissimus ibis."

All persons who have delivered themselves over to the power of the demon of drink,—the demoniacs, the insane, as I call and consider them,—are anxious to find some well-sounding excuse for their lapse, and none is more frequently, or I believe more falsely put forward than this, that "the doctor ordered it," during a fever, or after a confinement, as the case may be. Probably to this very order of the doctor do such people owe that life which they have since prostituted to this vile propensity.

There is no more noble, no more glorious position for a man of science than that of a physician by the bedside of fever, when life is balanced in the scale against death, when he can take, as it were, the disease in his hand, and pouring in the wine and brandy, save the life of a fellow-creature. As I have often said in our Fever-house, "such cases are worth living for." My profession has been called a *God-like* one, it is never more felt by oneself to be so, than on such happy occasions.

Mrs. Wightman of Shrewsbury, the authoress of a little book entitled *Haste to the Rescue*, a collection of thrilling anecdotes of

the results of her noble efforts for the reclamation of the drunkards in her husband's parish, says:

"Is it not a fact that in *nearly every case* when any man consults a medical man, beer, wine, porter, ale, brandy, rum, whisky, are among *the first things recommended to him?*"

I answer in the name of all scientific medical men, most emphatically, No! It is only when we know it to be needful that we advise any stimulant at all, and in very many cases we prescribe total abstinence both from stimulants and tobacco: you will be surprised perhaps to hear, by and bye, *how often*.

I fear some of my teetotal friends will be disappointed when I say that the whole of my arguments against universal, and especially against enforced abstinence, rest upon the distinction between the use and the abuse. It is the mistake of not observing this distinction which runs through the whole of their system; a sophistry, I must call it, which illogically lays hold of facts resulting from the abuse, and turns them against the use; or that says, without proper grounds for the assertion, that the use invariably, or in the great majority of instances, leads to the abuse. I have dipped largely into teetotal literature (I must here remark that I use the word *teetotal* in no offensive sense, or as a nickname, but merely as the shortest word available) and I find that all the writers found their main arguments on the *abuse*; at whatever point they begin, and however strong their assertions that it is the *use* that is pernicious, within the limits of a few paragraphs they are sure to be arguing solely on the abuse.

Again, they assert as I have just said, that the use *invariably* results in the abuse. Is there no one moderate? Am I not, are you not? They speak of the "one fatal glass of beer or wine,"—are you never content with one? Do we not,—I speak in the name of all moderate and sensible men and women,—go on from year to year, with a stated and occasionally varying allowance, without ever feeling the desire for increasing our potations? Does one drink double one's allowance at twenty when one comes to be

forty? or am I to find myself inclined to treble it, if I live to be sixty? No, surely not,—not any more than one increases one's cups of tea or coffee. They are only other forms of stimulants; the effect of theine and caffeine, the alcohols, I may call them, of tea and coffee, is that of stimulants and intoxicants,—but who ever heard of any body going on to six or seven cups of tea because two are refreshing? But, just in the same way as we find an extra cup of tea of use, when anxious to keep off sleep while watching, it may be, at a sick bed, or as a suitable refreshment, which does not impair the appetite, so there are times when a little extra allowance of beer or wine or spirits is the most agreeable, and so the most beneficial form in which the necessary stimulant can be taken, and, I may add, with no more risk of its resulting in disgusting debauchery in the one case than in the other.

I have stated that we are, not only here, but everywhere, very much improving, as regards habits of intemperance. The police statistics prove it, as is seen in Tables I. and II.

TABLE No. I.

Leicester.—Police Cases of Drunkenness.

Year.	Males.	Females.	Total.
1848	421	43	464
1849	358	49	407
1850	373	57	430
1851	333	43	376
1852	283	36	319
1853	262	31	293
1854	302	36	338
1855	262	32	294
1856	283	39	322
1857	269	46	315
1858	240	41	281
1859	269	30	299
1860	185	45	230

It is a curious fact that the women do not seem to improve, but the whole 45 are probably made up by some half-dozen drunken characters who appear over and over again.

TABLE No. II.

Proportion of Police Cases of Drunkenness to Population.

All England, 1859	1 in 222
Leicester, 1848	1 in 124
„ 1860	1 in 302
Edinburgh, 1848	1 in 23
„ 1860	1 in 24

Now, to whom is this improvement due? Again, I would do all honour to the efforts of the total abstainers—I would give them credit, and no small credit it is, for almost the whole of the 234 fewer cases brought to the Police Office during the year 1860. But there is also an improved state of matters among the upper classes, and those who do not figure on the Police Sheets. This there are no statistics to prove, but I would appeal to every one who goes into society, in confidence of my statements receiving confirmation. The progress may be slow, but it is steady, and there is much less indulgence, not to speak of excess *now*, than there was twenty years ago—very much less than there was forty years ago—and very very much less than there was sixty years ago. Now, to whom is this change due? I say most emphatically not to the teetotallers, but to us moderate men—to the temperate, not to the total abstainer. The example of the latter is as nothing, in the rank of life of which I am speaking, when compared with that of the man who shows his “moderation to all men.”

It is not for me, it is for no man, to condemn those who feel that their duty is to abstain entirely. We know that such vows were taken at a very remote period of the history of the Jewish nation. The vow of the Nazarite is as lawful in its entirety, under the Christian dispensation, as it was under the Jewish; nay, any father may impose such restrictions on his children as Jonadab, the son of Rechab did; only, let the story of Sampson remind him of the awful responsibility of his act. And so, when

we are told by missionaries, and especially by female missionaries, often ministering angels, that, among the heathen of our towns they find it a powerful means of dealing with drunkards to be able to say they themselves are under a vow,—most heartily must all good men and women wish them God-speed; only, let them not hastily conclude that what is good for them, is, of necessity, good for all whose callings are wholly other, and who have a liberty that is not depraved into licentiousness. That very same argument which is powerful when used by a missionary to a poor debased drunkard, would, from the lips of a doctor, only lead a rich man, and with justice, to consider his physician a fool.

Before going further, I feel it to be quite necessary that I should let it be clearly understood how fully I admit the evils resulting from the abuse of drink, and how emphatically I condemn it in all its forms. Judges, magistrates, gaol chaplains, all concur in stating that drunkenness is the main source of crime, even to the extent of three-fourths of all offences. It is also a source of much wretchedness and misery and poverty; and when I tell you that, in 1859, coroners' inquests were held on 306 persons—206 males and 100 females, who died from actual excessive drinking, it is plain that much disease is also attributable to this degrading vice; for if 306 died, how many more must have drunk to excess, so as to produce serious, yet not fatal results? I will yield to no one, teetotaller or Maine Law advocate, in the emphasis with which I condemn all this disgusting and brute-like sensual indulgence—the just judgment for which comes speedily on the head of the drunkard.

The drinking customs of society, especially among the lower upper classes, are one most fertile source of evil. When a gentleman buys a horse, he never thinks of confirming his bargain over a glass, but the horse-dealer invariably does. When a child is born, when a daughter is married, alas! when even a parent is buried, drink, in the lower and upper-lower classes, is the invariable accompaniment of congratulation or condolence. Again, the paying of wages at night and on Saturdays, and the clubbing together of the wages of several, to save payments in small coin,

which must then be obtained by adjournment to the nearest public-house, are constant and easily remedied sources of evil. Among workmen themselves, there are rules and regulations of the greatest tyranny,—footings and fines, as they are called, that are even unknown to their masters, and are a most infamous means of debauching the young and inexperienced, who are most frequently the fined as well as the ruined.

Sick clubs have been, rather unjustly, accused of doing harm by the convivial terminations of their meetings, which are necessarily held at public houses. Against the risk of excess there is the very powerful, very salutary influence of the presence of the other members of the same club, of those who would have to pay in case of illness; and all that I have ever personally seen of sick-club meetings have been perfectly correct. We must not forget, in passing judgment on others, what a vast difference there is between the classes of society, as regards refinement either of language or habits, while the honest and upright man may quite as frequently be met with in that class whose manners are the roughest.

The holding of festivals has been a human phenomenon ever since men had daughters to marry, or prodigal sons to return safe home, and the exhilaration from a moderate allowance of stimulants on such occasions is justifiable, while excess is a sin. The difference is as marked as that between water, the warmth of which is agreeable, and boiling water, which will scald the experimenter. So with stimulants. Beneficial to many—certainly not to all—in moderation; the excess is poison. But to argue against the use, from the existence of the abuse, is illogical, as truly in the case of the wine as in the case of the water.

It has been fatal to the success of teetotalism among the educated classes that its advocates have denied the beneficial effects of stimulants under all circumstances, even in moderation. It has been a mistake to attempt thus to ignore what the great majority of mankind know and feel from their own experience, to be a truth—such a truth, that the desire for some form of

alcoholic stimulant may be almost denominated an *instinct*. Hear what the editor of the *Band of Hope Review* states :

“That of 500,000 in the United States who had taken the solemn vow of abstinence, 350,000 had broken it.”

Truly has this been characterised as “an awful outburst of nature.” What other solemn obligation has ever been thus overruled by what I am justified in calling an instinct? The truth which the 350,000 vow-breakers testify to is that which modern philosophical investigations *prove*, that alcoholic drinks in moderation, are real savers of food, and indirect producers of vital force.

We have several other instances of an almost universal instinctive desire on the part of human beings, such as that for tea, and its congeners, coffee and chocolate. These are all stimulants on which we spend £26,000,000. annually, and without the aid of physiological chemistry, we should suppose that this sum was expended on a mere gratification of the palate, and that just as much food is necessary without them as with them; but what is the fact? The German physiologist Böcker finds from experiments most carefully conducted, that the effect of tea is precisely analogous to that of alcohol in moderation; that

“When the diet is insufficient, tea limits very much the loss of weight thereby entailed;”

that

“When the diet is insufficient, the body is more likely to gain weight when tea is taken than when not.”

Again, Dr. Julius Lehmann finds that coffee

“Raises the activity of the vascular and nervous systems, and protracts remarkably the decomposition of the tissues.”*

This is therefore the secret of the desire for tea or coffee, so universal among all nations of any rank in civilization,—a knowledge, by experience, of benefit derived from their use, and now proved to be physiologically correct. And they too are liable to abuse—many a gouty man, who cannot afford to have the metamorphosis

* See *Medico-Chirurgical Review*, 1854.

of his tissues thus arrested, suffers for years from his tea or his coffee, till he comes across a doctor who is a physiologist as well as a physician, and who reduces him to water alone.

Salt is another substance the craving for which exists not only among men, but among graminivorous animals, who will travel many hundreds of miles to a "salt lick" and depends on an occult physiological effect. It is a solvent of the albuminous matters in the food while in the stomach, so that they pass more readily into the circulation. But again, taken in excess, it produces exactly the converse effect of alcohol and tea, and favours the metamorphosis of the tissues, the extreme results of which are known as scurvy. It creates a necessity for an additional supply of food; in short, the excess of it is a waste.

In treating of the physiological aspects of the question, it must be remembered that there are two classes of actions included under the term physiological. The one is the chemical or atomic distribution or disintegration of the compound, the other is the actual effect produced on the general state of the body; but organic chemistry has still much to teach us, and we have still much to learn before we can read aright its lessons.

Alcoholic fluids, to use the scientific phrase, were originally supposed to be, in the ordinary sense, food. Liebig made one step in advance, and divided food into that which supplied the interstitial deposits of the body, "the building materials," and that which supported the respiratory combustion, the "fuel." He says,

"Alcohol stands high as a respiratory material. Its use enables us to dispense with starch and sugar in our food."

He believed that the elements of alcohol combined with oxygen in the body, and that its carbon and hydrogen were given off as carbonic acid and water: he argues that it is an expensive fuel and may be advantageously replaced by—train-oil. Dr. Carpenter says,

"The alimentary value of alcohol consists merely in its power of contributing to the production of heat, by affording a pabulum for the respiratory process; but for this purpose it would be pronounced, on chemical grounds alone, to be inferior to fat."*

* Human Physiology.

Now M. M. Lallemand, Perrin, and Duroy* bring forward the proposition that alcohol is entirely eliminated as such and undecomposed from the body, and Dr. Carpenter in his review of this work has adopted their statements.† Dr. E. Smith has also related, but not in a manner to inspire confidence in their exactness, some experiments,‡ strangely contradictory, regarding the effect of alcohol on the excretion of carbonic acid by the lungs. It would appear that alcohol is to be discovered unchanged in more organs of the body than has been hitherto supposed, and that some part of it is excreted by the skin, the lungs, the liver, and the kidneys. Even if it were proved that the whole is eliminated, which it is not, it would not in any way affect the evidence as to the operations of it while in the body, nor the general argument in favour of the temperate use of stimulants. Many other things partly pass off by the skin, the lungs, and the kidneys, such as garlic, onions, quinces, and asparagus, which are still acknowledged to be food.

The French Physiologists prove that a small part of the alcohol is eliminated, but not all. It might easily be proved that during fever, when such large quantities of strong stimulants are taken with benefit, they are utilised in some way. There is no sour breath, nor smell of spirituous exhalations, and the whole excretions for days and weeks do not amount to the quantity of fluid, nourishment and stimulants, ingested.

Food has been happily classed by Dr. T. K. Chambers as "complementary" and "accessory," and this division cannot be too constantly remembered. The first consists of all the protein compounds, hydro-carbons and oils with water and salts, which each have their existence in milk in some form or other, and all of which are necessary to replace the continually decaying organs. The accessory foods embrace alcohol, flavouring ethers, essential oils, gelatine, tea, coffee, tobacco, spices. These are what a man

* *Du Rôle de l'Alcool et des Anesthésiques dans l'Organisme*, Paris, 1860.

† *Westminster Review*, New Series, vol. xix. 1860.

‡ *Lancet*, 1861, vol. i. p. 81.

can do without if he choose, or if he need to live with no other object than to vegetate.

One of the chemical relations is a very singular one, the special affinity shown by alcohol for the nervous system. In cases of poisoning it is found most easily in the brain itself, where it has certainly not gone for the purpose of elimination.

But with regard to the operation of alcoholic drinks while in the system, Dr. Carpenter asserts that,

"The action of alcohol upon the animal body in health is essentially *poisonous*.*

He argues that whatever is true of a large dose, is true of a small one in a mathematical ratio. It is not so. It is, chemically, the same action that makes a bar of iron rust slowly away, and that ignites the brilliant sparks from the anvil of the blacksmith. But what a difference! the spark may explode a mine, the worst that the rust can do is to iron-mould a pocket handkerchief. *Abuse* is represented by the one, and *use* by the other.

But more than this, let us see what is the effect of using none. Liebig tells us

"How Temperance families, depriving their servants of beer, gave them compensation in money; but they soon found that the monthly consumption of bread increased so strikingly, that the beer was twice paid for,—once in money, and a second time in bread."

I have known precisely parallel cases in my own circle of friends. The Peace Congress was held at Frankfort, and the landlord of the Hôtel de Russie, a magnificent establishment there, found that every day there was a shortcoming of certain dishes, farinaceous dishes and puddings especially. In such an establishment the occurrence was a scandal, for the cuisine of that Hotel is famous even in that region of inexhaustible tables-d'hôte. Liebig attributes this excessive consumption of pudding to the fact that most of the members of the Peace Congress were also teetotallers, and what they lacked in wine, they had to make up in pudding. Now it is impossible to say that wine is not food, if it replaces

* Physiology of Temperance and Total Abstinence.

pudding, and if pudding is necessary to replace wine: and if wine be in any sense food, it is not poison.*

The more recent investigations regarding the physiological operation of alcohol have been carried on chiefly in Germany by Professor Donders at Utrecht, Professor Bischoff of Giessen, and Moleschott of Erlangen, also by Dr. Hammond of the United States, but above all by Dr. Böcker.†

The results obtained by all these experimenters, though differing perhaps in trifles, are identical in all essential points. Some of them were wholly unexpected. Such, for instance, as the effects of water taken to excess.

I cannot relate Dr. Böcker's entire experiments, because the details of the precautions taken against error are not fitted for this audience, but his results were, that water, when taken in excess, "increases the interstitial metamorphosis of tissue:" that is to say,—you all know that there is constantly going on in the minutely subdivided cells of the body, a change of structure; the fresh particles of blood, charged with oxygen, come upon the heels of the effete particles, are seized upon and made into invisible atoms of bone, of muscle, of nerve, of brains, while the used up material is carried off partly by the veins, partly by the various organs which concoct the diverse secretions of the body. Now this action is directly and rapidly *increased* by water when taken in excess, (Dr. Böcker took seven pints daily,) all the excretions, both solid and fluid, are rendered very much greater, and to supply this waste, it is necessary to consume a considerable additional quantity of food. "The necessity for food keeps pace with the metamorphosis" of the tissues, which are, as it were, washed away by the water, which can only be looked upon as an extravagance.

But I am sure to be asked, "Is not this very 'metamorphosis of tissue' only a hard name for life?" It is. "Is not the most rapid metamorphosis of tissue the highest form of life?" I answer

* See Westminster Review, 1855.

† See "Zeitschrift der K. K. Gesellschaft der Aertze zu Wien," 1854.

again, Yes: and I believe if we had no other calling, no other object, no other troubles and trials, but so to feed ourselves that we should prolong our existence to the latest possible period, we should eat as much meat as a butcher, as many vegetables as a green-grocer, and drink as much water as a hydropathist. This is very much our condition during the first few months of our life, when fed on milk, but is quite incompatible with anything beyond the mere sensual animal existence. You may have heard of the enormous appetites at water-cure establishments; you see by these experiments how they are produced, and in very many cases a most beneficial result ensues, and a man is really renovated by this internal washing, particularly those who have been eating and drinking too much. But the brain and nervous system is incapable of much exertion during this water-drinking, for it is the nervous system in particular that water begins by washing away; and where there is a proclivity to insanity, reason is sometimes upset by it, as is witnessed by the number of suicides at hydro-pathic establishments.

Now, what are the real effects of alcohol when used as wine or beer, or watered so as to be of a similar strength, and used in a temperate manner? It limits and checks the metamorphosis of tissue. It acts in precisely the opposite way from an excess of water, and economises the amount of food required by the wants of the system.

"Alcohol" says Dr. Moleschott, "is a *Saving's Bank*. A man who eats little and drinks moderately of alcohol retains in his tissues and blood more than he who, under corresponding circumstances, eats more, without taking beer, wine, or brandy."*

For instance, if a man who has one shilling to spend on his dinner, spends it *all* on meat and bread, he will not do so much work for it as he who spends ninepence on meat and bread, and threepence on wine or beer.

Dr. Hammond, who also experimented in his own person in order to test the accuracy of Böcker, says:

* "Lehre der Nahrungsmittel."

"I arrive at the conclusion that alcohol increases the weight of the body by retarding the metamorphosis of the old tissues, promoting the formation of new, and limiting the consumption of fat. . . . Alcohol, instead of preventing the elimination of the decayed tissues, acts by preventing, in a great measure, their primary destruction."*

He first proved that a certain amount of alcohol, half an ounce diluted with water at each meal, increased his weight in five days by half a pound.

"The administration of alcohol was then repeated with such a diminution in the amount of food as had previously been ascertained to cause a diminution of weight at the rate of more than a quarter of a pound per day; and the very remarkable result was obtained, that, during the five days through which this experiment was continued, there was not merely a cessation of that diminution, but a positive slight increase of weight. . . . It must obviously therefore have done something more than simply replace food."†

Are we not bound on this evidence to acknowledge that if the word "food" exclude beer or wine, it has hitherto been used in too restricted a sense? For if it retard the consumption of fat, either by itself supplying materials for respiration, or in some other occult way, what is it but a form of food?

This effect of alcohol, to arrest the destruction of the tissues, and utilise them to the utmost, is followed by a reaction, during which the tissues are more rapidly disposed of, and if another dose of stimulant be taken before this reaction have set in, or if the dose, in the first instance, have been too large,—if elevenpence have been spent on spirits, and only one penny of the shilling on bread,—as Prince Hal exclaimed, "O monstrous! But one half-penny worth of bread to this intolerable deal of sack."—the amount of vitality in the body is lessened, the effete particles are not renewed, and disease supervenes. How beautifully does philosophy thus explain the action of alcohol on the system, such as we know it to be from experience. A man coming home just before dinner exhausted, wet, and weary, if he be foolish enough

* "American Journal of Medical Science, 1856."

† Dr. Carpenter, in Westminster Review, vol. xix. 1861.

to take a glass of brandy and water, will eat no dinner—he has *arrested* the molecular change, the philosopher says. If he drink the hot water without the brandy (a most capital receipt, by the way, given me by an old fox hunter) he will find his appetite ravenous—the philosopher finds he has *increased* the metamorphosis of tissue.

Let us again look at the effects of stimulants in disease, when rationally employed. In the exhaustive stage of fevers, in consumptions, in colliquative diseases, stimulants, we know, will keep life from being lost, though it may hang on a thread for days. Experience, not theory, has taught us that we must keep up the effect of the alcohol, that we must not leave the patient more than an hour or two without food or drink (not so long as that often), so that the nurse is frequently as important a person as the doctor. In Hospital practice I have foretold whether a fever patient would be alive in the morning by knowing the name of the nurse who was to sit up. It has also twice occurred to me to detect, on most important occasions, the abstraction of wine from patients, by the symptoms they manifested, so well marked is the beneficial effect of alcohol judiciously administered. This is the practical observation, and philosophy steps in to corroborate its accuracy, by showing how the continuous and continued supply of alcohol, when life is apparently ebbing away, will arrest the progress of decay, till nature can again assert the power of the stomach to assimilate food.

In chronic cases also, particularly in those people whom we call in Scotland “unwholesome,” whose stomachs cannot digest, whose brains cannot sleep, whose spirits are low, who have not energy enough to be ill-natured, whose circulation is languid, and their nervous power sluggish,—such may often be roused, and kept in a comparatively normal state by the judicious employment of alcoholic stimulants. Dr. Carpenter says :

“There is another class of cases in which we believe that malt liquors constitute a better medicine than could be administered under any other form ; those, namely, in which the stomach labours under a permanent de-

ficiency of digestive power. . . . There are many such cases in which no form of medical or hygienic treatment seems able to develop in the stomach that spontaneous power, which it has either completely lost, or which it never possessed, and in which the artificial excitement of an alcoholic stimulus affords the only means of procuring the digestion of the amount of food which the system really requires."*

And again, speaking of irritability of the nervous system in many persons, the same distinguished physiologist says :

"Now it is in their power of relieving this condition, and of keeping in check the tendency to it, that we consider the great value of the 'arresters of metamorphosis' to lie. Universal experience shows that alcohol (in small doses), tea and tobacco, alike have the power of exerting a most potent *calmative* influence on these irritable states; an influence which seems precisely in harmony with the teachings of science in regard to their physiological action."†

And let it be remembered that it is not only the shipwrecked mariner or the defeated and prostrate soldier that has to fight the "battle of life,"

"The writhings of a wounded heart
Are fiercer than a foeman's dart."

But there are other forms of disease, in which any stimulant whatever is found to be injurious. In the full-blooded, in some of the gouty, the excitable, the florid, the man with a head, the man with a temper, the irascible, very often in various forms of skin diseases and eruptions,—total abstinence is absolutely necessary to secure health. I am speaking of cases with which one deals solely as a physician, where there is no question of anything like excess, or want of moral power. In childhood and early youth also, all forms of stimulants are usually highly pernicious.

On examining the notes of the first 100 private patients and consultations I had last year, excluding children under ten years of age, I confess I was surprised to find the memorandum made in 33 out of the 100, that they were wholly to abstain from stimulants while under treatment, and I may add, that but 2 of the 33

* Scottish Review, No. I.

† Westminster Review, vol. xix. 1861.

had been drinkers. I was so surprised at this result that I further analysed the notes of the first 500 poor patients I had in 1860, excluding children under ten years of age. I find that in no less than 105 cases I have forbidden all stimulants during treatment, that is, in 21 per cent., and in but one of those did the illness depend on dissipation. These statements may convince the incredulous how fully aware physicians are of the benefits to be derived from total abstinence in disease.

I would now draw attention to

TABLE No. III.*

Deaths per annum of Persons between the ages of 45 and 55.

Farmers	11.99	per 1000	Labourers	17.30	per 1000
Shoemakers	15.03	„	Miners.....	20.15	„
Weavers	15.37	„	Bakers.....	21.21	„
Grocers	15.79	„	Butchers	23.10	„
Blacksmiths	16.51	„	Innkeepers & Li-	} 28.34	„
Carpenters	16.67	„	censed Victuallrs.)		
Tailors	16.74	„			

The annual deaths per 1000 of a trade between the ages of 45 and 55, are, in the class of publicans, 28.34,—while in the class of farmers they are not quite 12 per 1000. This is a surprising but well authenticated fact. The innkeepers and publicans are a most respectable class of persons; I believe there are very many of them who do not drink so much as the farmer class, who certainly never transgress the bounds of propriety, and yet, not only the farmer, but the proverbially dissipated and drinking tailor dies in only a little more than half the numbers found to pertain to the publican; and this cannot be attributed entirely to the late hours he has to keep, to the little rest he enjoys, nor to the risks of contracting contagious diseases from intercourse with a large number of persons. It arises, I believe, from the habit of frequently taking a drop; for even the same amount of spirits taken at a bout of intoxication will do a man an infinite deal more harm if divided into repeated doses, and taken at short intervals during

* Fourteenth Annual Report of the Registrar General.

every day. And why? Philosophy again tells us that there is an absolute necessity that a sufficient period of time should elapse before the decay, the moulting of the tissues, be again arrested.

The man of experience, as well as the philosopher, drinks his modicum of stimulants at his meals, and so far from being the worse for it, he is the better.

In further illustration of this fact, I would point to the class just above the innkeepers, in Table No. III., the butchers; they die in double the number of the farmers almost. Yet why? They are a most temperate class, they have abundance of food, the rubicund butcher himself, his ruddy errand boy, his rosy wife, have all the appearance of health, yet they die in this large proportion. And why? Because, I believe they all eat too much animal food without using any means of getting rid of the large amount of effete matter in the body. They are poisoned by excess of food as others are poisoned by excess of drink. There is nourishment in the very smell of fresh meat, and according to the philosophical theory, all butchers who also drink spirits should die very fast; I have little doubt it is so, and that my having no personal knowledge of any butcher who is not sober in his habits, arises from there being so few drinkers among them, experience having taught them, as a class, their danger: the changes cannot go on rapidly enough, the new tissue is deposited faster than it is removed; the man first grows fat, and then he dies,—his capillary system choked. It is precisely a parallel disease to that of the drunkard, who also gets fat; the one takes too much for the vessels to dispose of,—the other arrests the process of disintegration so continually, that sufficient new material is not laid hold of and edified into the system, and he too dies,—actually, as well as metaphorically, rotten.

I am very desirous of making no assertion which I cannot bring forward independent evidence to support. I therefore call attention to Table No. IV.* It shows that total abstinence actually predisposes to some diseases. The observations were

* Indian Annals of Medical Science, 1856.

made by a scientific medical man, with no prejudice either way, and during a time of peace. The three diseases I have selected are epidemic in their character, and the seeds of them are more easily implanted in any one suffering from nervous depression, and the impending attacks may more than in any other diseases be averted by a timely use of moderate stimulation. You know how fevers, dysentery, cholera, follow in the footsteps of a retreating army. Let the commander only again order an advance, the diseases slacken their hold, wholly independent of change of place, and do not re-appear when positions are re-occupied, where on retreat they had suffered. This influence is dependent on the state of the nervous system, and, if the philosophical explanation of the action of alcohol on that system be correct, we should find total abstainers more subject to attacks of diseases which invade most easily those whose nervous system is below par. Now, look at

TABLE No. IV.
European Regiments in India.

Class.	FEVER.		DYSENTERY.		DIARRHŒA.	
	Sick to strength per 100.	Deaths to strength per 100.	Sick to strength per 100.	Deaths to strength per 100.	Sick to strength per 100.	Deaths to strength per 100.
Teetotallers ..	31.33	0.22	11.55	0.66	11.11	0.22
Temperate ..	17.78	0.02	7.96	0.71	8.05	0.09
Intemperate ..	20.16	0.21	11.88	1.59	11.46	0.00

In fever the admissions are nearly double that of the temperate, half as many again as that of the drunkards. One in 450 of the teetotallers died of fever; only 1 in 4,318 temperate soldiers. (I am told by an Indian officer that the class "temperate" includes all who manage to keep out of the guard-room for intoxication more than six times in a year, and the daily dram-drinkers, to whom I should utterly deny the title of moderate.)

In dysentery again, the admissions of teetotallers are relatively as great as those of the drunkards, and greater than the temperates.

In diarrhœa the temperate are again the most healthy, and no drunkard dies at all. This is probably to be accounted for by the

teetotaller eating fruit without taking any stimulant to assist the stomach in the digestion of it.

I do not wish to mislead by this Table, so I refer to Table No. V. from the same author, which includes all cases of disease of every kind.

TABLE No. V.
European Regiments in India.

ALL DISEASES.

Class.	Sick per cent.	Deaths per cent.
Teetotallers	130.88	1.11
Temperate	141.59	2.31
Intemperate	214.86	4.45

The per centage of admissions is greater in the so-called temperate, only by 11, but the per centage of deaths is double, and that of the intemperate is four times as great as that of the teetotallers. Real moderation, real temperance would keep the men out of hospital, which teetotalism does not, and would not ruin their constitutions as intemperance does. The special effect of alcohol is to strengthen the nervous system temporarily, transiently, to carry off the chill of a melon, to throw off the effects of the stench emitted by some forms of disease, to counteract the effects of malaria. Objection is of course taken to the words 'temporary' and 'transient'. It has been well answered,—all things are temporary as regards this world,—even life itself. We are not always eating melons, we are not always smelling stinks, we are not always in the Pontine marshes, no more is it necessary to be always drinking.

You all know the story of the gallant Havelock, a man who feared God, as well as honoured his king,—a man who had the boldness to stand up for morality and religion in the midst of wickedness and infidelity. However much I may think he was mistaken in some of his views, in one point he was deserving of the highest praise: he tried to stem the stream of drunkenness

in the Indian army; and this he did in a thoroughly common-sense way. I quote from his *Life* by Marshman.

"He had always felt the importance of sobriety to the welfare of the men, and to the consummation of military discipline. When invested with the authority of Adjutant he redoubled his efforts to promote habits of temperance among them. It was through his influence that a Temperance Society was formed in the regiment of which Col. Sale . . . and Capt. Chadwick . . . enrolled themselves as members. A coffee-room was built and every accommodation provided which could attract the men from the canteen. In that coffee-room Havelock was accustomed frequently to address them with a view of encouraging sobriety and mental improvement."

To such an extent did he succeed in this noble endeavour, that we hear of Sir Archibald Campbell, when a sudden attack was made, and the first called troops were not prepared, saying, "Then call out Havelock's saints, they are always sober and can be depended upon." The very sneer only heightens the praise.

Let us now follow our gallant Havelock through sundry vicissitudes, neglected by his superiors, till, at length, his own merits forced him into the position of the reliever of Lucknow. You remember his fight along the banks of the Ganges before he reached Cawnpore; day by day almost were his troops engaged in battle, and they still pushed on, regardless of fatigue and of sickness. The soldiers had not even food before his final attack on Cawnpore; they had had no meat for forty-eight hours, and happily some porter was served out; it made some of them almost stagger, but—I quote from Havelock's *Life*—

"But no one who heard their cheers as they marched off, and marked their invigorated step, when they subsequently came into close contact with the enemy, could doubt the beneficial result of this stimulant."

You know how bravely these men fought, and how they entered victorious the stronghold of that miscreant fiend, the Nana, who I fear still lives in spite of the assurances to the contrary. You know the horrors of Cawnpore, how the men's minds were depressed by that hideous spectacle, by their repeated endeavours to reach Lucknow without success, how the nervous system gave way, and the men dropped with cholera, with dysentery, with

fever, the sure followers of nervous depression. How then does Havelock write to General Neill at Allahabad for reinforcements ?

“If the road behind me is open, as I believe it to be, I trust you will be able to prevent the necessity of our being reduced to half-rations of *rum*, which would be a most trying deprivation to troops exposed to the fatigue and hardships that my men have endured.”

These are his own words. He was a sensible man and a practical philosopher; he advocated temperance, but he was no teetotaller, and you see he thought moderation practicable even in dealing with the Indian army.

A parallel, if not a similar effect is produced by food. It is as notorious how a *full* stomach will prevent the risk of infection, as how the empty one and the depressed spirit of—it may be a mourner following a coffin—expose to the greatest probability of catching such a disease as the small-pox. It is quite possible that funeral-drinking may, while acknowledging its origin as heathen, have been kept up and adopted by so many Christian nations, in consequence of some observation of the use of stimulants in the way I have mentioned.

Food alone, without any drink at all, has been known to produce all the symptoms of intoxication. For instance, in children, after hearty meals of animal food: if you or I were to be so riotous after dinner as our children are, who have had nothing but water, we should lay ourselves very open to the charge of incipient intoxication. I mention this merely to illustrate my position that that exhilaration, that cheerfulness, that gladdening of the heart, that merriment, if you will, produced by a moderate amount of wine, is not only not wrong, but is justifiable and right in the sight of God and man. This is what in the nauseous phraseology of one of my own profession, a Dr. MacCulloch, of Dumfries, is

“Swallowing a stimulant, a corrugator of the living tissue, an irritant, and worse than all, a narcotic!”

Further :

“The act of swallowing the liquid and the loss of resolution and self-control, are inevitable cause and effect, and nearly simultaneous.”

And remember this is in any quantity—however small—it is

“Taking in our hands an extraneous and material poison, and wilfully and knowingly introducing it into our stomach without any plea of necessity whatever.”

It is such language as this that places the advocates of total abstinence at a disadvantage,—nay, worse,—it tends to drive away from them earnest preachers of temperance, and leads the ignorant, who still have sense enough to see through the shallow sophistry of such maxims, to class arguments in favour of moderation along with such wild principles as these, and to reject both—the good with, and because of, the bad.

I have blamed the teetotallers for attempting to invent philosophical objections to the use of stimulants. I desire not to fall into a similar snare, and invent reasons for the use, so I would very sincerely add, that too much must not be made on either side of arguments, deduced from physiological experiments. The body, after all, is a living organism—not a machine or a chemical apparatus; and experience, if based on a sufficient number of observations, is a safer guide, even than philosophy.

I have now to draw attention to some very remarkable Tables I have drawn up. I refer to Nos. VI., VII., VIII., and IX., compiled from notes of my own cases, taking the first 100 and the first 500 of each class in each year.

TABLE No. VI.

Own Cases.—Private Patients over 20.

Year.	No.	Disease dependent on Drink.	Disease dependent on Tobacco.	Total.
1856	100	15		15
1857	100	11		11
1858	100	11	1	12
1859	100	14	1	15
1860	100	16	1	17
Total per cent.		13.4	0.6	14.

TABLE No. VII.

Own Cases.—Poor Patients over 20.

Year.	No.	Disease dependent on Drink.	Disease dependent on Tobacco.	Total per cent.
1856	500	19	2	4.2
1857	500	16	3	3.8
1858	500	11	3	2.8
1859	500	18	5	4.6
1860	500	18	3	4.2
Total per cent.		3.28	.64	3.92

TABLE No. VIII.

Own Cases.—Infirmary In-Patients over 20.

Year.	No. of cases	Disease dependent on Drink.	Per cent.
* October 20, 1856, to } Nov. 16, 1860 .. }	476	25	5.25

TABLE No. IX.

Summary of Own Cases.

No. of Cases of Illness over 20.	No. dependent on Drink.	No. dependent on Tobacco.	Total
3476	174	19	193
Total per cent.	5.	.55	5.55

The heading "Disease dependent on Drink," includes all medical diseases of every kind, that could be said to depend on the abuse or even on the habitual use of liquors of any kind, where such was injurious. Thus it includes some cases of skin disease, where the irritation had been kept up by the use of beer—it includes some of gout and rheumatic gout, in which the stimulants taken had merely brought out—had not given rise to the complaint.

I confess the figures, as they came out on my paper, perfectly astonished myself; I have no doubt they will much surprise many others. The labour is not small of going through so many notes,

but I have done it carefully and honestly, and you see the result. I admit I had expected to find an average of at least one third of all medical cases produced by drink; in place of which the total percentage of the three tables, including 3476 cases, is five per cent.

The result of such an investigation shows the folly of trusting to vague ideas of numbers. It is stated, on medical authority too, in some of the teetotal books that

"The diseases, distinctly referrible to ardent spirits alone, amount to 75 cases out of the 100."

"About 50 per cent. of all the sickness admitted to the Glasgow Infirmary, is connected, more or less, with the use of spirituous liquors."*

I quote these two assertions, to show their utter fallacy; they are the only two distinct asseverations of numbers that I can find to lay hold of. Such expressions as "tens of thousands" dying, "destroy more lives than the sword," "vast amount of disease," "large proportion of all diseases," are quite common in the mouths of all. And though it be very gratifying to find what gross exaggerations have been uttered about it, it is sad enough to find that even five per cent. of disease is produced by drink—especially that 13.4 per cent. among the better and upper classes depends upon indulgence.

The same exaggeration has prevailed with regard to cases of lunacy. Lord Shaftesbury stated publicly, that 60 per cent. of them could be traced to intemperance. I have taken some returns at random, which you will see in Table No. X., even in Edinburgh and Glasgow, the numbers are only 24 and 21.

TABLE No. X.

Insanity.

Asylum.	Proportion per cent. dependent on Intemperance.
Hull	6.6
Charenton	10.
Glasgow	21.
Edinburgh	24.
Leicester	14.
United States.. .. .	10.6

* Reid's Temperance Cyclopædia.

If Lord Shaftesbury's statement were true, we should have very few cases of insanity among Quakers, the great body of whom are total abstainers. But it is well known that while intemperance hardly ever figures as a cause, mental alienation is at least quite as prevalent among Quakers as among the population at large.

The duty of the physician in these days is a very different one from what it was in the days of Gregory, of Heberden, of Pitcairn, even of Abernethy, when the greatest excess was indulged in by the better classes on almost all occasions. There is hardly a medical anecdote of that period, which does not (while illustrating the grossness of the age) proclaim the physician as the pioneer in the path of improvement. It is the science of medicine which has shown disease to result from excess. It is the science of medicine which has assisted in the reform of manners in society. But, as it was the duty of the physician then to censure the universal excess of his day, it is no less his duty now to warn those who still indulge.

It is better for a man to practise abstinence and preach moderation, than to preach moderation and practise excess. The physician himself should not only be strictly temperate, but notoriously so; for it is only the man who does not indulge himself, whose eyes are thoroughly open to the evils of indulgence in others. But on the other hand, a teetotal doctor is as bad as a dyspeptic one. A patient is sure to disregard the injunctions of a total abstainer who parades his abstinence, just as he would disregard the denunciations of the dyspeptic, who cannot digest a stick of celery, while the patient knows very well *he* can.

In disease also, it is the duty of the physician to form an opinion as to the treatment, wholly unbiassed by any vows he may have taken, or any notions he may have of the value of a teetotal example. There is no such thing as routine. The London heresy of promiscuous stimulation will, by and bye, be repudiated by the public as well as the profession, however easy a path it may be to present popularity and pecuniary success; and while I am confident that no one would ever give a professional sanction to the

gratification of a depraved taste, I also think great care should be taken that no bad habits be formed during illness, when stimulants have been necessary; and that we should carry out in private practice, what is done in hospital and fever house practice; breaking off gradually, before discharge, the use of the wine or brandy which has saved life, but is no longer necessary.

The length to which my paper threatens to extend, warns me that I must not, on this occasion, give too much time to the consideration of the processes of manufacture or chemical composition of the particular stimulants mentioned in my title, though passing them briefly in review. And first, of distilled spirits.

TABLE No. XI.

	Alcohol per cent.*		Alcohol per cent.
Gin	51.6	Irish Whisky	47.98
Brandy	47.52	Scotch Whisky	48.35
Rum.....	47.78		

This Table, from Brande, shows the per centage of pure alcohol which each contains—but is, I believe, much too high. Hassall found no gin to contain more than 48.8 per cent. Be it gin, brandy, rum, or whisky, in each the spirit is produced by the fermentation of sugar. Fermentation changes it into carbonic acid, which escapes, and alcohol which remains behind, and is then distilled over. The different flavours depend on minute quantities of the various fozle oils, derived from the husks and refuse of the substance from which the sugar is obtained.

Rum is the least sophisticated of all, and curiously enough, it can only be made from the *juice* of the sugar cane. If you ferment molasses and sugar, which are the whole product of the juice, you get nothing but a coarse whisky, while the juice itself produces rum.

The adulteration of all spirits is practised to a most pernicious extent. Gin is that, which, as being most in use among English

* Reduced to Anhydrous Alcohol sp. gr. 0.793, which is that referred to in all my Tables.

spirit drinkers, has been subjected to the closest analysis. Water is largely added—one-fourth or one-fifth part usually, and the alcoholic per centage is found to vary in retail samples from 48.8 to as low as 22.35; but besides this watering, there is put in it oil of vitriol, oil of almonds, oil of turpentine, lime water, and rose water; besides the juniper berries—sulphate of alum and sulphate of zinc; and almost worse than all—capsicum, cayenne pepper, and grains of paradise; and thus is formed a compound which no stomach can long withstand the evil effects of. Brandy, again, we are told by an author of a *Handbook for Publicans*, should be made up for retail thus:

“Add 10 per cent. of flavoured raisin wine, a little of the tincture of grains of paradise, cherry laurel water, and spirit of almond cake....add also ten handfuls of oak saw-dust, and give it complexion with burnt sugar.”

It is not easy to compute exactly the amount of spirits consumed in different parts of the country. You will see in Table XII., a calculation I have made from the latest returns, which gives nearly 7 pints a-head for every soul in England, and $13\frac{1}{2}$ for Scotland; while, taking the males over twenty at one-fourth the population, it gives twenty bottles a-head in England, nearly forty in Scotland. Now this is undoubtedly a grossly large allowance. Compare it with wine, in Table XIII.*

TABLE No. XII.
Annual Consumption of Spirits.

ENGLAND.					
1851	{	Population, 18,000,000.	1859	{	Population, 20,000,000.
		Gallons, 14,000,000.			Gallons, 17,000,000.
		Per head, $6\frac{1}{4}$ pints.			Per head, $6\frac{1}{4}$ pints.
		Per adult man, $18\frac{1}{2}$ bottles.			Per adult man, 20 bottles.
SCOTLAND.					
1851	{	Population, 2,900,000.	1859	{	Population, 3,000,000.
		Gallons, 7,000,000.			Gallons, 5,000,000.
		Per head, $19\frac{1}{2}$ pints.			Per head, $13\frac{1}{2}$ pints.
		Per adult man, 59 bottles.			Per adult man, $39\frac{1}{2}$ bottles.
IRELAND.					
1851	{	Population, 6,500,000.	1859	{	Population, 6,000,000.
		Gallons, 7,800,000.			Gallons, 5,900,000.
		Per head, $9\frac{1}{2}$ pints.			Per head, nearly 8 pints.
		Per adult man, $28\frac{1}{2}$ bottles.			Per adult man, 23 bottles.

I believe if we had the means of strictly analysing it, we should find that the real excess is confined to a comparatively small number, who thus swell the annual total. In my own household, for instance, of twelve souls, we do not consume half-a-dozen bottles in a year, including cookery and every thing; that is 4 pints, but the average should be 81 pints, so here are 77 pints out of one family alone, to be accounted for by the excesses of others.

It is especially in warm climates that the full evils of raw spirits, as an article of diet, are seen, and the serving out of spirit rations, and especially the morning dram has been the curse of the soldier in India; but our gin palaces also show many victims. Here, be it remembered, even if it were wanted by the dissolute dram drinker, there is no water to be procured. I consider raw spirits, drunk undiluted, to be, unless under the most exceptional circumstances, a most injurious potation, and in no sense whatever to be considered as an ordinary article of diet, such as those which follow in the course of my lecture.

Having spoken thus cursorily of spirits, I must deal much in the same way with wines, which are undoubtedly the simplest, and therefore the most natural of all stimulants. In Table No. XIII. I have made an estimate of the quantities used in 1851 and 1859.

TABLE No. XIII.
Annual Consumption of Wine.

UNITED KINGDOM.			
1851	Population, 27,400,000. Gallons, 6,280,000. Per head, 35 oz. Per adult man, 5 bottles.	1859	Population, 29,000,000. Gallons, 6,800,000. Per head, 37 oz. Per adult man, 5½ bottles.

In 1700, the consumption was one gallon a head; in 1800, it was half a gallon a head; and in 1859, you see it is hardly one quart.

This has been the effect of high duties, imposed, not in the interests of morality, but for political reasons both foreign and domestic. I think that this diminished consumption is greatly to be regretted, as, in Scotland particularly, it has tended to bring

into constant and familiar use the stronger drinks, the ardent spirits, so much more liable to be abused, and so much more injurious when abused. I, for one, hailed the proposal of the Chancellor of the Exchequer for the introduction of the lighter wines, which has come into effect this year, as a step in the right direction.

Whatever may be said to the contrary, it is undoubtedly the fact, that in countries where wine is cheap, there is much less intoxication than in those where spirits are used as the ordinary drink. It is notorious to all who have resided in such countries. Dr. Guthrie of Edinburgh says, that in seven weeks you will not see so much drunkenness in Brussels or in Paris as in seven hours in London or in Edinburgh. Even the Chairman of a meeting for the formation of a Maine Law Alliance was obliged the other day to admit that

“He had lately travelled through some of the largest towns and cities in France, and in all his travels he had not met with a single drunken character.”*

A special correspondent of the *Alliance Weekly News* writes in December, 1860 :

“I have been puzzling myself with the question, Why are the Italians so sober? Only a month here yet, and I have not failed to notice the extraordinary temperance of the people;”

but he wilfully blindfolds himself as to the true reason, — the cheapness and mildness of the wine. I therefore look on the late measures, calculated to bring again into use the light wines of France, as a great boon to the country, both dietetically and morally. The wines we want are the light Burgundy and Bordeaux, and France produces ten hundred million gallons yearly.†

* Alliance Weekly News, 1860.

† My London wine-merchant supplies me now with pure Burgundy “Beaune” at 20s. and “Beaujolais” at 24s. per doz., and Bordeaux at the same prices; all that can be wished for ordinary table use.

TABLE No. XIV.

Wine.

Year.	Imported. Galls.	Actually Consumed. Galls.	Year.	Imported. Galls.	Actually Consumed. Galls.
1851	9,008,151	6,279,759	1856	9,481,880	7,004,953
1852	6,793,304	6,346,061	1857	10,336,845	6,601,690
1853	11,029,568	6,813,830	1858	*5,791,636	6,268,685
1854	10,875,855	6,776,086	1859	8,195,513	6,775,992
1855	8,946,766	6,296,439	1860	12,475,001	6,718,588

* The effect of the vine disease.

TABLE No. XV.

Wine.—Showing Importations, &c., under New Tariff.

	QUANTITIES IMPORTED. Four Months ended 30th April.			QUANTITIES ENTERED FOR HOME CONSUMPTION. Four Months ended 30th April.		
	1859.	1860.	1861.	1859.	1860.	1861.
	galls.	galls.	galls.	galls.	galls.	galls.
From British Possessions in South Africa	207,866	405,001	46,152	262,172	169,226	141,766
„ other British Possessions From Holland (Rhine)	502	376	2,477	974	796	3,681
„ France	39,724	92,524	95,876	30,488	61,539	113,860
„ Portugal	223,833	522,727	732,024	199,163	372,906	903,228
„ Madeira	477,498	621,093	963,340	676,309	607,426	1,129,393
„ Spain	14,340	12,300	29,396	10,137	8,209	12,551
„ Canaries	779,046	1,320,200	1,601,695	990,736	1,067,736	1,661,461
„ Naples and Sicily	894	73	6,549	1,033	1,110	1,650
„ Other Countries	83,367	90,732	111,443	79,749	86,183	96,871
„ Various Countries mixed in Bond	143,695	244,771	210,021	78,812	109,833	168,594
TOTAL.....	1,970,765	3,309,797	3,798,973	2,430,764	2,581,566	4,406,806
<i>Stock remaining in Bond 30th April</i>						
		1860.		1861.		
		galls.		galls.		
From British Possessions		938,323		713,663		
„ Holland		128,653		183,711		
„ France		740,431		1,341,765		
„ Portugal and Madeira		3,702,520		3,754,121		
„ Spain and Canaries		3,679,330		4,883,677		
„ Naples and Sicily		168,819		175,819		
„ Other Countries		485,956		593,990		
Mixed in Bond		539,156		426,090		
TOTAL.....		10,383,188		12,072,836		

TABLE No. XVI. ¶

Wine.—Quantities Entered for Home Consumption at each rate of Duty and Strength.

Class.	Alcohol † per cent.	Duty per Gallon.	Four Months, ended 30th April, 1861.
Under 18 degrees.*	12	<i>s. d.</i> 1 0	<i>galls.</i> 473,342
„ 26 „	15	1 9	152,345
„ 40 „	21	2 5	3,339,567
„ 45+ „	23	2 11	89,342
„ 40 „	In bottles §	2 5	349,696
Arrears unclassified at Old Duty.	Old duty.	2,514
		TOTAL.	4,406,806

* Of proof spirit, by Sykes' Hydrometer.

+ Liqueur Wines, &c., pay as weak Spirits.

† Calculated for me by Mr. T. Wood, Analytical Chemist, 123, Lower Thames Street, London.

§ No Wine in bottle pays less than 2s. 5d., however weak.

These three Tables give information of the highest interest. The new duties as shown in No. XVI. in place of the old duty of 5s. 9d. per gallon, came into operation on the 1st of January, 1861. It will be seen in Table XIV. that the quantities consumed have varied but little in the last ten years, but that in 1860 the importations were very large; that in the first four months of 1861, the quantities of all wine entered for home use have been nearly doubled, amounting to two-thirds of the whole year's consumption in 1860; that the French and German wines together, are more than double 1860—nearly five times as much as 1859; while the strong wines, taken together, have not been nearly doubled.

The only feature which can cause regret is, the large proportion, Table XVI. of strong wine, as compared with that at the lower duties; but a great proportion of that imported in bottles should, by rights, be classed as weaker wine, did the act permit it;

¶ The system adopted of Alcoholic tests dependent on sp. gr. is said to be giving great dissatisfaction on account of the uncertainty of its results.

and the large increase in Port wine is due to the fine vintage of 1858 (the 'comet wine' of our day), being now ready for sale.

I believe that the prejudice against the light wines, especially among the tradesman and country class, will gradually be removed; and as a physician, I rejoice that the very potent means of cure in many cases—the substitution of light wine for heavy ales or spirits, is brought thus within the reach of a class formerly almost excluded from its advantages by the high prices. I speak of wines exclusively as of the produce of the grape. There are so-called home-made wines, which are simple—nay, very often compound abominations; the acid which the fermented kinds contain, being the malic—one of the most indigestible; while the unfermented, such as Ginger wine, are simply more or less disagreeable forms of cold toddy or punch,—diluted spirits in fact. All wines then, properly so called, contain alcohol in varying proportions; all of them contain free acids, and almost all of them sugar.

Table No. XVII. I have compiled from some analyses of Dr. Bence Jones, of wines, as supplied in the London market.

TABLE No. XVII.

Wines.

	Alcohol per cent	Acid per oz.	Sugar per oz.		Alcohol per cent	Acid per oz.	Sugar per oz.
		grains.	grains.			grains.	grains.
Port	21.5	4	20	Bordeaux ..	10.	5.	0.
Sherry	20.	3.8	9	Burgundy ..	11.	5.5	0.
Mansanilla	15.7	4.5	2	Sauterne ..	13.	5.5	5.
Marsala....	20.8	4.3	10	Hock	10.5	5.3	0.
Madeira ..	19.	4.8	20	Moselle	9.	6.	0.
Tokay	16.	9.	74	Champagne.	14.5	5	26

The spirit is derived chiefly from the fermentation of part of the sugar of the grape. But in almost all cases the analyses of Bence Jones show a larger proportion of spirit than do those of Mulder and others, who treated the wines in the countries where they were manufactured; and the addition of a certain proportion of brandy, to the lighter wines especially, is almost necessary to

enable them to bear transport and change of temperature, and is hardly to be considered in the light of an adulteration. If the casks be kept always filled up, the transformation of sugar into spirit goes on in a minor degree, as long as the wine is kept in wood; and it becomes stronger, as, curiously enough, the water passes off more rapidly than the more volatile alcohol.

Free acids are found in all wines. The tartaric and the acetic are the principal. Their uses are not only to give the agreeable acidulous taste, but also in bottle to act chemically upon the alcohol, and thus to produce the ethers on which the flavour greatly depends. This action goes on very slowly indeed, hence the value of wine long in bottle, when it was good in the first instance. It is well to remember that it is only strong, pure, good wine that will keep long enough to bring out the finer flavours so valued in old port.

The amount of acids varies very considerably, as you see, and it is hardly credible that there is nearly double the amount of acid in the luscious Tokay, that there is in what many people call sour Claret or Hock. The taste of it is masked by the enormous amount of sugar. As a rule, where the wine is very highly flavoured when new—as in Madeira for instance—the proportion of acetic acid is larger, for acetic ether is the more fragrant; but as acetic acid is much more difficult of digestion than the tartaric, such wine is not eligible for dyspeptics.

The sugar in wine is, in the more perfect—such as port and Madeira, simply the excess of sweetness in the grape itself. This excess checks the fermentation before it has all been converted into spirit; therefore, where no sugar is added, as it is in Tokay and Malaga, the richest in sugar are likewise the richest in alcohol.

Dr. Bence Jones did not detect any sugar at all in the Rhine wines or the Clarets, but it is believed to exist in very minute quantities, and has been found in the Rhine wines by the German chemists.

The flavours of wine, I have said, depend on the action of the ordinary acids on the spirit, but they are also due to something

more. You are perhaps aware that confectioners now use for the flavouring of their comfits butyric ether,—this is made by pouring spirits of wine on rancid cheese, and produces, in minute proportions, the pine apple flavour; while caproic ether gives the melon, and another the pear flavour, while these substances themselves are excessively fœtid. The fozzle oil which gives the peaty flavour to whisky, has its counterpart in wine in œnanthic ether, produced by the action of œnanthic acid on alcohol. This œnanthic acid is one of what is called the fatty acids, precisely analogous to the rancid cheese. But where, it may be asked, does this exist in the grape? It is found in the skins, the stones, and the stalks; the *bloom* on the grape, with which you are all familiar, is the waxy fat which is the groundwork of the flavour; and if grape juice be filtered before fermentation, it produces indeed wine, but this is totally destitute of bouquet or aroma. It is well known now that wine merchants improve the flavour of their wines by the direct addition of these ethers, and in the wine countries the flowers of the lime and the elder, and some fragrant leaves are added to the fermenting must. In like manner the colouring matter is in almost all instances heightened by the addition, in the wine countries, of elderberry or blackberry juice. This is a very harmless sophistication; there is a very simple test for it, and the only wine I have ever examined and found the colouring matter perfectly *true*, was a sample of African port, sent by Lord Howe for recommendation to our Infirmary. The nauseous earthy flavour of all the real African wines, however, quite nullifies their otherwise laudable purity, and the demand for them (Table XV.) is rapidly decreasing. If ever you taste *nice* African wine, you may be sure it was entirely made in London.

So far I have spoken of pure wines—wines comparatively pure, but the cupidity of dealers has led to all sorts of abominable adulterations. This detestable crime of falsifying and deceit is perhaps more prevalent in the wine trade than in any other, because it is so difficult of detection. With all the aids of chemistry, the only safeguard against gross fraud is to deal with old established

houses, whose good name is at stake, should they palm off inferior articles. Dr. Chambers says :

“The most conscientious wine merchants in the city refuse now a days to assign different names to their samples of French wines.”

They do not offer you Château Margaux, or Lafitte, or Clos Vougeôt, or St. George, but Bordeaux or Burgundy, of the first, second, or third growth, as the case may be,—growth being synonymous with quality.

“As a universal rule, if your wine merchant be very pedantic about the names of his French wines, he is either deceiving you, or he is very ignorant of the Bordeaux and Dijon markets. All that he can know is that it comes from one or the other district” and its quality.

It is true that the produce of some of the finest vineyards is kept distinct; some of it is engaged seven and eight years beforehand, for crowned heads and millionaires, but such is of course, except under most peculiar circumstances, not to be obtained by private individuals, and is utterly inaccessible to the trade. This rule is equally applicable to French, Spanish, Portuguese, and Madeira wines; it is not so strictly correct with regard to Rhine wines, which are not so completely mixed and blended. But even those I have personally tested, and found my bottle of Hock at 1s. 6d. identical with that of a neighbour at the table d’hôte, who thought it inconsistent with his dignity to drink anything under 6s. or 7s.

In the *Wine and Spirit Merchants’ Own Book* are to be found receipts for making all kinds of wines without a drop of the juice of the grape.

“Macon, from raisins and elderberries; white wine from pears, perfectly equal to the best white wine from grapes.”

Again, beet-root juice is called

“A truly precious substitute for the grape must in the manufacturing of all artificial wines, as by mixing it with various aromas, it can be made to imitate all wines.”

Chalk, marble, molasses, potato-sugar, are all directed to be used.

“To keep wine from turning-sour, put in the cask 2lbs. 3oz. of small shot.” That is bad enough, but “In extreme cases, when all the previous receipts have been tried without any satisfactory result—”

that is to say, when the wine already contains lead, zinc, sulphate of iron, alum, cider, perry, tartaric and acetic acids, brandy, chalk, charcoal, chloride of lime, sugar, honey, &c., we are directed to "take a small pinch of *oxalic acid* and put it in the bottle."

The village of Cette, in the bay of Lyons, is the head quarters of adulteration in France, but our wine merchants prefer keeping the adulteration and the profits of the iniquity in their own hands, and so the other day in a trade catalogue of the sale of an importer's stock at Liverpool, I saw to 50 hogsheads of port, 100 hogsheads of Roussillon, a strong cheap French wine, sold in this country, under its own name, in only the most fractional quantities.

It was stated in evidence before the Committee of the House of Commons, that

"No natural sherry comes to this country; that no wine merchant will send it;"

and so they consider it necessary to doctor it as they do. I say the sooner we have the genuine article the better.

"We are all of us," says Dr. Wynter,* "familiar with the announcement 'Fine Old Crusty Port 2s. 9d. a bottle,'—and the extraordinary thing is, that upon opening the sample, we often find that *it is* crusted, and that the cork *is* deeply stained. . . . Wine, crust, and stained cork, are all fabricated. There is a manufactory in London, where, by a chemical process, they get up bees-wing to perfection . . . and exactly imitate the natural crust; and corks are here also stained to assume any age that is required. The wine itself contains a very little inferior port, the rest being composed of cheap red French wine, brandy, and logwood as a colouring matter."

Dr. Hiram Cox, of Cincinnati in the United States, bears testimony that it is not only the English who are thus victimised: he says, in 1856:

"I analysed samples of sixteen different lots of liquors, among them were port, sherry, and Madeira. The distilled liquors were, some pure, and some vile and pernicious imitations. But the wines had not one drop of the juice of the grape: the basis of the port wine was dilute sulphuric acid, coloured with elderberry juice, with alum, sugar, and neutral spirits. The base of the sherry was a sort of pale malt, sulphuric acid, bitter almond oil,

* Curiosities of Civilization.

with a per centage of alcoholic spirits from brandy. The basis of the Madeira was a decoction of hops, with sulphuric acid, honey, spirits from Jamaica rum, &c."

Such disclosures much invalidate all arguments deduced from the ill effects of excess in wine, for if that be bad, what* must the effect be of an excessive use of such filthy preparations, as I have just described, and which are sold to us under the name of "wine"? It is not of this it can be said that "corn shall make the young men cheerful, and new wine the maids;"* it is much more likely to disorder their stomachs.

A great deal of nonsense, I am sorry to say, has been written to attempt to show that the wine of Palestine was unfermented and unintoxicating. I feel that in this third edition I am set free from the operation of that rule which most properly forbids the introduction of arguments drawn from religion, either in favour of, or against any propositions advanced before a Literary Society; and therefore I am at liberty to notice a work issued a few days after the delivery of my lecture.† The whole argument of Professor Miller is, as usual, drawn directly or indirectly from *abuse*. He takes his Bible reasons from the article by Dr. F. R. Lees in Dr. Kitto's Cyclopaedia. Now, the teaching of Holy Scripture is not to be learnt by an exhaustive verbal criticism, but by taking a common sense view of the whole, as well as of each passage in its context. That wine, as mentioned in it, was usually intoxicating, the sad instances of Noah and Lot, the suspicions of Eli, and the woes and denunciations pronounced against the drunkard, sufficiently prove. But that it was also used as an article of diet is clear, Melchizedek brought forth bread and wine, and 1500 years later Nehemiah speaks again of bread and wine; Isaac partook of venison and wine; oxen, sheep, wine and strong drink are classified together as articles of food, Deut. xiv. 26; oxen, sheep, fowls, and "store of all sorts of wine," Nehemiah v. 18; "straw and

* Zechariah ix. 17.

† *Nephalism, the True Temperance*, by Professor Miller of Edinburgh. Glasgow, 1861. (*Nephalism*, simply the Anglo-Greek for abstinence.)

provender for our asses, and there is bread and wine also for me," Judges xix. 19. Abigail took to David 200 loaves, five sheep ready dressed, and two bottles of wine—sheep skins probably, containing five or six gallons each,—1 Samuel xxv. 18, while her husband became intoxicated, as is related in ver. 36, on wine, which it is absurd to suppose was not the same. In Job we hear of "eating, and drinking wine;" and wine, oil and bread are mentioned as blessings in Psalm civ. Again, in Deut. xxix. it is mentioned as one of the signs of God's power to the children of Israel in the wilderness; "your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink," all in the same category. Isaiah xxiv. mentions as a curse, "The new wine mourneth they shall not drink wine with a song strong drink shall be bitter to them that drink it." Daniel, who at one period refused wine and meat, and lived on pulse to show God's power, says of fasting, "I ate no pleasant bread, neither came flesh nor wine in my mouth till three whole weeks were fulfilled:"—common sense declares that after that period he did eat pleasant bread, and flesh, and wine. St. Paul in 1 Timothy uses the expressions, "not given to wine," "not given to much wine," just as he speaks of "not given to filthy lucre," not given up to it,—using money, not usurious,—using wine, but not to excess. Priests under the Jewish law were forbidden wine and strong drink *when* they went to offer at the altar,—this implies that they might drink it at other times, and not as Professor Miller preposterously and untruly says, "Nephalism enjoined by God upon the entire priesthood for ever." The denunciations in Isaiah v. and xxviii. are against the drunkard and the indulger, and most surely do they come,—equally surely is the temperate man free from the curse. St. Peter speaks of "excess of wine" as a sin. If there be meaning in words it is this, that there is no sin in moderation. Does he speak of "excess" of swearing, or lying, or adultery? To take the case of our Blessed Lord Himself. He says, He came eating

and drinking:—and He means drinking wine, for He, the Holy One, was called a “wine bibber” by His blaspheming enemies. Dr. Lees and Professor Miller have both attempted so to wrest Scripture as to show that wherever wine is spoken of as a good thing, it is unfermented wine that is meant. With a foregone conclusion,—they try to pervert the word of God,—and argue that because it is sinful to drink wine, our Lord must have drunk only grape juice, thus “begging the question.” New wine will burst old bottles,—why? because it is fermenting.—(Elihu says, “as wine which hath no vent, it is ready to burst like new bottles”)—and in one of the Gospels, the next verse tells us that “the old,” that is, the well fermented, “is better.” It is quite true that the Jews, like other Eastern nations, had, during the vintage season, unfermented grape juice, and also prepared wines that were sweet and unintoxicating, but every text that can be quoted regarding wine shows that ordinarily it is fermented wine that is spoken of, both in commendation and in condemnation. If it were not so, all the denunciations against the sin of excess and drunkenness are perfectly pointless and vain. I think that to an unprejudiced mind it must be evident that in Holy Writ the moderate use of wine is mentioned as a blessing, the deprivation of it as a curse. In it, too, the drunkard is told his doom, and let him beware!

I find it asserted by a correspondent of the *Alliance Weekly News*, that it is quite possible and most desirable to make this unfermented wine. However desirable, I believe it to be quite impossible, except by boiling down to the consistence of a syrup, and rigid exclusion of air, for wherever sugar, water, air, and warmth meet, they must ferment. This same correspondent I claim as a witness on my side. He says:

“It is idle to say, as many do, there is no occasion for it, and that a substitute for alcoholic drinks is unnecessary. I contend that there is occasion for it, and that a substitute is, with our growing taste for luxuries, absolutely necessary.”

There is human nature again contradicting, in spite of himself,

the teetotaller; and it is a sign of a re-action when such a sentence can be admitted into the columns of the *Alliance* newspaper, whence I also cull these advertisements.

פרי חגפון

PASSOVER OR SACRAMENTAL WINE,
Unfermented and Unintoxicating.

Prepared from the Finest Lisbon Grapes, and preserved *in vacuo*,
at the suggestion and under the direction of Dr. F. R. Lees, by

.

Price 36s. per dozen.

Orders should specify whether Pale or Red Wine is required.

TEMPERANCE CHAMPAGNE, unfermented and entirely
free from spirit. This new Temperance beverage is strongly
recommended to Abstainers, as one of the most refreshing and
delicious of unfermented drinks. Made only by
Price 15s. per dozen quarts; 9s. per dozen pints.

It is very difficult to form even an approximate estimate of the quantities of beer, ale, and porter consumed in England. We can tell the quantities of malt used and of hops, but we cannot tell what is brewed by private families, only what is brewed for sale; and as sugar and molasses are largely used in addition to malt, all the tables of statistics are probably below the mark. It is a fact however, that even with much less home-brewing than there formerly was, there is actually also less brewed for sale than there was in the first years of this century. The consumption then was estimated at nearly 25 gallons a head, now it is supposed to be only 21. In Scotland, I may mention, that the consumption is not quite six gallons a head, as a set off to our lamentably large consumption of spirits.

In beer, as in spirits and in wine, we have to contend with the vile system of adulteration, and to this may, I believe, be attributed much of the besotting effect of malt liquors on the lower classes. There is also the evil of large brewers owning numbers of houses licensed to sell beer, in which, of course, none can be kept but that brewed by the proprietor. This is usually supplied at a price which should ensure a reasonable profit to the retailer,

but a reference to Table No. XVIII. from Hassall on Food, will show you how the public is served.

TABLE No. XVIII.

	Alcohol per cent.
STOUT :—	
From Brewers	7.15 to 4.53
From Publicans	4.87 to 3.25
PORTER :—	
From Brewers	4.14
From Publicans	2.88

It is true this only appears to be a dilution, and diminution of strength, but where water is added, it is very unlikely that something else is not also added to conceal it. In some cases in London, Dr. Hassall found that

“A publican could not afford to sell porter at the price which he pays for it, in the state in which it is supplied to him by the brewers, and realise a profit on it, unless he had recourse to adulteration.”

I see that in fifty-two different analyses which the same gentleman made, in every instance he found salt in very considerable quantities. The pernicious effect of this in causing a call for additional potations is most evident, and calls loudly for legislative interference with regard to adulterations.

Dr. Wynter says :

“The reports of various committees prove that in times past, porter and stout were doctored in the most ingenious manner, and so universally and unreservedly, that a trade sprung up termed ‘Brewers’ Druggists,’ whose sole business it was to supply to the manufacturers and retailers of the national beverage, ingredients for its adulteration . . . nay, one genius, hight Jackson, wrote a hand-book to show the brewers how to make beer *without any malt or hops at all.*”

“Mr. Child, in his *Practical Treatise on Brewing*, after . . . mentioning a score of pernicious articles to be used in beer, remarks in the mildest possible manner, ‘that however much they may surprise—however pernicious or disagreeable they may appear, he has always found them requisite in the brewing of porter . . . and though several Acts

of Parliament have been passed to prevent porter brewers from using many of them, yet the author can affirm, from experience, he never could produce the present flavoured porter without them. *The intoxicating qualities of porter are to be ascribed to the various drugs intermixed with it.* It is evident some porter is more heady than other, and it arises from the greater or less quantity of stupefying ingredients. Malt, to produce intoxication, must be used in such large quantities as would very much diminish, if not totally exclude, the brewer's profit.'

"Mr. Morris, another instructor in this black art of brewing, tells us that 'among the ingredients requisite to produce a popular article are cocculus indicus, and St. Ignatius' beans as intoxicators; calamus aromaticus as a substitute for hops; quassia as a bitter; coriander seeds to give flavour; capsicums, carraway seeds, ginger, and grains of paradise, to give warmth; . . . oyster shells to make old beer taste new, and alum to give a 'smack of age' to new. Sulphuric acid to bring it more rapidly forward, and to produce the fine foaming tankard, a detestable compound called 'beer headings,' composed of green vitriol, alum, and salt.'" *

I must now glance briefly at tobacco. Three centuries elapsed last year since the seeds were sent to France by Nicot, the ambassador to Hispaniola, and Sir Francis Drake and Sir Walter Raleigh, soon after that event familiarised the English nation with their use. In 1860, 35,227,896lbs. were consumed in Great Britain, besides what is smuggled. This is $1\frac{1}{4}$ lb. a head of the population; nearly 5lbs. for every adult male. It is just about the same amount per head as was consumed at the beginning of the century. If smoking have increased, snuffing and chewing have greatly decreased. It is satisfactory to learn from Dr. Hassall's investigations that the only adulterations at all common in smoking tobacco, are—water to increase the selling weight, and sugar or molasses to give consistence in making it up. Cigars, he found, except in the most rare instances, to be always made of tobacco and no other leaves. The previous drying, however, gives to home-made cigars a flavour not at all acceptable to the connoisseur in smoking. The popular idea that there is opium in Manilla cheroots is found to be quite a mistake; and their more stupefying effect is to be accounted for by some variety in the

* Dr. Wynter, *Curiosities of Civilization*.

constituents of the tobacco itself; a variety which also exists, to a certain extent, in all Turkish tobaccos.

The adulterations of snuffs are much more serious; we have the harmless but cheating water again; salt, lime, and earthy carbonates; iron, earth, chromate and oxide of lead, bichromate of potash and powdered glass; yellow ochre, quassia, calumba and gentian roots, rhubarb and coltsfoot leaves, sawdust and potato skins. The salts of lead and the bichromate of potash are, as you know, most deadly poisons; and when applied to the delicate mucous membrane, and swallowed, as they are by most snuff-takers, are calculated to produce most serious symptoms, which they undoubtedly often do.

The effect of tobacco on the body is that of a depressor of the nervous system, and a narcotic. Taken in moderation, the soothing effect is very marked; taken in excess, and especially by those whose digestion is weak, and whose nervous powers are feeble, there is no doubt that tobacco is highly injurious, and that such persons should abstain from it altogether. On the other hand, in the plethoric and excitable, in the nervous and irritable, tobacco *in moderation*, is productive of very beneficial results. I believe many a quarrel has ended amicably, where the hot-tempered man has had time to smoke his pipe over it, before proceeding to extremities. I am informed that no great criminals have been great smokers; and many a wife, I believe, has to thank tobacco for the neutralizing of acerbities of temper in a husband, that might have otherwise ended in an appeal to the jurisdiction of Sir Cresswell Cresswell. The desire for some soothing narcotic of this kind is so universal as to be like that for stimulants—almost an instinct; and we find that all nations have something of the sort,—tobacco, Indian hemp, hachshish or opium, &c.

The attempts to prohibit and discourage the use of tobacco were almost coincident with its introduction to Europe. King James, who did not leave his taste for whisky behind him in Scotland, led off with his famous *Counterblaste to Tobacco*, to

“Compound for sins we are inclined to,
By damning those we have no mind to.”

And scores of books have been written on the same theme since.

The attention of the public has been lately largely drawn to the subject by a letter of Sir Benjamin Brodie, and still more recently by an edict of the Emperor Napoleon III., prohibiting the use of tobacco—and most properly—in schools and gymnasiums. As Sir B. Brodie's letter has been largely misunderstood, I must cull from it, in his own words, his real opinions. After remarking that one or two drops of the empyreumatic oil will kill a cat :

“Still I am not prepared to subscribe to the opinion of those who hold that, under all circumstances, and to however moderate an extent it be practised, the smoking of tobacco is prejudicial. The first effect of it is to soothe and tranquillize the nervous system. . . . It allays the pains of hunger. It relieves the uneasy feelings produced by mental and bodily exhaustion.”

That is quite enough, and all I ask or say. Sir Benjamin then goes on to describe, in somewhat exaggerated terms, the evils of excess, most properly condemns the practice in schoolboys, and groundlessly ascribes the generally-believed-in degeneracy of the Turks, to tobacco smoking. It is childish almost to be always trying to find out occult causes, that we know nothing about. It would be quite as reasonable, quite as just to attribute the character of the Turk to his total abstinence from drink. Why, the Turks of the lower orders are among the noblest specimens of mankind, and it is to the absence of Christianity you must look for the real causes of sensual indulgence in every form. If that happy light from heaven shall dawn again in that land which was the cradle of Christianity, if the whole race of Sultans, and Pachas, and Aghas, and corrupt ministers, and dragomans, be swept away, there may yet be a noble future for Turkey.

Sir Benjamin goes on to say :

“In all ages of which we have any record, mankind have been in the habit of resorting to the use of certain vegetable productions, not as contributing to nourishment, but on account of their having some peculiar influence as stimulants or sedatives (or in some other way) on the nervous system. Tobacco, alcohol, the Indian hemp, the Kava of the South Sea Islanders, the Paraguay-tea, coffee, and even tea, belong to this category. A disposition so universal may almost be regarded as an instinct, and there

is sufficient reason to believe that, within certain limits, the indulgence of the instinct is useful. But we must not abuse our instincts. This is one of the most important rules which man, as a responsible being, both for his own sake and for that of others, is bound to observe," * &c., &c.

Why, it is very like what I have been writing regarding wine.

There are undoubtedly many to whom tobacco is injurious, just as there are many to whom it is nauseous. If either class attempt to use it in any form, they are simply very foolish. So also in boys, it is not only silly, but hurtful, and so long as they remain under the rule of preceptors, the latter are very wise in prohibiting it, as indeed it is forbidden, except under the rose, in all our public schools.

If I be asked, is tobacco a necessary, I answer most decidedly, *No*; but it may be very useful in a variety of ways for all that, as I have shown you. But what *are* necessities? Are the fashions of dress? Is dress at all a necessary? Is the opera, the theatre, newspapers, novels? Are flower shows? Are Literary and Philosophical Societies necessities? Pre-braccal man had neither clothes nor books, nor wine, nor tobacco, and he was supremely happy. In our day, we know the superiority of good stone and brick walls over the mud and sticks of our ancestors; and it is just as unreasonable to say that we ought to do without tobacco because it was not known 400 years ago, as to say that we ought to live in mud huts, or do without books now, because house architecture and printing are modern inventions. There is not one of the things I have mentioned that is not liable to abuse. There is hardly one of them that you will not find some one to condemn as virulently as the Anti-Tobacco Society (which actually exists), will condemn the 'weed.'

The gross amount of revenue derived from the excise, the taxes on, and the licences to deal in liquors of all kinds, was, during 1859, 21 millions, exclusive of hop duty. An enormous sum,—twenty-one times ten hundred thousand pounds!

* Sir B. Brodie's Letter as published in the *Times*.

TABLE No. XIX.

Liquors.—Revenue from Duties, Excise, Licences, &c.

UNITED KINGDOM.

1851	{	Population, 27,400,000.	1859	{	Population, 29,000,000.
		£16,700,000.			£21,000,000.
		Per head, 12s. 2d.			Per head, 14s. 6d.

Besides Hop Duty.

Undoubtedly the first object of government in imposing taxes is the obtaining of revenue, and no class of articles is a more just subject of such taxation than luxuries in general use. Keeping revenue only in view, the taxes should be fixed at a point which will not check consumption; but with regard to spirits in particular, the taxes have been regulated partly with the object of restraining excessive consumption. This restrictive taxation is perfectly legitimate, and the duty should be fixed at the highest point which will not encourage illicit distillation and smuggling; for low duties certainly cause increased consumption. All recent legislation has been progressing on this path, and it is to the raising of the duty on spirits in Scotland, from 3s. 8d. per gallon in 1851, to 8s. 1d. in 1860, that much of the decreased consumption shown in Table No. XII.* is due.

But restrictions on drinking are carried further than this, and also justly; and so we have public house Acts, and tipping Acts, and beerhouse Acts, all of which are good in their way; the danger here again is of overdoing it, as for instance, in the Forbes Mackenzie Act for Scotland. By this no grocer may even *give* a glass of wine to a customer. No confectioner or dealer in provisions or eatables of any kind can receive a license to sell wine or spirits, thus actually discouraging the proper and dietetic use of stimulants, and encouraging drinking for drinking's sake. No hotel can supply any public or private party or ball with wines or spirits later than eleven o'clock. No such inn or hotel is allowed to supply a townsman during any part of Sunday; nor is a lodger

* Page 32.

in any hotel permitted on Sundays to invite a resident friend to any meal where wines or spirits are required. This is actually the law, inquisitorial enough to have been framed by John Knox himself.

The effect of this law has been that the detected cases of drunkenness on Sundays have decreased. People now drink on that day where the police cannot go; the cases on the other days of the week have, it is said, increased, and the sin of hypocrisy has been added to that of intoxication. Among the lower classes the artisans have formed themselves into clubs, by which the stringency of the law may be evaded. The number of unlicensed dealers has been largely increased; and besides all this, a vile system of spies and traps has been instituted,—so obnoxious that police officers can hardly be found to carry it out. In October last, a grand ball was given at Thornhill, in Dumfriesshire, to Lord and Lady Dalkeith; a few days afterwards, a justice of peace court was held, and three inkeepers were fined £1. 5s. each, for infringing the Forbes Mackenzie Act,—the real delinquents being the Sheriff of Dumfriesshire, a number of Magistrates, and the Lord Lieutenant of the County himself, who was their guest. Thus may legislative meddling bring the law itself into contempt.

Knowing well how fallacious statistics are, unless you take into consideration all subsidiary agencies, such as the state of trade, the state of the weather, the vigilance of the police, nay, the prejudices of the magistrates, I do not ask you to do more than look at

TABLE No. XX.

Liverpool.

Year.	New Licences granted.	Increase of "Drunk" Cases subsequent year.	Decrease of ditto.
1846	17	—	256
1852	0	1144	—
1854	2	1018	—
1857	32	—	1259

It seems at least to show that drunkenness is not to be kept in check by the mere refusal of licenses, and the diminution of public houses. Free-trade has not yet been proposed in such articles, but I do believe that if wine and beer, &c. were sold as groceries and consumed at home, it would be far better for both morality and health, and I do not believe that this would lead to any increase of the gross annual amount, probably to a very considerable decrease.

But some persons, thirty years ago, deeply impressed with the evils of excessive drinking, established Temperance Societies,—the only obligations incurred being abstinence from spirits, and moderation. This was very well in its way, for all who chose to join, but the fallacy had already crept in, that it was *possible*, by any rules of any kind whatever, however stringent, however moral, however good, to *make* men bear the fruits of Christianity while it was not yet in their hearts. This I call a fallacy, and it is one quite as much in the political as in the moral aspect.

“It would be an evil worse than that of drunkenness, if a nation learnt to lean on the rotten reed of external enactments, and thus sapped the very foundations of right, and destroyed the springs of all moral action.”*

And *I* say true religion wants no such vows and pledges.

Ten years after this first commencement, that is, about twenty years ago, temperance had ripened into total-abstinence; and again I desire to bear witness to the good, the immense good, which has resulted to the community at large from the reclamation of drunkards, and the imposition of restraint on the man who cannot practice moderation. But hear what total-abstainers now say of total-abstinence. Dr. M^cCulloch says:

“You will find, 1st, that it takes a long time to persuade many men to become abstainers; 2nd, that of those who do become abstainers, *by far the greatest number relapse into drinking, and but too often into greater drinking than before.*”

Again:

“The truth must be told; the total-abstinence movement has *failed*,

* Westminster Review.

lamentably failed, of itself, to remove the liquor-traffic, or to stem the tide of drink and drunkenness in the nation."*

A writer in the *Alliance Weekly News*, of November last says :

"Abstinence societies have been diligently and laudably at work for many years; and though they have effected good, very great good, yet we may ask, What perceptible impression have they made on the entire community? Shall we say *None*? As the direct consequence of their labours, how many distilleries have been closed? how many breweries? how many public houses? Shall we again say *None!*"

And so on, Temperance is no longer thought of; even total-abstinence is thrown aside, and the great monster evil is no longer said to be the *drinking*, but the *selling* the drink.

SUGGESTIONS FOR BILL TO PREVENT THE TRAFFIC IN INTOXICATING LIQUORS, (as agreed upon by the General Council of the United Kingdom Alliance.) Being mere general suggestions, much detail is intentionally avoided in the following clauses.

PREAMBLE to set forth that

WHEREAS the common sale of intoxicating liquors is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death; whereby not only the individuals who give way to drinking habits are plunged into misery, but grievous wrong is done to the persons and property of Her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and whereas it is right and expedient to confer upon the ratepayers of cities, boroughs, parishes, and townships, the power to prohibit such common sale as aforesaid—be it therefore enacted :

I.—To be lawful at any time from and after the passing of this act for any or more ratepayers residing in any municipal or borough town, or in any parish or township, or part of parish or township, not within the municipal boundary, to require by notice, under their hands, the mayor, provost, or other public officer, to take the votes of the ratepayers of such borough, parish, or township, or part of parish, or township, as to the propriety of bringing into operation the provisions of this act.

The mayor, provost or other public officer, within *seven* days after receiving requisition, to give public notice of a day, not earlier than days, nor more than days after notice, and of a place or places within such borough, parish, township, or part of parish or township when and where

* Address to Medical Students, by J. M. McCulloch, M.D.

the ratepayers are required to signify their votes for or against the adoption of this act.

The votes to be personally delivered by the voters at the appointed voting places.

II.—The mayor, provost, or other public officer, to appoint places and persons for taking said votes.

Every person who is rated to the relief of the poor within the said borough, parish or township, or part of parish, or township, to be entitled to one vote for or against the adoption of this act.

The mayor, provost, or other public officer, to examine the votes, and to declare within two days of the close of the voting, by public notice, the numbers for and against. The adoption of the act to be decided by the number of votes. But the act not to be adopted unless the number of votes for its adoption be at least *two-thirds* of the aggregate number of votes given.

Notice to be given immediately of the adoption of the act.

III.—If the ratepayers decide against the adoption of the act, or the majority be insufficient as aforesaid, *One Year* to elapse before it shall be lawful again to take votes in such borough, parish, or township, or part of parish or township.

IV.—Not to be lawful, from and after the time limited for the commencement of this act, for any person or persons (within any borough, parish, or township, or part of parish or township adopting this act as aforesaid,) to manufacture within the said borough, parish, or township, or part of parish or township, for sale, or directly, or indirectly, to sell, barter, exchange, or dispose of, except for such purposes as may be hereafter provided, any alcoholic or intoxicating liquor.

V.—Any person not being an agent duly authorised, who shall, within the said district, by himself or his agent, directly or indirectly sell or furnish under any pretence, any alcoholic or intoxicating liquor, except according to the provision of this act, to be liable to a fine of on the first conviction, on the second, and on subsequent convictions to imprisonment of not more than nor less than . In default of payment of fine and costs on first or second conviction, the offender to be imprisoned at the discretion of the justices.

VI.—If any ratepayers of the said district make oath or affirmation before any justice of the peace acting for or within said district, that they believe alcoholic or intoxicating liquors to be kept or deposited for purposes of sale in any conveyance, shop, warehouse, or other place or building, within such district, the said justice to issue search warrant, and any alcoholic liquor found in pursuance thereof to be seized.

No dwelling house, however, to be searched, which is not a house of public entertainment, or in which, or part of which, a shop is not kept, unless (at least) of the said complainants testify on oath or affirmation to some act of sale of alcoholic liquors therein or therefrom within of the time of the complaint.

The owner or keeper of the liquor to be forthwith summoned before the justices of the district. If he fail to appear, or it is shown that the liquor was kept and intended for sale, contrary to the provisions of this act—the liquor to be forfeited and destroyed.

VII.—If the owner of the liquor be unknown, days' notice to be given of the seizure, and if lawfully claimed, the liquor to be given up.

Any person on whose premises, or in whose building, or house, or place, any offences against this act may be committed, to be held responsible, and liable to the pains and penalties of the act, unless he can show non-participation direct or indirect.

VIII.—The justices acting for said district to appoint an agent or agents to sell within said district, at some convenient and suitable place, alcoholic liquors for purposes such as may be hereafter provided,—such agents to receive a salary not exceeding £ per annum. Not more than one such agent to be appointed for every inhabitants.

IX.—Such agent to enter into a bond with two sureties, that he will in all respects conform to and sell only according to the provisions of this act.

Every such agent to keep a book in which he shall enter each sale made by him of alcoholic liquors, giving date, time, purchaser, quantity, and purpose for which required; this book to be open to the inspection of the justices or their officers at all times.

X.—To be the duty of any constable, &c., whenever he shall see, within said district, any person intoxicated in any public street or place, to apprehend such person, and keep him safe until sober; and thereupon to take him before a justice, who shall examine him on oath, or affirmation, for the purpose of ascertaining whether any offence has been committed against this act.

If such person refuse to answer, or to be sworn, or make affirmation, the justice to commit him during pleasure.

If on such examination it appear that an offence has been committed against this act, said justice to issue his warrant for the arrest of the offender, and the search of his premises, and convict him on sufficient evidence.

XI.—Every person who shall sell any liquor in violation of this act, to be liable for all damages which may happen or result therefrom.

XII.—Any person to have right of action against any other person who

shall sell any liquor contrary to any provision of this act, to the husband, wife, parent, child, guardian, ward, apprentice, or servant of the plaintiff.

Not to be necessary to aver special damage, but jury to assess damages.

Any married woman to maintain any such action in her own name irrespective of the consent of her husband.

XIII.—No person engaged, directly or indirectly, in the sale of alcoholic liquors, to be a juror in any case arising under this act.

XIV.—Right of appeal to be given against conviction by justices under the provisions of this act.

N.B.—It must be borne in mind that the above "suggestions" aim at nothing more than an indication of general intention. Many technical deficiencies may be observed, which of course would be remedied in preparing the draft of an act of parliament.

Note also, that some modification of detail will be required to render the "suggestions" legally appropriate to Scotland and Ireland. These, also, will of course be made at the proper time.

With reference to the qualification of voters, &c., it has been thought best to adopt machinery and methods already existing, in order to avoid embarrassing the "suggestions" with extraneous debateable points. The Alliance is not committed to the advocacy of any particular plan for the voting.

On clause 6 and 7 in the "suggestions," note that in relation to gaming-houses, 8 and 9 Vict. cap. 109, declares that any dice, tables, or other instruments of gaming found in any house suspected to be a common gaming-house, shall be evidence, until the contrary be made to appear, that such house *is* used as a common gaming-house. Lord Campbell's "Sale of Obscene Books Prevention Act" gives much more summary powers than those claimed in these clauses.

Note also, on clause 10, that a recent act in relation to gaming-houses adopts the same principle. By 17 and 18 Vict. cap. 38, persons taken into custody as being present in a gaming-house, may be called as witnesses and punished if recusant. Such a provision would be more or less useful in proportion to the area of the district.

This is a Bill as proposed to be introduced into this country. It is, I believe, almost identical with that which has been adopted in some States of America, and there called the Maine Law, a title which, for brevity, I shall adopt in referring to it.

I have given you the philosophical reason for the watery character of teetotal literature, but though watery as to potency of argument, it is exceedingly hot, and fiery, and pungent, in the

nature of the abuse lavished on all sellers, makers, or dealers in any kind of dietetic stimulants. This is to be accounted for, in an equally philosophical manner, as many of the writers of this abuse are men of exceedingly excitable temperament, whose instinct tells them in very plain terms, that they should be total-abstainers, as stimulants are highly injurious to them. With the obedience to this instinct, as regards their own persons, they should content themselves, and not illogically assume that all others are as unhappily constituted as themselves. The arguments of *total abstainers* are in great measure founded on the assumption that use must necessarily end in *excess*; the arguments of the Maine Law advocates are wholly and solely grounded on that same assumption. War is to be waged against all dealers, when promoted to civic dignities. One says :

“During the mayoralty of Mr. Mackie, in Manchester, . . . a spirit merchant, . . . little drink-shops had been expanded, and allowed to blossom out in full blaze, as gin-palaces, in all the poorer parts of the city. Under the beneficent reign of a spirit-merchant mayor, that had been done for which the drunkard's child . . . would curse the name of Mackie, . . . and hell herself would open her mouth and send out a mighty chorus of ‘Bravo, Mackie!’”

Another states his belief that

“No man who gained a livelihood by the liquor traffic could do real justice to the people” as a magistrate. They “regard the liquor traffic and all its supporters with extreme abhorrence, and hold all law which licenses it in the utmost detestation, as that which sanctions crime.”*

Abuse is showered on an unhappy vicar, who, at Newcastle, dined with the licensed victuallers (called in their tongue, “the keepers of Satan's hostelries”). His presence probably acted as a check on all excess, and he thus performed a duty, both to God and man, by the silent example, as well as the inculcated precepts of moderation.

“No man can continue to sell intoxicating drinks, without, at the same time, selling disease, insanity, and death, domestic misery, pauperism, quarrels, oaths, blasphemies, obscenities, assaults, . . . sin and crime in every shape, including suicide and murder itself.”

* Alliance Weekly News, 1860.

The poor wine merchants! Again:

“The very worst that has ever been said against the devil is, that he first tempts his victim, then betrays and punishes him through time and eternity. What better are our so-called Christian government and magistrates and the liquor traffickers in regard to the trade in drink?”*

By such arguments can no one be convinced; by such denunciations, no woman even can be scared: and if such intemperance in language be one result of total abstinence, it would be, to my mind, but a poor exchange for intemperance of another kind.

This Maine Law was first carried in Maine State, in 1851, and in 1853 an Association called the “United Kingdom Alliance” was established for the purpose of securing its adoption in this country. It has been more prominently brought before the public during the past year, by its having been mentioned in terms of partial approbation by Lord Brougham at a meeting of the Social Science Congress. Subsequently at a meeting of the Maine Law Alliance itself, a very enthusiastic advocate was found in the person of the Dean of Carlisle, who is probably better known to most of you as Mr. Close, of Cheltenham. This is not the place to condemn the peculiarity of his views on certain subjects, but it is allowable to protest against the system of force and intimidation, by which he attempted to impose his opinions on others, and the anathemas launched against all who differed from him.

This “real live Dean,” as he denominated himself, unable to restrain himself, in his new-born advocacy of what he miscalls the cause of temperance, lets out that he has been in the habit of taking wine, that he has had the gout, and that by medical advice, he has become a total abstainer. The fox, as in the old fable, has lost his tail, and must needs go about now most disinterestedly preaching that everybody else, who find their tails very useful, must submit to de-caudation, and because he has got the gout, must not use the bounties of God in moderation. He ought probably, to have been a total abstainer, on medical grounds, all his life; and, by his physical infirmity, he is utterly disqualified as a

* M^cCulloch, *Op. cit.*

teacher of others, or as a judge in this matter. At a meeting last month he threw down a live-shell that I expect will prove a disagreeable exploder; he said,

“If all the drink in England were tossed into the Atlantic, he (the Dean) would be as warm an advocate for universal or manhood suffrage as the stoutest radical in the country.” *

I always thought there was a slight smell of politics about all this Maine Law business, and this lively gouty Dean has perhaps let out a secret.

It is disagreeably offensive to my mind to read of meetings of “reclaimed drunkards” being considered in any way more “interesting” than so many reclaimed thieves or murderers, and it ought to be less captivating to a properly constituted mind, which rightly regards the sin of drunkenness, to hear a narrative of gross excess, and the horrors of delirium tremens, as painted by “one who has experienced it,” than to listen to the details of a robbery, or the secret history of a forger.

The chief essentials of the “Suggestions for a Bill” are these, that the ratepayers should be entitled to vote on the matter, and a majority of two-thirds, not of the voters, be it observed, but *of those voting*, (see clause II), should carry it, a thorough legislation of mob-law. The manufacturing (for sale) the selling or furnishing of any intoxicating liquors is prohibited, except for certain purposes, understood to be sacramental, medicinal, chemical, and mechanical. One salaried agent to be appointed to sell for these purposes. Fines for first offences, imprisonment for second or subsequent offences. Liquors may be seized and destroyed, and suspected persons may have their houses searched, and drunk persons are to be arrested and kept in custody—very properly—till sober, but are then,—hear this!—Clause X,—to be examined on oath (or affirmation,—they suspect even the Quakers) as to where they obtained the liquor, and if refusing to answer,

* Alliance Weekly News, 1860.

to be committed to prison for any indefinite term. A little lower down,—

“Any married woman to maintain any such action in her own name, irrespective of the consent of her husband.”

The mental constitution of the framers of such a clause must be peculiar, this is the kindest way of putting it. It is surely enough for us men to have to pay the milliners' bills,—and not to have, in addition at this season,—“the lawyer's little account.”

We may brew, distil, import wholesale,—but not buy or sell—and the inquisitorial powers of this Bill are utterly opposed to all our ideas of freedom and liberty.

Besides this, it is inoperative where it has been adopted.

“There is hopelessly complicated contradiction as to what it has effected . . . while one party tell us that the law turned the State of Maine from a Pandemonium into a Paradise; another party, comprising Mr. Gough once the champion of the law, replies that that is all romance, and travellers from this country concur in stating that they did not find the law putting any real difficulty in the way of their drinking anything they felt inclined for.”*

Travellers indeed see things as they wish to see them, in this, as in slavery, and in all other matters. An American himself states that in Portland

“There is more intemperance and more drinking there, and probably throughout the whole State of Maine, with here and there a doubtful exception, than there has been at any other time for twenty years. Young men have banded together to evade the law . . . children carry liquor about with them; and bottles are made in the shape of bibles, so as to deceive the eye.”

Mr. Baxter, at a lecture in Dundee, says :

“Has the entire prohibition of the traffic in fermented drinks eradicated intemperance? I answer, without hesitation, no! Can it be enforced? In the villages and smaller country towns it can; in the cities, not at all. I have seen with my own eyes drunk men on the streets, and dozens of wines consumed in the hotels of large towns, subject to the provisions of the Maine Law. The adoption of the Maine Law, in certain cases, actually increased the consumption of ardent spirits . . . private clubs were instituted

* Scotsman Newspaper, 1860.

where spirits were kept in a press for the use of members, and to one of these presses alone there were 300 keys." And so on.

In Hartford, Conn., the year after the Maine Law was established, the local papers say :

"Probably there is more intoxicating liquor retailed at this time than ever before, and evidently there is more drunkenness. . . . Club-rooms have multiplied to a fearful extent; and hundreds of families, in which liquor was unknown before August last, now keep a variety, and ask their friends to drink, . . . the fashion of keeping liquors upon the family sideboard is fast coming into use, and its evils are as great as those of the rum shop."

These so-called "family liquor bars" are next to be attacked, and it is the scarcely-veiled project of the law to prevent, under the cloak of all *selling*, all *drinking* whatever, however moderate, nay, however necessary. One thing is certain, that this Maine Law, where adopted, has led to rows and riots, injury to property and person, to the calling out of the military, and loss of life, to "vigilance committees," spies and informers, to dissensions, to quarrels, and to "all uncharitableness." Above all, proceeding, as it does, on the principle that a majority may impose an obnoxious law on a minority, it establishes a grinding tyranny, a tyranny which one can only bring home to Maine Law advocates by supposing the *converse* law to be enacted, and that all who find benefit from the use of stimulants, should combine, and insist that all *must* drink. It would be quite as reasonable, quite as legal, quite as unjustifiable.

But "there is no new thing under the sun; the thing that hath been, it is that which shall be." The Maine Law is no novelty; it was established by a false prophet, Mahomet, more than twelve centuries ago, and now exists among a people, his followers, numbering upwards of one hundred millions. The Koran says :

"Wine is an abomination, of the work of Satan." "They will ask thee concerning wine" (the word translated *wine* means all inebriating liquors) "and lots (gaming); Answer, In both there is great sin, and also some things of use unto men, but their sinfulness is greater than their use."

The stricter Mahommedans, especially if they have been to

Mecca, hold it unlawful, not only to taste it, but to make it, or buy it, or sell it, or live on the produce of the sale of it. Why, this is precisely the language now reproduced. But what is the character of the Mahomedan? He has plenty of harmless un-intoxicating sherbets, nay, perhaps he lives, as the Arabs, on dates and water, but he is sensual as a brute, and voluptuous as a satyr; not only in this life is he allowed four wives, besides concubines, but the pleasures of his prospective paradise are simply the grossest indulgence of the passions.

The Maine Law has not checked the spirit of secret, dark revenge; it has ever recognised the very *principle* as well as the *practice* of slavery; and poor woman is denied almost a soul. There is indeed a paradise for her who does right, but there can be little paradise for her here, for the Koran again says:

“Those wives whose perverseness ye shall be apprehensive of, rebuke, and remove them into separate apartments, and *chastise them.*”

The conclusion from the facts concerning Mahomedanism is quite inevitable, namely that enforced abstinence from, and forbidden dealing in, intoxicating drinks, are found to be utterly wanting, even after a trial of 1200 years of successful prohibition. It illustrates the truth of my position, which I have ever held, and maintain against all comers, that temperance and moderation are—to use holy words—“fruits of the Spirit,” while an enforced abstinence is, or at least may be,—grapes gathered from thorns, and figs gathered from thistles,—an unreality, a snare, a delusion,—worst of all, a possible self-deception.

The first and only real temperance society was established a little more than 1800 years ago, and by that society of Christianity we are bound to be temperate, not only in drink, but in everything. I would only add, Let us remember our responsibilities.

But what then is to be done? I have admitted with abhorrence the gross evils resulting from the abuse of drink; is there no remedy? Are we to sit down in despair over our crimes, and our lunacy, and our diseases? I say, by no means.

And first, The Maine Law, the absolute prohibition of the sale of drink is good, nay, it is necessary, where you are dealing with men in a brute state, with Indians, with Kaffres, with the aborigines of Australia or New Zealand. Nothing less will do to keep those, who have no higher motive to influence them, from the fire water which destroys and exterminates them.

Secondly, Teetotalism, voluntary abstinence, is good for the excitable, the full-blooded, the gouty, for all those who know, either from their own experience, or from the precepts of their medical advisers, that they are the better for abstaining. If either the one class or the other indulge, they are not only foolish, but sinful. Further, teetotalism is good for all those who acknowledge their inability otherwise to practise moderation, for the debased sot and the inveterate drunkard. Lastly, it is good for anybody else who likes,—for any who feel that their influence is thereby increased among the votaries of drink, who feel their arm nerved by it in the crusade against drunkenness.

Thirdly, Temperance and moderation is not only good but *necessary* in all. But what is moderation? I cannot tell you.

“In a remote country district in Scotland, a clergyman had become notoriously intemperate, and the presbytery had to deal with the ‘*fama*’ against him, which could no longer be concealed. One witness, supposed to be specially qualified to give the evidence, if he chose, long evaded all efforts of the court, till, at length, he seemed to be shut up to a plain answer, by the question being put thus:—‘Now sir, no more equivocation; on your oath, did you ever see your minister the worse of drink?’ The man’s eye instantly lighted up with a twinkle of roguish intelligence, and he readily replied, ‘The waur o’ drink! na, na, I never saw him the waur, but often a hantle the better o’t’”*

Anyone who is perceived to be “a hantle the better o’t,” may be safely set down as having exceeded what is good for *him*: such a term as “a moderate dram-drinker” I utterly object to, as a contradiction in terms. Professor Miller speaks of the possible cases of a physician or a clergyman dining out, drinking “moderately,” and

* Professor James Miller in Edinburgh Medical Journal, vol. iii.

being unable to administer medical or spiritual advice when suddenly summoned. He says, they are to be considered "drunk" in the sight of God. Most heartily do I agree with him, but I deny their "moderation."

The definition of moderation is like the definition of health, like the definition of sanity,—one is more, another less excitable, one is more, another less mad, and no one is absolutely perfect in his organisation either of body or of mind. As a rule all drinking except at meals, all frequent and occasional drinking, and all use of raw spirits, unless under most exceptional circumstances, cannot be classed under moderation. But each of us has had a guage, a correct and infallible guage given him by the Almighty. Our own conscience will ever and always tell us when we have contented ourselves with moderation, and still more faithfully will warn us against the earliest approach to indulgence or excess.

The real remedies for drunkenness are twofold in their character, physical and moral. The physical, the repressive measures, by the interference of the arm of the law, I have already said, all must agree to be justifiable and laudable. There is a parallel case which affords a very easy illustration. Playing cards are taxed 1s. a pack; Dice are taxed 20s. a pair; and the laws against gambling are most severe. The vice of gambling is surely as great as that of drinking; its power over, and its ruin of, the individual is often more complete than that of drink. Yet, though we pay taxes on dice and cards, though we punish gamblers, from the thimble-rigger at Epsom, to the titled frequenter of the fashionable "hells" in St. James', will any one say that therefore it is wrong to play backgammon with my sisters, or cribbage with my grandmother? Let, therefore, as high a tax as is compatible with the successful repression of smuggling, be put on spirits, and let the consumption, in their place, of light wines and of unstupefying beers, be promoted by every legislative means, by commercial treaties, and by lowering duties. Lord Brougham, thirty-five years ago, tried to encourage the consumption of beer in place of spirits, by bringing in bills to repeal the old Beer Act, but they were all

rejected, and that which was adopted in 1830, not only facilitated the trade in beer, but opened a wide door for abuse by permitting consumption on the premises,—a point which Lord Brougham contended against to the uttermost, and which he would have visited with the highest penalties. The discouragement of this licence “to be drunk on the premises” as it is worded, and too often correctly, in a second sense, is another point to which legislation may be most properly directed.

There are two small parishes in this County, Little Dalby, with 200 inhabitants, and Beeby, with 150, in neither of which is there either public house or beer shop. In the former, the worthy squire, the respected Member for North Leicestershire, makes his Hall the house of entertainment for the stranger, as some members of this Society are happy to know. In the other, the rector dispenses his hospitality with no niggard hand. I have been at the pains to enquire what the poor labouring class does in these two villages, and I find that the farmers supply malt in part wages, to those who can brew for themselves, and that those who do not do so, obtain their beer in small $4\frac{1}{2}$ or 9 gallon barrels from the adjoining villages, where special facilities are afforded to supply the demand. Undoubtedly these villages are two of the most respectable and moral in the County: but then, in them, the farmers are well-to-do, and care for their labourers; there is no want of work, no distress, and the blessing of a good squire and of a good rector can perhaps be best estimated by the hypothetical enquiry of what would be the state of those two villages if the good squire were a churl, and the good rector a miser. It will be said to me, This is simply the Maine Law. I say in reply, It is no Maine Law, when for dietetic purposes beer can be obtained in the next village, and neither the squire nor the parson wish to buy their claret or port in a public house. The whole scheme and object of the Maine Law is gradually to abolish entirely and everywhere the purchase or the sale of any kind of liquor for dietetic purposes; and if it be represented as not doing this, then it is but one more deceptive unreality, such as are peculiar to our day, and, as such, to be repudiated by every honest man.

Then, let us punish the transgressors. Let no mawkish sentimentality favour the drunkard, to whatever class in society he belong. Let the fines be unhesitatingly exacted, and let publicity be given to the names of the offenders. Just observe what an instantaneously beneficial effect the inflictions of a few fines, and the reporting them in the papers, has on our smoke nuisance.

Revive the stocks if you will, and after a certain number of convictions let imprisonment be the sentence with no option of a fine, just as in the case of any other crime. Do not blink the matter; it is the indulgence to excess that is the crime—the rouge et noir,—and let the backgammon and the cribbage alone. Let us have a law, as in Jersey, which deprives the habitual drunkard of the guardianship of his children; such, as in Sweeden, takes away from him his political and electoral rights; such, as formerly in Spain, did not admit the evidence of any drunkard in the witness box; such, as in one German principality, refuses licences to marry till the intemperate man has given full proofs of his reformation. It is an extraordinary fact, that in the most drunken part of Great Britain—in Scotland, there is no punishment for simple intoxication, except by an indictment at the sessions. It is an extraordinary fact, I say, and a most significant one. Then, let us have a much more stringent and strict inspection by the police, of all public houses and beer shops, and no winking, as there is, at nightly assemblages of thieves, and gamblers, and prostitutes.*

The tyranny of the great brewers is another fit subject for legislation. It would be no harsher law which should prevent a brewer owning public houses than that which imposes severe penalties on doctors who send patients to asylums in which they have a pecuniary interest. They keep the licenses in the hands of men of little capital, and refuse them to the respectable dealer

* See a most remarkable paper, of the existence of which I was previously unaware, by the Rev. Dr. W. Arnot, on "The Criminality of Drunkenness," in the Transactions of the National Association for the Promotion of Social Science, 1859. In it all and more than all my proposals are anticipated.—*Note to Third Edition.*

who would like to engage in the trade. They prevent the publican buying his supply in the cheapest market; they in some cases, almost necessitate adulteration.

Then let us have most severe laws against this crime of adulteration in all its abominable phases; let alcoholic tests be applied, and punish smartly and quickly even the adulteration with water, and as for nux vomica and grains of paradise and other poisons, let there be a sure imprisonment.

There are drunkards who are no longer responsible agents; we call them oinomaniacs or dipsomaniacs, they drink because they cannot help it; they have no longer left the self-control which denotes *sanity*, they do not drink for pleasure, they drink as often as they can, and whenever they can, whatever they can, and as much as they can.

“No regard to public opinion, or common decency, or domestic ties, or religion, or the certainty of impending ruin or degradation, or even the fear of death, can prevent their drinking till they can drink no longer.”*

Now, to deal with such, we want legislative interference again. When a man has lost his self-control, he has become a lunatic, and should be dealt with as such. After a certain number of convictions, such cases should be sent to an asylum for a considerable period, say a year or eighteen months. It is only the medical man who has to sign certificates of lunacy, who knows how difficult it is to lodge those labouring under this form of disease in asylums, legally, under the present law; and the detention of them there after they have recovered from their debauch is, strictly speaking, contrary to law. It is true, the commissioners in lunacy are coming more and more to wink at prolonged confinement in such instances; but only a few years ago, any one who sent a case of delirium tremens to an asylum was laughed at. I would have every case of delirium tremens from drink secluded; and for a

* Edinburgh Medical and Surgical Journal.

While reading this lecture I was attending in consultation at the death-bed of a Leicestershire farmer, whose father, mother, and three sisters, had all drunk themselves to death, and he himself, the last of his family, was sinking under disease produced by habitual intoxication.

second attack a longer period of seclusion than for a first; and I would also have them let out on parole—a “ticket of leave,” and if evil ways were reverted to, seclusion should again be legal, even before a regular outbreak had taken place.

Since this lecture was delivered, the following remarkable testimony to the value of these suggestions has appeared in the *Third Report of the General Board of Lunacy for Scotland*, dated Jan. 30th, 1861.

“There is a class of establishments to which we consider it our duty to direct attention, as although frequently containing persons who are detained against their will, they are not subject to any official supervision. We refer to houses for the treatment of dipsomaniacs. The best known of these is the House of Refuge in Edinburgh. It contains a considerable number of patients of this class, about twelve of whom were stated to us to be compulsorily detained.

There is no doubt that houses for the reclamation of dipsomaniacs are calculated to be of much service to the community, but we are of opinion that they should be placed under official supervision, and that certain forms for the reception and detention of the inmates should be rigidly observed. We would accordingly suggest that such houses should be legally recognised, and that when persons are placed in them, or in ordinary asylums, under certificates of insanity bearing that the malady is due to the abuse of intoxicating liquors, it should be lawful for the superintendent to detain such persons for a period not exceeding three months from the date of admission, even although all symptoms of mental aberration had in the meantime disappeared. And further, that it should be lawful for the superintendent to prolong detention for a period not exceeding a year, whenever the patient had already been the inmate of an establishment for dipsomaniacs, or of an ordinary lunatic asylum on account of intemperance; provided that no such person should be detained for more than three months without the written concurrence of the Board, and that such concurrence should be renewed at the expiry of every three months.

And we would further suggest, that when any person had obtained a medical certificate that detention in a special establishment, or in an ordinary asylum, would be conducive to the welfare of such person, by depriving him of the opportunity of indulging to excess in intoxicating liquors, it should be lawful to receive him into such establishment or asylum, on his signing a declaration that he was desirous voluntarily to submit himself to the discipline of the house; and that thereafter such patient should be detained,

subject to the same regulations as if he had been received on the Sheriff's order granted on two medical certificates of insanity."*

I believe that if such laws were in force, and carried out in a way to convince all that the administrators of the law were really in earnest in suppressing the abuse of drink, and thus awake the dormant moral feelings of the drinker, we should soon be very much reformed as regards drunkenness.

Lastly, there are the moral remedies, the encouragement of temperance. In place of calling publicans hard names, let the ruling and the better class, the magistrates, the clergy, the gentry, go and dine with the Licensed Victuallers, if they will, as they dine with the Agricultural Society, and thus exercise their moral influence on the habits of the class below them.

Do not taboo the honest publican, or you help to make him forget and overlook his dignity as a respectable tradesman and townsman. Let us never forget, as we sit in our comfortable drawing-rooms, bemoaning the ignorance and the self-indulgences of the poor, that they have no comfortable homes, and that the attraction of the warm, well-lighted, and sociable public-house will often tempt a man from his slatternly home, who has no desire or intention of drinking to excess. Let us therefore apply ourselves to the bettering the condition of the working class, and improving their education, let us encourage reading-rooms, mechanics' institutes, free libraries and museums, coffee-houses, lectures, exhibitions, public parks, recreation grounds for games, above all, popular concerts and music, always attractive.

Let us keep a strict eye on our country privileges, our footroads and rights of way; if you pen people up in a town, shut up all sources of amusement, stop all the railways on Sunday, and close all the public-houses, you may make Leicester as besotted and as pharisaical as Glasgow.

It is by such festivals as are, I rejoice to say, yearly becoming

* See also "Some of the Medico-Legal Relations of the Habit of Intemperance," by Robert Christison, M.D. Edinburgh, 1861.

more common, such village feasts and harvest homes as were held last year at Humberstone, at Wigston, and elsewhere, that the people are cheated into sobriety; by them that the publican will get rid of the sot, and the devil lose his victim. It is thus that the different classes of society may be brought together, for their mutual benefit, it is thus you may touch a man's feelings of generosity, or excite an emotion of gratitude; you establish his respect, and depend upon it, it is the man who has learned to respect his landlord and his clergyman who will soonest learn to respect himself.

I should be unpatriotic, did I omit this opportunity of a word of praise to our Volunteer Rifles. There again is a movement, noble in its origin, noble in its object, and one which I believe to be destined to be of the greatest service to us in the crusade against intemperance.

Much is also in the power of all of us who employ labour, or who have others, be they only servants, dependent on us; it is for us to lay down the strictest rules in our houses, as in our factories and our warehouses; let every drinker be assured that his indulgence will be punished by dismissal. Let there be no compromise, no encouragement given to any but the sober, and let every drunken person find in us an enemy.

Above all, let us set an example of temperance and moderation in our own persons and in our own families,—without this, all attempts, however vigorous at reform, all laws however severe against intemperance, must prove utterly futile.

In the course of my lecture I have spoken with great harshness of the habits of our forefathers. But let us never forget that though they did indulge in a grossly sensual, and wholly unjustifiable way, it was the same race of men who established on its firmest basis the name of the Englishman for integrity and uprightness: men had not then forgotten the words of Solomon, that “a poor man is better than a liar.” It has been reserved for our day, for our sober day, when the drinking forms of sensual indulgence are, to say the least of it, unfashionable,—it has been reserved for

our days, I say, that man should no longer dare to trust his fellow—that commercial dealings should become such that a yard is no longer a yard, a pound is no longer a pound; that “Brummagem” imitations have become a byword in foreign countries; that a trade mark is no longer a security against fraud; that the word of an Englishman is no longer his bond; that distrust and speculation go hand in hand, the great day of deceptions and shams. And, the forger, the fraudulent dealer, the adulterator, the false-bill discounter,—these are quite as flagrant a disgrace, in our day, as was the indulger of a former day. Nay, the effects on the moral character of the individuals themselves, as well as on the public, are perhaps more ruinous than those of drinking to excess. The drunkard lowers himself to the level of the brute only; the deceiver goes further down in the scale for his prototype and claims kin to the spirits of darkness themselves.

I do not say that drinking habits and commercial integrity between man and man have anything to do with each other as cause and effect, I only assert that that epoch had its good points as well as its bad, and that in the present day, stiff formality and heartlessness have very much taken the place of the cordial hospitality and frank dealing of former days. Display and rivalry, ostentation and insincerity, are a poor, a very poor substitute for the hearty honest welcome of our forefathers; and the vices of the nineteenth century, even if shrouded in the chill pall of a Maine Law, will encounter the same doom as the more sensual and jollier vices of the eighteenth.

“With mirth and laughter let old wrinkles come;
 And let my liver rather heat with wine,
 Than my heart cool with mortifying groans.
 Why should a man whose blood is warm within
 Sit like his grandsire cut in alabaster?
 Sleep when he wakes? and creep into the jaundice,
 By being peevish?”*

* Merchant of Venice, Act I.



