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BOTH SIDES.

SMOKING AND DRINKING:

THE ARGUMENT STATED

FOR AND AGAINST.

By Medicus.

WITH APPENDIX;

AND

A CHAPTER ON TOBACCO,

BY

DR. B. W. RICHARDSON, M.D., F.R.S.

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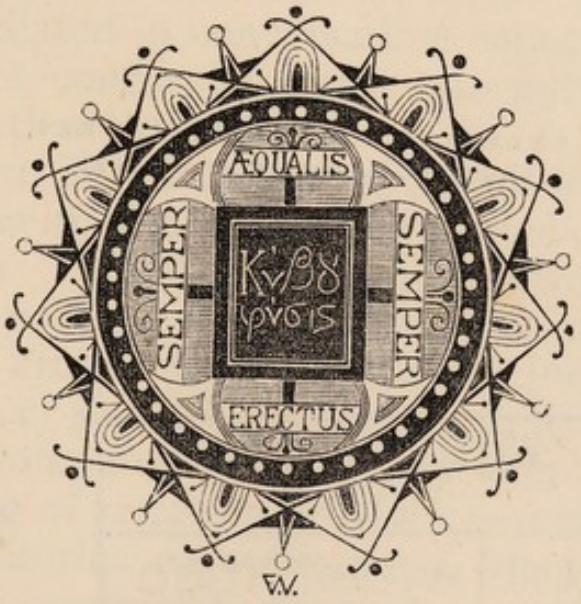

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SMOKING AND DRINKING.

THERE have been, probably, as many errors ventilated in conversation, especially of late years, concerning these two indulgences, as about any other two matters.

We intend, in the following pamphlet, to take a sensible view of what can be said on both sides of the question. We may premise that we are enthusiasts upon neither side, and that our only wish is to elicit the Truth. Here we find two indulgences—spreading over so wide an area that, to the United Kingdom alone, they yield nearly twenty-four millions sterling of taxation yearly (1)—asserted to be necessary luxuries, narcotics, food, or aids to food, on one side; hymned to by poets, called "Le Bonheur de la Vie" and "La Joie du Monde" by the French; universally indulged in, we may almost say, by the educated and thoughtful Germans; and yet pronounced poison to the souls and bodies by earnest, good, thoughtful, and learned men on the other side. How shall we reconcile these statements? How separate the false from the true?

The fable of Raleigh's first teaching us to smoke is a long-exploded "vulgar error." Smoking pre-

vailed in England in 1565, when Raleigh was only thirteen years old; and in 1584, two years before Raleigh is said to have introduced it, Queen Elizabeth issued a proclamation against its use. When the courtiers of Elizabeth and the rich citizens of London began to "drinke tobacco"—for the verb "to smoke" was then only applied to chimneys, the verb "to drink" then, as now, signifying to inhale, to take in—there were not wanting those who declared that the Indian weed was a sovereign remedy for all the ills that flesh is heir to. But the ladies soon found out their dislike to the enjoyment, which was contemplative and solitary; and King James I. employed his royal wits—and he was no fool upon paper—in inditing a "Counterblaste to Tobacco." Some persons declare that Shakspeare was not a smoker, and hence has never mentioned tobacco; others, that he was a courtier—as indeed he was, witness his splendid hyperbole on Queen Elizabeth, to whom he alludes as "a fair vestal throned by the West"—and omitted all allusion to it to please King James. But the reason seems to us to have been this—that, though a congenial soul, he was not a club man, as were Ben Jonson and others; and that probably he did not love the pipe. In Beaumont and Fletcher, we have at most but allusions to it. We have—"Pah! this filthy, stinking tobacco!" and no panegyric; although, from the number of pipes of the period—called dredging pipes now—found in the bed of the Thames, the custom must have soon became general. The bowls of these pipes are very small, not so large as our present cigar-holders; yet the pipe was passed round to many in the company. Nor was the custom of smoking held to be perfectly correct for a long time. In an old demand

for a schoolmaster in the seventeenth century, the person was required to be "a sound Churchman, neither a Papist nor a Puritan, and no Puffer of Tobacco." But the custom was not to be put down by such laws, nor by the stupid pedantry of James the First, who likened the smoker's mouth to the pit of hell, and the burning herb to the struggling souls in the fire. That was some of the nonsense which was talked about the habit of smoking.

Mr. James Parton, an American, who has written a small book on this subject, wherein he says little to the purpose, has added to the heap of confusion; but he has this merit, that in the headings of his chapters he puts a few shrewd questions. Thus, he asks, and answers only by inferences, "Does it pay to smoke?" The plain reply, from one who smokes and drinks, is, that it does, and it does not.

Smoking is an indulgence. Looked at from an ascetic life, in which denial figures as something greater than worldlings dream of, it is even a sinful indulgence; but to the weary man—brain-wearied or bone-wearied, in this fast life, which takes so much out of us, and makes us so terribly thin-skinned, sensitive, nervous, and agitated—tobacco is a very great soother: it calms the mind of the thinker, and it stays the stomach of the worker. Mr. Parton, who is furious against its use, is tempted to say that there is one man whom it does pay to smoke, and that is the hodman who toils all day and smokes in the evening, and who, plodding to work with little to eat, enjoys his morning pipe; and we may add, after his frugal dinner enjoys his pipe too, sitting down, talking, and thinking, so far as he can think, and getting rest for his limbs. He is no doubt doing the best thing he can do. He has a right to the indulgence; and, if we are not to "muzzle

the ox that treadeth out the corn," we have no right to take an exception to this hard-working man, who prolongs his life by a very simple and not very selfish occupation. For there can be no doubt that the necessary quiet and calm produced by the pipe do both mental and bodily good to the hard worker. We do not assert, in the phrase of Bulwer Lytton, that "a man who smokes thinks like a sage and acts like a Samaritan;" but we will say that many a calm and wise reflection, and many hours (2) of peace at home, have been induced by the quiet and harmless pipe. It produces content, and that is indeed a blessing; whereat Mr. Parton is enraged. "It is only of (against) the tendency of the poor man's pipe that I wish to speak. I mean to say that it makes him satisfied (contented) with a lot which it is his chief and immediate duty to alleviate (to better?). He ought to hate and loathe his tenement house! Nobler the conscious misery of such a home——" But we need go no further. This author thinks that, in America, a man, instead of being contented with hard work and a pipe, and daring to "steal out of his vile surroundings into cloudland," should only think and meditate upon rising in the world. Instead of thanking God and being humble, he ought to try to be President or a General at least!

Well, this hardly applies here. In our little island, we know the value of peace and quietness; and we are too thickly populated for every one of us to have a park and a castle. We know, also, that some persons must be bricklayers and some hodmen; and that he who strives and struggles sometimes gets to the bottom of the ditch instead of to the top of the tree. In such a case, it is well for a man to smoke the pipe of peace, and to await the turn of

the tide. Not every man can help himself to the prime cut of beef and the sunniest side of the pudding. We English know that there is an after-life, and that to do our duty right ahead, whether as a hodman or a nobleman, is the true way to live. Besides, we deny the assumption that tobacco so throws a man into cloud-land that he forgets all about earth. More than one of our best inventions were thought out over a pipe. The most learned man of late, Porson; the just, upright, and most learned Selden; Barron, the admirable preacher; Byron, Southey, and Lamb were smokers. We may further remark that Jeremy Bentham and John Bright, who have tried to raise the poor—who have, it is said, enunciated rights and equalities more than other men—are in the list of smokers. The excellent cigars that the latter loves do not seem to have made him so contented with his honourable distinctions that he had no hard word for his opponents. Just read the few sentences—hard as polished stones—that he has thrown at the working men of Manchester, who, he says, are whining for Protection!

Moderate smoking, then, to the hard worker and the hard thinker seems to "pay," if any indulgence can be said to pay. There are people who would not let a man cultivate a flower garden, or listen to a bird's song; who would call music a selfish indulgence, and reading abominable idleness. We do not write for such tight-laced folk. Those, however, who know what we mean, namely, that lawful indulgences lengthen and strengthen life, and make our complex machinery work more easily and with less creaking—that they fit us, by gratified feelings, for greater love for God, and more brotherly love to man—will agree with us, that to the artist, author,

hard worker, inventor, hodman, and poor labourer, who has often no other comfort, tobacco in moderation does pay, and is a benefit (3). When they deprived the lunatics of it, crimes of violence, melancholy, wasting deaths in hideous forms (4), were the result.

But this does not apply to all. To some, tobacco is a very injurious weed: it allays painful thought, but it certainly injures digestion. With the young it produces nausea and vomiting, detracts from energy; entering the stomach by the saliva, it produces various forms of disease. The strong it will make weak, and induces a laziness hard to be conquered. When much muscular and vigorous exertion is required, as in training, smoking reduces the tone of the system, and diminishes the forces of the body. An habitual smoker is very seldom in the highest health. The plain and honest advice of a wise man to a young one about to commence such a habit would be—Are you well without it? If so, don't begin to smoke (5). It is not a very expensive habit in itself, but it leads to others, notably to a waste of time, of real mental energy. It makes men herd together to "enjoy a smoke;" it shuts them from the society of women, and sometimes leads to heavy drinking—though this is not often the case. It has been called the most successful rival of woman. With the Turk, says Byron—no bad authority on self-indulgence, since he gave himself up to it—"it rivals opium and his brides." With boys, the habit is as injurious and wrong as it is disgusting. The early "piper" loses his growth, becomes hoarse, effete, lazy, and stunted.

In a word, the use of tobacco is an indulgence which may in many instances be beneficial; in others, it is permissible: its abuse is very harmful.

And yet how far it is abused we may infer from statistics. In the manufacture of Manilla cheroots, a very small item in the trade, seven thousand men and twelve hundred women are employed. In Cuba, we are told, the consumption of tobacco is such that it amounts to ten cigars a day to every man, woman, and child on the island. In the United States, the weed exhausts—and no growth is more exhaustive—four hundred thousand acres of the best land, and employs forty thousand persons. In England, where we heavily tax tobacco as a luxury, the Government raises something more than six millions of pounds sterling from the impost. The world smokes, and, it is said, uses one thousand millions of pounds of tobacco every year, at a cost exceeding one hundred million pounds sterling, without counting the cost of tobacco shops, jars, pipes, boxes, and other accompaniments of the trade.

Drinking of wines, beers, or spirits, another indulgence—for we do not count the water, tea, or coffee consumer as a drinker—has a worse account to give of itself. We have too often fought the teetotalers on the grounds of Biblical interpretation to stop at them here; but we cannot refrain from doing justice to Mr. Parton, in copying the best and wisest sentences in his book. "Our teetotal friends," he writes, "have not neglected the scientific questions involved in their subject, nor have they settled them. Instead of insulting the public intelligence by asserting that the wines mentioned in the Bible were some kind of unintoxicating slop (6), and exasperating the public temper by premature prohibitory laws, they had better expend their strength upon the science of the matter, and prove to mankind, if they can, that these agreeable

drinks, which they denounce, are really hurtful." This very good advice is given under a questionable heading, "Will the Coming Man drink Wine?" We have here one of those attempts at extravagant titles which offend the taste of many people; but we may be sure that the author does not intend to do so. The "Coming Man" is an American way of speaking of our descendants. What Mr. Parton means is, probably, Will society in posterity drink wine? Reasoning from history, they will do so; basing our reason on physiological knowledge, they will also do so.

> "Man, being reasonable, must get drunk;
> The best of life is but intoxication,"

said that licentious but acute poet, Lord Byron. The universal truth is, that man, a reasonable being, will, when reason forsakes him, get drunk: he will have his intoxicant. If you deprive him of that which is almost innocuous, he will fly to that which is not only poisonous in its results, but nauseous. There are no people who have not their peculiar method of lulling pain, trouble, and inducing forgetfulness of life. That which is universal, surely, has that universality to plead for it; at any rate, it cannot be entirely abolished. Do our teetotal readers know that methylated spirit, which makes furniture polish so disgustful to the smell, has to be disguised and mixed with nauseous and offensive matter before importation, because there is a constant struggle on the part of the public to get cheaply drunk with it? As an article of commerce, it is useful in a thousand ways; and yet many a time has Government been at its wits' end in finding means to allow its importation for trade with-

out the possibility of its being mixed with our gin, and drugging and poisoning our labouring classes. Many poor wretches have found their death in some wretched indulgence of this sort, caring only for drink, as the sailors who brought home their dead admiral in a rum barrel are said to have tapped him slyly and drunk him dry before they reached shore. In short, the passion for an intoxicant is so general and so strong, that we cannot uproot it; but we can, and we must, control it.

Does drinking, then, pay? If you are healthy, and strong enough to do without it—decidedly no (7). To a really vigorous man, living in the country a natural life, and with little care, there is nothing in the world like honest water, which sets no man in the mire. Beer is an insult to his stomach: it does it little harm, perhaps, but very little good. A gentleman, harvesting with his men in Essex, worked harder than they, and went through the harvest without drinking anything but water; and he was better than his men, although they took a gallon and a-half of beer a-day. But in town life, where we have not the stimulus afforded by open country and fine air, a half-pint of good beer for dinner is, on the whole, cheaper than the same amount (twopence) laid out on additional bread, meat, or potatoes. It gives a certain warmth, stimulus, and satisfaction to the workman, and arrests a too quick digestion. In wine countries, this is done with wine; and it is a known fact, that where there is abundance of good wine there is very little if any drunkenness. How far the wretched state of crime (8) and folly into which the working classes have fallen through drink is owing, not to the beer itself, not to good, honest whisky or gin, but to poisonous adulterations, is

a question for men of science. These adulterators and robbers of the poor carry on a paying trade. We have chemical works, the whole business of which is to adulterate our drugs—our quinine, our little bottle of doctor's stuff, upon which we fondly think our life hangs—as well as the big bottle of port, or gin, or beer. And yet our late President of the Board of Trade thinks that these wretches ought to be allowed to carry on their trade unhurt and unmolested!

As a stimulus and a medicine, wine or beer undoubtedly does "pay." As an ordinary item of consumption, it is a very high-priced luxury. It is astonishing what a little we get out of it as a nation. We spend seventy millions a-year in drinking customs; and all that we can point to as a result is pauperism, crime—but not so much as teetotalers say—gin palaces and their owners grown consequential and rich upon the mis-spent money of the poor, red noses, flushed faces, and a good many lunatics. Add to this, many a ruined name and many an unhappy home, through secret drinkers; and you may sum up what we get by our seventy millions. But then water drinkers—Turks and Hindoos—are just as improvident and bad in their way, and more cruel, bloody, and lustful. No specific, except the Grace of God, will make a nation great and wise; but individual men may balance the benefits of drinking and smoking, and the result will be that both, in moderation, are indulgences which man may legitimately please himself with; that neither of them is very noble or cleanly, and that each is a selfish habit; that to overstep the boundary of moderation in either is dangerous, and accompanied by degradation, loss of self-respect, and sometimes insanity; and that, while the Christian, self-reliant man will

always be moderate without binding his soul with vows, it is far nobler, wiser, and better for the weakling to be once for all a total abstainer than an occasional sinner on the other side—that of excess.

ADDENDA.

(1.) REVENUE FROM DRINKING A MISTAKE AND A FOLLY.—Cowper has pointed out that—

> "Ten thousand casks,
> Touched by the Midas-finger of the State,
> Bleed gold for Ministers to sport away."

A writer in "Fraser's Magazine," for September, 1868, says of Sir Walter Scott:—"More still, he discerned that the crooked policy of the King's Exchequer was at the bottom of the whole evil. He wishes that '*Financiers* would admit a general limitation of alehouses over England.' He would have them cut down to one-fourth of the number; but the Exchequer did not like to lose the duty. This is the disgraceful fact, which may try to hide itself, yet creeps out in too many ways; not least, in our introduction of spirit-shops into India, undisguisedly for the sake of revenue, and to the disgust of intelligent natives."

(2.) THE COMFORT OF A PIPE.—"A pipe! it is a great comforter—a pleasant soother! Blue devils fly before its honest breath! It ripens the brain; it opens the heart; and the man who smokes, thinks like a sage and acts like a Samaritan."—Bulwer's "Night and Morning."

(3.) TOBACCO STAYS HUNGER.—"Ah, sir! it is no lie, but a blessed truth, as I can tell, who have ere now gone, in the strength of this weed, three days and nights without eating; and therefore, sir, the Indians always carry it with them on their war parties. And no wonder; for when all things were made, none were better than this—to be a lone man's companion, a bachelor's friend, a hungry man's food, a sad man's cordial, a wakeful man's sleep, and a chilly man's fire; while for stanching of wounds, purging of rheum, and settling of the stomach, there's no herb like unto it under the canopy of Heaven."—Kingsley's "Westward, Ho!"

(4.) EFFECT OF SMOKING ON THE HEART.—"Tobacco, instead of increasing the evil effects of alcohol on the heart, renders them less determinate; for alcohol tends to create fermentative changes in the stomach and alimentary system, and to give rise to those acrid modifications of blood on which the more serious organic diseases of the heart mainly rest. Alcohol excites the action of the heart: tobacco subdues it. Thus, if two men sit down together and take an equal quantity of spirituous drink, and if one smoke and the other do not, *the action of the heart will be much less increased in the smoker.*"—Richardson, "For and Against Tobacco." We have known men with a heart disease much benefited by the quiet evening pipe.

(5.) SMOKING NOT TO BE ENCOURAGED IN THE YOUNG.—It is a habit any man may be proud of being free from. It is so hurtful to the young, that an eminent authority believes that if a certain number of young men and women were divided into two sets—smokers and non-smokers—and then married, the children of the early smoker would be physically deteriorated.

(6.) Teetotalers—a word said to come from a Lancashire reduplication, and for a long time used as a word of reproach—assert that the wines of the Bible were not fermented or alcoholized. Dr. Frederic R. Lees, and Dawson Burns, M.A., have produced a "Temperance Bible Commentary," the basis of which is the assertion of that fact (?). But we must remember that, notwithstanding the difference of Hebrew words for unfermented wine and fermented wine, they almost demand a miracle. How could the universal wine-growing Judæa, when in prosperity, stop fermentation? It is asserted, by boiling up to a certain point. But wine must ferment, and did so. Hence the Saviour's reference to the "new wine which" fermenting "burst the old bottles," and its appropriateness as a simile to the new graft of Christianity. Secondly, the Apostles, and the Saviour himself, were accused of being drunken, of being wine-bibbers; of coming, not as ascetics, but eating and drinking. Thirdly, the miraculous wine at Cana, in Galilee, was evidently alcoholized, and older and much finer than the other wine given at the same feast, which was provided in so plenteous a fashion that the men, says an old translator, "were well drunken." Certainly, the Greek '*kai notou methusthiosi*' means, "and when they have drunk freely." It was at that time that the governor of the feast, or chairman, declared to the bridegroom, "THOU hast kept the good wine, '*tou kalou oinou*,' until now." It seems to us to be useless to deny that the wines of the Bible, whether the Hebrew YARGIN—the "wine of astonishment," the "red," and the "making merry;" and TROSK—the "new wine," the Greek *oinos* or *methusina*, "strong drink"—or the Latin renderings, *vinum* or *vindemia*, refer to something joy-

ous, exhilarating, comforting, used at feasts and to make merry—hence, that they were alcoholic indulgences.

(7.) DRINKING DOES NOT PAY.—The article in "Fraser's Magazine," before quoted, cites a curious instance of how wasteful the habit of drinking must be to the worker, while it is certainly very doubtful if it can do him anything like a relative good:—"A Scotch employer recently furnished to Professor Kirk an illustration of this, from the case of a workman who took the pledge of abstinence, and kept it for eight weeks. On referring to the wages' book, it appeared that during those eight weeks the man earned £13 14*s.* 8*d.*; while in the eight weeks preceding he earned only £10 14*s.* 4*d.*, and in the eight weeks following only £10 15*s.* That is, as an abstainer he earned just £3 more, or 7*s.* 6*d.* a week, than as a moderate drinker. Add to this, for drink saved, 5*s.* more as an average, and we may estimate, as a not improbable bonus on teetotalism, 12*s.* 6*d.* a-week—say £30 a-year. Such is the source whence our co-operators draw their capital; which, when they have set up a common store, saves to them the whole difference between wholesale price and that of doubly retailed goods." This is a potent instance of how drunkenness, or even moderate drinking, can produce pauperism.

(8.) THE CAUSE OF CRIME.—We may dismiss, as inaccurate and unscholarly, the assertion so often made by teetotalers, that drink is the cause of crime. It may occasion crime to peep out—it may make the criminal furious; but the crime is in his heart and in his perverted nature. A well-intentioned man does not commit crime when drunken; an honest man is not then impelled to become a thief. If there be any truth in the proverb, "*In*

vino veritas," the reverse is the case. Drink may and often does furnish the occasion of crime: it cannot be the cause of it, nor does the cause of truth gain anything by an exaggerated statement. But it is easy to see why enthusiastic teetotalers are very apt to be led away in mistaking the cause and effect. Some months ago—February, 1871—a young butcher, heated by drink, was staggering towards his home, and was hooted at and "chaffed" by boys and young men. Angered beyond endurance, he drew his butcher's knife, and ran "amuck" at his assailants—wounding many, and killing one. Was drink the cause of this murder? It was an incentive to it; but had the butcher been allowed to proceed home quietly—had he been unarmed—had he, in fact, not been a butcher—he would have struck less surely, or only with his fists. We may certainly lay the murder at the door of vulgar and unseemly "chaff," as much as at the door of the "alcoholic stimulant." And, indeed, how do we know that the brutal savage who perpetrated the deed would not have equally done so if heated by anger and ill-temper? Do not Hindoos and Malays, who are water drinkers, run "amuck" and slay, in their religious enthusiasm? What teetotalers have to prove to make their extreme theories logical is, that water-drinking nations are more chaste, provident, kind, honest, laborious, and longer lived than alcohol-consuming nations; and this they have not yet done.

(9.) THE WORD TEETOTAL, AND TEETOTAL MOVEMENT.—"It had taken form in Dublin as early as 1829, under the celebrated Dr. Cheyne, Physician to the Forces, and the Rev. Dr. W. Urwick. In 1832, its influence was felt from Dunfermline to Bristol. In that year, the word teetotal

—in its modern application—arose at Preston. It is said to belong to old Lancashire dialect, as a reduplication of total. From Preston went forth ardent missionaries—poor men, of whom James Teare is by far the foremost name—preaching the new creed of total abstinence over the whole land. Father Mathew, some years later, passed over Ireland—riding, as it were, on a wave of moral enthusiasm, the effects of which have never wholly been lost. That fervent population, regarding him as an apostle, accepted from him the pledge with much sincerity; but were too weak of will to endure long against the eternal solicitations of the licensed trafficker."—"Fraser's Magazine."

(10.) WINES TO BE GUARDED AGAINST.—"It is deplorable to add that, as an appendix to the French treaty, and with a view to bring in French wine, a vast addition has since been made to the shops. That even the mildest French wine is stronger than beer, seems to have been forgotten; but far stronger liqueurs are now saleable and sold at the confectioners', which—if we may believe painful reports—give a taste for strong drink to ladies and to women-servants."—*Ibid.*

We may add, that the wines sold at the confectioners' are very suspicious, to say the least. The vendors desire profit, and sell cheap and brandied wines. Perhaps the worst wines—in the effect upon health—to be found are those given at evening parties, "at homes," assemblies, and wedding breakfasts, which are furnished by the confectioners.

(11.) SOBRIETY, NOT TEETOTALISM, THE TRUE RULE OF LIFE.—Lewis Cornaro, a noble Venetian, after living very freely till he was forty years of age, cured himself of many diseases, and lived till he was nearly a hundred, by strict diet and regimen.

The following beautiful extracts are from his "De Vitæ Sobriæ Commodis"—("The Advantages of a Temperate Life"). He died April 26, 1566.

"I have no apprehension of disease, *because I have nothing for disease to feed upon.* I do not fear death, because I have led a reasonable life. Besides, death, I am persuaded, is not yet near me. I know that, barring accidents, no violent disease can attack me. I must be dissolved by a gentle and gradual decay—when the radical humour is consumed, like oil in a lamp—when the failing taper will burn no longer. Such a death cannot happen of a sudden. To become unable to walk and reason, to become blind, deaf, and bent to the earth—from all which evils I am far enough at present—must take a considerable portion of time; and I verily believe that this immortal soul, which still inhabits my body with so much complacency, will not easily depart from it. I think I have many years to live, many years to enjoy the world and all the good that is in it, by virtue of that strict sobriety and temperance which I have so long and so religiously observed—friend as I am to reason, but a foe to sense. . . . . Why should we coax and hug to our hearts the mortal poisons of strong drink, heating cordials, highly seasoned soups, indigestible meats—to prepare which we fee our enemy the cook for our own undoing? Why will we cram ourselves with overstimulating food, and drive from our pillows God's choice blessing, sleep—crowding our uneasy beds with fearsome dreams, and miserable foretastes of coming illness, pain, and early death?"

(12.) STIMULANTS HURTFUL AS MEDICINES.—It seems now to be conceded by the best physicians that stimulants, wines, beer, &c., have been by far too freely recommended in the sick chamber. No

doubt, there are cases in which they do good; but, as a rule, they should be dispensed with. "The benefits which have been supposed from their liberal use in medicine, and especially in those diseases which were once universally, and are still vulgarly, supposed to depend upon mere weakness, have invested these agents with attributes to which they have no claim; and hence, as we physicians no longer employ them as we were wont to do, we ought not to rest satisfied with the mere acknowledgment of error, but we ought also to make every retribution in our power for having so long upheld one of the most fatal delusions that ever took possession of the human mind."—Letters "On Wine and Spirits," by the late Dr. Cheyne, of Dublin.

Mr. John Higginbottom also says:—"I have amply tried both ways. I gave alcohol in my practice for twenty years, and have now practised without it for the last thirty years or more. My experience is, that acute disease is more readily cured without it, and chronic disease much more manageable. I have not found a single patient injured by the disuse of alcohol, or a constitution requiring it; indeed, to find either—although I am in my seventy-seventh year—I would walk fifty miles to see such an unnatural phenomenon. If I ordered or allowed alcohol in any form—either as food or as medicine—to a patient, I should certainly do it with a felonious intent."—"Ipswich Tracts," No. 346.

DRAWING-ROOM ALCOHOLISM.—"There is an increasing evil under the sun—one of pressing importance—but so contrary to our English traditions, and to our notions of the fitness of things, that we are unwisely inclined to hush it up. Now and then, however, a whispered scandal reminds our Pharisees that a Pharisee's wife indulges in alcoholic

stimulants—'has been taken away from some ball by her friends, quite drunk, poor thing. How shocking!' Or, 'really should not have been allowed to ride, when she could hardly sit on her horse.' But such stories we agree to get rid of as quickly as possible. They are 'too painful' for women who stand on the brink of the same precipice down which Lady A. or Mrs. B. slipped out of sight, even within London memory. Even men do not relish exposures of the sort, or care to joke about what is too contrary to the natural order of things to be amusing. Yet some sincere effort should be made to check habits which are notoriously on the increase, and which threaten to degrade women even of the well-born and educated classes beyond the help of theories, however brilliant, of their rights. It is honest and prudent to confess that drunkenness is no longer quite unknown even in the most charming drawing-rooms, be it under the form of dipsomania or cinomania, habitual or occasional excess.

"If the *Lancet* laments, as it has done, the over-prescription of stimulants which was 'too much in fashion a few years ago,' its acknowledgment of the perhaps irreparable evil is unseen by the general reader. The literature of temperance societies and police reports does not affect the divinities of our Olympus, who hardly guess the striking resemblance between their nectar and the gin of the 'masses.' Yet something should be done to startle ignorant and well-meaning lady tipplers, who do not imagine it possible that they should approach —and even rival—Irish Biddies of St. Giles's, in their craving for and absorption of alcohol. There is at present a singular push for power among women, which suggests rather a deterioration than a development of the female intellect and will.

This feverish self-assertion is a confession of weakness. The sources of their legitimate influence are being exhausted—their old power is waning visibly, and even ridiculously collapsing. But, though they may deserve a lesson, it is a serious social misfortune that woman should be displaced from her right position in our homes. A habit that isolates and degrades her—while, at the same time, she retains her rank as wife and mother—is not only dangerous to her individually, but to society; and perhaps more subtly mischievous than the crime for which she forfeits her place in the world—just as unacknowledged disease may work insidiously greater evil than a confessed sore.

"We do not wish to be hard on the victims to bad customs, to over-doctoring, and in some cases to hereditary tendencies; but their demoralization is extraordinarily rapid when once they have taken to 'pegs' between meals. The craft with which a woman naturally truthful will baffle observation when her craving for alcohol is on her, shows how intensely and semi-maniacally she has concentrated her intelligence on the indulgence of her ruling passion. The devices of lovers seem poor in comparison with the skill with which she will make raids on the cellar, supply herself with strong waters in perfume bottles, and establish relations with the nearest public-house. She will bribe, lie, and steal, sacrifice credit, position, and the affection of those dear to her, sooner than do without the stimulant for which her brain and whole system call imperiously. And, poor wretch, though she has no illusion about the evil case she is in, she can't help herself when once she is alcoholized to a certain point. We could multiply stories of the shifts to which well fenced-in ladies have been reduced when

in their own homes spirits were not easily attainable; how one took to stealing the spirits of wine used for lamps, and another employed an old clo' man to fetch her Champagne. The strategy used to secure the private drams of London ladies would suffice to outwit Bismarck, Von Moltke, and all their following, and would baffle an Asmodeus. But with what ruin to character and happiness! We will not dwell on extreme cases, though they are daily becoming more frequent, for even what may be called moderate drinking is the wide door to disgraceful excess and nearly incurable vice. The increasing prevalence of what is considered allowable stimulation is the evil we would point out. Marguerite dallying with Faust's gifts is but the prelude to Marguerite's suicide, and it is more useful to check her as she opens the glittering casket than when she is the helpless prey of passion.

"It is probably a misfortune for women that in their own homes they have less employment than they had in other days before machinery interfered to do everybody's work. There is not incumbent on them the same duty to be useful, but there still remains for them the duty to be as ornamental as is consistent with fashion. Supposing the lady of the house never exceeds the sherry she can carry with dignity and self-approval, and gets decently through her daily round of deadly-lively occupation, she remains a proof that a woman with a taste for strong liquors has seldom any other taste. Her maid puts on her clothes, but she is careless of her appearance, and even liable to personal unkemptness. She is often unpunctual, fractious before her dram, and dull afterwards. She does not cultivate friends or acquaintances who could be any check to her practices. She likes her mankind to be

much away from the house; and if they take no notice of the quantity of wine consumed in their establishment, she will be affectionate, if rather stupid, to them. Of what is pure and noble in life she loses appreciation, while all that is animal is intensified in her. If she has children, they will probably suffer from constitutional depression and weakness; and 'tone' will be plentifully supplied by port wine, and even brandy, from their infancy up. With the career of the boys we are not here concerned, but of the girls what may or may not be prophesied? If they have escaped positive disease by the time they are launched in the world, they will be, at all events, dependent for their 'go' in society on copious Champagne and frequent sherry. Naturally they will join the increasing mob of fast girls, with all that is involved in that evil. We are sensible of a distinct moral relaxation among women, and of a new sort of unwomanly recklessness in the presence of men. We complain of a prevalent coarseness even among the virtuous—not only of manner, but of imagination and pursuits; and we are sometimes tempted to prefer the age of Nell Gwynne or Madame de Pompadour to the actual confusion of daredevil women and unabashed spinsters. It would seem that alcohol has something to do with this disorder, for the physical effects of it on women are proved by medical investigation to be precisely what would denaturalize them. We know how repulsive are most forms of mania in women; and, hard as the saying may seem, the development of impulse and the lessened self-control which follow the slightest excess in strong drink are symptoms of a brain excitement that is the precursor of disease."—From the *Saturday Review*, January 21, 1871.

On April 1, 1871, the *Saturday* returned to its attack, and quotes with approval an article in a medical journal—the *Practitioner*—by Dr. Anstie, in which that writer assumes that all that has been said by the *Saturday*, the *Lancet*, and others, about the increase of drunkenness among women of the higher and middle classes, is practically true.

The *Spectator* of February 18, 1871, makes the following comments upon the article:—"The extreme bitterness with which the *Saturday Review* usually writes of women—the undertone of annoyance at their impudence in being so important as to deserve discussion—always impairs the effect of its diatribes against feminine aberrations; but it hit a blot the other day when it denounced, as a growing vice amongst women, the habit of taking stimulants. Of course, the *Review* was only too delighted to be able to produce so good a reason for being angry, and represented everything in as sensational a light, not to say as ill-natured a light, as possible. That goes without talking; but still the *Review* was right, and in the right, doing good service to society by exposing an evil which is growing, which is grave, and which can be cured only by exposure. The medical journals all admit the truth of the main charge, that refined women of the wealthier classes are living lives so full of excitement as to tempt them more and more to seek an artificial support in stimulants which have a ruinous effect alike upon mind and character. The *Lancet*, after certain reserves as to the sensational form of the statements made, openly acknowledged their substantial justice; and now the *Practitioner*—a quiet, thoughtful magazine, which tries as far as possible to be strictly scientific—admits and endeavours to account for the growing mis-

chief. Its statement is in substance that of the *Saturday Review*—that women of the higher middle-class, with much leisure and much money, show a new disposition towards a vice supposed to be exploded among men; that they swallow in the morning, at lunch, at dinner, and at evening parties, quantities of wine or liqueurs which keep them in the condition known as permanent alcoholization—the most dangerous condition into which a man can fall; and, from physiological differences, infinitely more dangerous to a woman. She cannot endure it for half the time; and, owing to her lesser degree of nervous strength, her exemption from labour, and her disinclination to severe exercise, its effect tends much more directly to diminish nervous power—that is, in fact, to obscure the mind, to deteriorate the moral character, and to increase the liability to insanity."

The *Spectator* argues that, on the whole, the charge is true, and that it is entirely owing to the false habits of society that young people and ladies are forced into alcoholic "stimulation":—"The pace of life has increased for the higher classes of women, until it is now much faster than for men. They have more to do, a shorter time to do it in, and are more admired for doing it well than was ever the case before. A young woman in good society in London nowadays is worked from three o'clock in the afternoon till three o'clock next morning, twelve consecutive hours, almost as severely as an actress—who, after all, undergoes her full strain only from eight p.m. to midnight, and gets jaded upon that—and with much shorter intervals of real relief; and as no natural strength, except in the most exceptional instances, will respond to such a demand, she naturally looks around for some artificial sup-

port—for a whip to keep her from flagging. Where is she to find one? Rest is impossible without breaking with all the rules of her world, which no woman will do; she knows nothing of physiology, nothing of the commonest principles of diet—which men, on the whole, do obey—and nothing of the real effect of alcohol. She never learns what men learn from being really drunk, in the police-court sense, perhaps once in their lives; never recognizes clearly—as all men do, even drunkards—that, at some depth or other, there is poison in the cup—poison producing illness as certainly as any drug. She eats her only full meal in the middle of the day, instead of eating it when the system most requires strength—namely, in the time of exertion. She does not smoke—tobacco is probably injurious to the sedentary, but to the active it is a sedative—and she is taught to consider the only stimulant which for her is tolerably healthy, malt liquor, vulgar and dangerous to the complexion. What wonder that she takes the only 'support' which seems satisfactory—strong, loaded wine, or poisonous, tartarized light liquors, and half unconsciously repeats the dose three or even four times a-day—a mistake no man, unless very far gone indeed, ever attempts. Men, unless they are drunkards, never drink more than twice, and very seldom more than once a-day. Considering how rapid the stimulant is in action, how greatly it increases for the moment with women the apparent intellectual power, and how completely the sense of weariness disappears under its influence, the wonder is not that the habit should prevail, but that it should be limited to so very few. Just let a *Saturday* reviewer try to talk pleasantly, and, if possible, fascinatingly, to an infinite succession of people for eleven hours a-day

for four months on a stretch, and then see what he would do, or abstain from doing, to get a little relief. It is of no use to say the doctors are to blame. No doubt, disease having assumed a low type, and nervous disease tending to become as common as 'a full habit' was common once, doctors are tempted to recommend alcohol as a stimulant, and do recommend it very carelessly. But their advice would be disregarded, just as their advice to swallow asafœtida pills is disregarded, did not their patients feel that it exactly met their case—that, in fact, it was very pleasant advice. Women never learn to like alcohol for its flavour, or they would be as particular as men are about the form in which it is conveyed; and they take it only because they learn to feel that the dangerous 'whip' is the only one which meets their special necessity. It is ruin for them, as it is for men, and in both cases for the same reason—because any narcotizing poison, once in possession of the system, paralyzes the will; but it is ruin far quicker, and, owing to the organization of society, more complete."

It would seem, from medical authorities, that two glasses of sherry are sufficient during the day of twenty-four hours for any lady to take safely; but that without stimulants no lady can keep up to fashionable life.

We are enabled, by the kind permission of B. W. Richardson, Esq., M.D., F.R.S., to append the whole of his valuable

"SUMMARY FOR AND AGAINST TOBACCO.

"Condensed into a few sentences, the effects pro-

duced on the body by tobacco may be placed in the following summary:—

"1. The effects that result from smoking are due to different agents imbibed by the smoker—viz., carbonic acid, ammonia, nicotine, a volatile empyreumatic substance, and a bitter extract. The more common effects are traceable to the carbonic acid and ammonia; the rarer and more severe to the nicotine, the empyreumatic substance, and the extract.

"2. The effects produced are very transitory, the poisons finding a ready exit from the body.

"3. All the evils of smoking are functional in character; and no confirmed smoker can ever be said, so long as he indulges in the habit, to be well. It does not follow, however, that he is becoming the subject of organic and fatal disease because he smokes.

"4. Smoking produces disturbances: (*a*) In the *blood*, causing undue fluidity, and change in the red corpuscles; (*b*) on the *stomach*, giving rise to debility, nausea, and in extreme cases, sickness; (*c*) on the *heart*, producing debility of that organ, and irregular action; (*d*) on the *organs of sense*, causing in the extreme degree dilatation of the pupils of the eye, confusion of vision, bright lines, luminous or cobweb specks, and long retention of images on the retina; with other and analogous symptoms affecting the ear—viz., inability clearly to define sounds, and the annoyance of a sharp ringing sound, like a whistle or a bell; (*e*) on the *brain*, suspending the waste of that organ, and oppressing it if it be duly nourished, but soothing it if it be exhausted; (*f*) on the *nervous filaments and sympathetic or organic nerves*, leading to deficient power in them, and to over-secretion in those surfaces — glands — over

which the nerves exert a controlling force; (*g*) on the *mucous membrane* of the mouth, causing enlargement and soreness of the tonsils—smoker's sore throat—redness, dryness, and occasional peeling off of the membrane, and either unnatural firmness and contraction, or sponginess of the gums; (*h*) on the *bronchial surface of the lungs* when that is already irritable, sustaining the irritation, and increasing the cough.

"5. The statements to the effect that tobacco smoke causes specific diseases—such as insanity, epilepsy, St. Vitus dance, apoplexy, organic disease of the heart, cancer, consumption, and chronic bronchitis—have been made without any sufficient evidence or reference to facts. All such statements are devoid of truth, and can never accomplish the object which those who offer them have in view.

"6. As the human body is maintained alive and in full vigour by its capacity, within certain well-defined limits, to absorb and apply oxygen; as the process of oxydation is most active and most required in those periods of life when the structures of the body are attaining their full development; and as tobacco smoke possesses the power of arresting such oxydation, the habit of smoking is most deleterious to the young, causing in them impairment of growth, premature manhood, and physical degradation.

"If the views thus epitomized, in relation to the influence of tobacco smoking on individuals, are true, we are led without any difficulty to the consideration of the influence exerted by the habit on communities and on nations. That which smoking effects, either as a pleasure or a penalty, on a man, it inflicts on any national representation of the same

man; and taking it all in all—stripping from the argument the puerilities and exaggerations of those who claim to be the professed antagonists of the practice—it is fair to say that, in the main, smoking is a luxury which any nation, of natural habits, would be better without. The luxury is not directly fatal to life, but its use conveys to the mind of the man who looks upon it calmly, the unmistakable idea of physical degradation. I do not hesitate to say that, if a community of youths of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriage were to be confined to the smokers, an apparently new and a physically inferior race of men and women would be bred up. Of course, such an experiment is impossible, as we live; for many of our fathers do not smoke, and scarcely any of our mothers; and thus, to the credit of our women chiefly, be it said, the integrity of the race is fairly preserved. With increasing knowledge, we may hope that the same integrity will be further sustained; but still, the fact of what tobacco can do, in its extreme action, is not the less to be forgotten, for many evils are maintained because their full and worst effects are hidden from the sight.

"Again, on the ground of the functional disturbances to which smoking gives rise in those who indulge in it, an argument may be used which goes very deeply, and cuts none the less sharply because, in one sense, it is ridiculous. Put down the smokers of Great Britain at a million in number—they are more than that, but let it pass: Why should there exist perpetually a million of Englishmen, not one of whom can, at any moment, be writ down as in perfect health from day to day? Why should a million of men be living with stomachs that only

partially digest, hearts that labour unnaturally, and blood that is not fully oxydized?

"I cannot say more against tobacco, however, without being led into a wider question—I mean the use of luxuries altogether; on which question, if I were equally fair for tobacco as against it, I should be forced to give it a place as one of the least hurtful of luxuries. It is on this ground, in fact, that tobacco holds so firm a position—that, of nearly every luxury, it is the least injurious. It is inoccuous as compared with alcohol, it does infinitely less harm than opium; it is in no sense worse than tea or sugar; and by the side of high living altogether, it contrasts most favourably. A thorough smoker may or may not be a hard drinker, but there is one thing he never is—a glutton; indeed, there is no cure for gluttony, and all its train of certain and fatal evils, like tobacco.

"The friends of tobacco will add to these remarks, that their 'friendly weed' is sometimes not only the least hurtful of luxuries, but the most reasonable. They will tell of the quiet it brings to the overworn body, and to the irritable and restless mind. Their error is transparent and universal, but universal error is practical truth; for, in their acceptation, tobacco is a remedy for evils that lie deeper than its own, and as a remedy it will hold its place until those evils are removed."

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