

inference. Those who use alcohol use less food than do those who use no alcohol—but do they evolve as much force? If they do, then alcohol yields force to the organism; if they do not, then the argument breaks down. The fact is that those who use alcohol habitually do not and cannot evolve force—either mental or muscular—as freely and to the same extent as do and can those who abstain from alcohol; and as a class what Richardson calls the “alcoholics”\* are sluggish and incapable, as compared with those who use no alcohol; and that alcohol incapacitates those who use it for any work to accomplish which requires the utmost stretch of our faculties, whether the work to be accomplished be muscular or mental. In other words alcohol reduces our capacity for work, that is, our capacity for evolving force. So true is this that whenever great muscular strength and endurance is needed the best advisers forbid alcohol. And we all know, those of us who have ever seriously tried to think and who have used alcohol, that the smallest quantity of this drug impairs mental vision, and relaxes the mental grasp upon phenomena. Such arguments as this might be furnished on one side of the question or the other, *ad infinitum*, and no definite conclusion ever be arrived at, for the reason that, as I have said, the problem does not seem to be completely soluble from this side, because our knowledge of the total condition of force evolution by the organism is too limited. In the remarks which I propose to make at present I intend to approach the question not from the abstract side, the side of chemico-vital science; but from the concrete

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\* See Dr. B. W. Richardson's admirable little book on “Total Abstinence.”