

medicines may be given which will destroy the craving for spirits; or some kinds of food will have the same effect. All the numerous quack specific remedies for inebriety are based on this. Practically all these remedies are narcotics in disguise, and merely change the drink craze from the narcotic of alcohol to some similar drug. Opium is the most common, because it is cheap and can be disguised. Fusel oil is another very common ingredient of alcoholic specifics. Cocaine is also greatly used. It is safe to say that all these specific remedies for the cure of inebriety are not only worthless, but literally more dangerous than the alcohol itself. One of the shrewdest of these quack methods (sold for \$10 under promise of secrecy) was a solemn oath not to use spirits for six months, to be signed in blood, which was furnished by the advertiser, and a pledge to submit to the most horrid tortures if he violated this oath, together with dark hints of how the advertiser could find out his failure to keep it, and how the punishment would follow. No medicines were given, simply an appeal to the fears and imagination. Strangely, this method has the strong endorsement of many persons who claim to have been fully cured by it.

Another less scrupulous schemer advertises a sure cure for inebriety to be sent for \$5 in advance. In return the victim gets a plain card, on which is printed, "Stop drinking, and mind your own business." Over a dozen specific medicines are advertised for the cure of inebriety, all of which are base swindles, and yet they flourish and fatten on the superstition and credulity of the poor victims who are looking for help. If the friends of the inebriate would exercise common sense, and observe closely the history and conduct of such cases, very different impressions would appear. When the inebriate and his friends become alarmed and begin to look about for help, the case has always reached an advanced stage and become chronic. To this there are very few exceptions. A man who has been intoxicated many times, or one whose steady drinking has so far impaired his power of control that he cannot stop practically, no matter how strong he may appear otherwise, is an advanced case. All mild methods and remedies are useless.

A man just beginning to use spirits may sign the pledge, and be helped by it; but a few years later, when the continued use of spirits has impaired his higher brain power, and made him more or less incompetent to realize his condition or to appreciate the relations which he sustains to the world and his friends, such means are largely powerless. They are not to be ignored, but are to be used experimentally with other methods.

All inebriates are of necessity brain and nerve-exhausted cases. Alcohol has in all cases perverted and damaged the nerve processes and func-

tions, and debility and exhaustion with lowered vitality are always present. Such cases require positive, tangible, physical remedies. Appeals to the mind and spirituality of the man are addressed to defective and damaged powers of the brain. He must be taken out of his old surroundings; he must have new environment, new conditions, that can be regulated and anticipated by others. No matter what his life has been, he must have a change of all his conditions of life and living. This can be had most perfectly in an institution. Here he can be free from the contagion of spirits, the spirits can be kept away, and he can be protected from gratifying every morbid impulse to procure it. The diet and regularity of living can be enforced, and all the conditions of physical vigor and training can be put in force. The man must be trained back to sobriety—not driven back, or coerced, or pledged, or converted, but taken back step by step along the line of natural laws of growth and development. His body and brain must be trained and developed as far as possible to abstain from all narcotics of every kind, of which alcohol is the most dangerous. He is sick, palsied, worn out prematurely, and needs nerve and brain rest. The failure to live a temperate life is the evidence of this. This training process has for its first object the physical development—the improvement of nutrition by regular diet of the best character; the building up of the brain by medicines, rest, change, and diversion; the repair of the organs of the body by exercise and baths. The higher brain power soon feels the new life and vigor from this process, and responds to the prayer and pledge, and the efforts to live a more rational existence. Many poor victims from all circles of life have never been in training along these lines of physical and mental development. For the first time they realize the power of correct living, correct, healthy surroundings, the need of brain rest and brain culture along paths they have not known before. The worn-out money-seeker dies leaving a fortune, and a family of low vitality, unable to bear the strains and drains of a busy life. Unconsciously they turn to alcohol and opium for relief, and soon become helpless victims. The asylum, with its quiet, steady applications of nature's forces addressed to all parts of the human body, is the only hope for the future. There is no "short-cut" or by-path to a healthy temperate life—no specific remedy that will remove the tearing down process of alcohol—no will-power that can restore the lost vigor or the damaged brain centres of control. To stop the use of spirits is only one step; to repair the conditions for which alcohol is unconsciously taken is another equally important. It is not a question of original causes, but is one of present conditions. The inebriate has a compound and comminuted fracture that requires the application of splints