

while he may be conscious of his weakened condition and its cause—still he will seek temporary strength in the fatal expedient of more frequent stimulant. * * *

The most interesting subject of inquiry is in respect to the formation of the habit. Reformation after the habit is established is, as before remarked, unusual. The chief good to be accomplished by admonition is to deter the rising generation from exposure to the temptations which have been fatal to so many in the past.

1. The lowest of all the causes of intemperance is a mere animal propensity, a desire of mere sensuous exhilaration, the stirring up of emotional activity in an organism which is by nature gross and inert. This comes usually by inheritance, in fact it is one of the retributions that by a mysterious Providence is entailed upon the descendants of profligate parents.

The sensualist, whether man or woman, will stamp upon his or her offspring the marks of vice; and especially will intemperance in drink display its baneful influence through several generations. In fact with the increasing power of hereditary proclivity descending from father to son, there would seem to be no hope for a family subject to the consequences of ancestral vice—and so it would be but for counteractions interposed by a like process of nature. There is a warning in the frail constitution which is one of the incidents, and the predisposition to an early death. Greater care is therefore made necessary—yet this is generally insufficient at least during the first generation, to prevent the fatal development in early life of the vice inherited from a depraved ancestor. If there should be physical strength there will be gross indulgence. But whatever the cause may be, whenever there is an inert habit of body without moral refinement, brutish vices are apt to be developed, especially intemperance, and there is ordinarily no cure for this but what nature has provided, viz: the pain of disease—which if unheeded, an early death or a wretched imbecility is the alternative.

2. Another phase of the habit is when misfortune has imposed a hard condition of life upon one accustomed to better things,—or when by hereditary poverty there is a necessity for greater labor than there is capacity to bear. In such cases it is not unfrequent that *a temporary support is sought in stimulants, or inebriation resorted to as a relief from despair.* In these conditions it is obvious the most effectual method to prevent the habit becoming fixed, or if reclaimed from it after being confirmed—is by respite of the body overtaxed with