

man has resolution enough to avoid that extreme he still has a gnawing sensation of uneasiness that unfits him more or less for business. It is almost invariably seen that whoever takes an intoxicating drink daily, becomes a loungeur, wasting part of his time in unprofitable talk; generally will be a frequenter of bar-rooms or other like places of resort, and this will grow upon him as he drinks oftener.

Aristotle sets down in the class of intemperate men, not merely those who actually indulge to excess, but those who have a *desire* for such indulgence, and feel a pain for want of it. In the early stage of intemperance there is something exceedingly deceptive. The desire seems not to be very strong; a man thinks he can easily break off. Nothing is more common than to hear moderate drinkers say they can give up the habit whenever they choose. Let such an one try it and he will find that what he thought was merely voluntary is *a power like that of the many-armed sea monster that fixes a fatal grasp while yet the victim is at a distance and unconscious of the presence of his enemy.*

Again there is a deception in advanced life, a feeling of security in the formation of a new habit. It is not likely (thinks the respectable elderly man) that at my time of life I should fall into excess when I have always heretofore been regular. *Yet nothing is more likely than if indulgence be yielded to at all it will under this false security become excessive,* and the instances are not unfrequent of men who were in early youth exemplary, giving themselves up to unlawful gratifications in later years. Balzac has sharply depicted a proclivity to sensual pleasure between the ages of fifty and sixty, when is often seen an infatuation wholly beyond control. This theory applies not merely to the passion of love—whatever may be a man's propensity is apt at that age to break through restraint.

Plato rebuked a man for playing at dice, who answered that he was only playing for *a trifle*. But, said Plato, is the *habit* a trifle? Of all habits none are so controlling as indulgence in strong drink. The appetite is constantly increasing, while moral energy is becoming weaker. In the ordinary course there is therefore little hope of reform, and it is rare to see complete recuperation; loss of fortune, pains of disease, misery of his family, do not reclaim the confirmed inebriate. *The fear of such results* may check in some degree the moderate drinker, but in most cases even this is only for a time. His mind becomes clouded, his moral perception impaired, and