

potent. The force of this habit varies with governmental systems, inevitable fatalities, industrial pursuits, and the presence or absence of artificiality. As long as a nation is free from internal discrepancies, as long as the organism is aware of its mission, stimuli are unnecessary. Should disunion attack the national spirit, should individualism come forth in its naked and brutal facies, stimuli, at once, recommend themselves and thus nations sometimes become victims to debauchery. As a corroboration of this statement, we refer to the Reign of Terror. So too, the ingression of certain national catastrophies mercilessly decimating the ranks of communities is an efficient cause for the establishment of the habit of drinking. We see this well illustrated in the outbreak of the plague which occurred in the Thirteenth Century, and the terrestrial cataclysms like the one seen in the outbreak of Vesuvius and that of the Lisbonic earthquake. Further illustrations are the Thirty and Seven year wars. Again, the demands which agriculture, industry and the strain of a constant and incessant progress put upon man, exhaust his vital forces and weaken the great nerve centres. As long as ordinary work compensates the wants of Nature and the arising necessities, stimuli are not necessary, for Nature compromises *per vis resistentiae naturae*. With the advent of altered environments and the demand for more expenditure of force, stimuli become indispensable and man is compelled to resort to the first best artificial invigorator, alcohol.

Though the drinking of spirits may not amount to a habit for some time its constant repetition, augmented by worry, work and unsatiated ambitions may develop into a craving. Accompanying this craving, the organism undergoes a retrograde metamorphosis, a devitalization, until it finds that natural means and ways are no longer suitable to sustain the demands of the economy. Hence a path of perverted functional activities is opened; a lack of force throughout the body is manifested, which cannot by all possible efforts assimilate the pabula for its nutrition and further maintenance. Thus human beings grow artificial; the various organs and structures must be continuously urged and encouraged to functionate; fear for work, monotony of life, indolence and languidity of both body and mind are the usual sequences of such a state of affairs.

Again, artificial stimuli of any sort are conducive to certain pathologic states in the central nervous system. On the one hand, the nerve cells which by the use of intoxicants, lose their resiliency and no longer responds to the central wave of nerve force and conductability, but remain in a state of passivity amounting almost to total inaction. On the other hand the force resulting from the periphery does not reach the neuron, and cannot therefore be transmitted to the great reservoir of energy—the brain. Man thus acquires a perverted, unresponsive nervous mechanism, which demands a constant artificial stirring, a continuous oiling of the wheels of the machine, i.e. a repeated consumption of the stimulating agent, which finally leads to an ineradicable habit, a morbid taste, a second nature.

Doctor T. D. Crottes puts a great deal of stress upon what he calls "hereditary inebriety," claiming that "the hereditary inebriate is born