

King," seems to convey a more than human sanction to the assertions which he ventures to make regarding the essential nature of inebriety and the marvellous "cures" of which he claims to have been the witness. I will now consider in detail some of the canon's leading statements.

"The Problem of Inebriety: Is There a Cure?" By the Rev. Canon Fleming, Vicar of St. Michael's, Chester Square; Canon of York; Chaplain in Ordinary to His Majesty the King.

"After years of study he (Dr. Keeley) found a basis for the remedy in chloride of gold and sodium, and in 1880 opened his famous Institute. In a very short time, so wonderful were the results of the treatment, that there were seldom less than 1,000 persons undergoing the cure at the same time. Branches were established, and since that time more than 500,000 patients have undergone treatment for drink and drug addictions, and the number is increasing at the rate of 5,000 a month.

"The patients come in all states of mind, many hopelessly intoxicated, others sober—which is the better way. One man, I remember, arrived on the very day when he had been released from nine months' duration in an Inebriates' Home. His first act on leaving it was to get drunk. In this state he was found by his brother, who took him straightway to the Institute, then in Kensington, where his disease was cured within four weeks. His descriptions of his cravings for drink whilst he was in the home were piteous to hear. . . . At first the patients are allowed to take whisky or their favourite drugs as they please. The whisky, which is of the very best quality, is put up in special flasks. . . . One by one each patient, graded according to his case, receives a painless injection in the left arm. Then the patient is given a bottle of medicine, which he must take every two hours during the day and evening. This is the whole treatment. Simple as it is, the results are instantaneous almost, and have furnished 500,000 living witnesses to prove that drunkenness can be cured." It is interesting to note here the thoroughness of the faith underlying the canon's advocacy. He leaves no room for any backsliding among the half-million persons he alleges to have been treated; they are all cured; and he has no doubts concerning anything the managers of the Institute may see fit to say or do. "I would recommend all who are interested to apply for the reports issued by the Institute. I can vouch for the truth of all cases in these reports. . . . I am always ready to give all information." Even the precise address is not forgotten. "The Institute in London is now established in fine premises at 8 and 9, West Bolton Gardens, Old Brompton Road, S.W."

"What Keeley taught, as I understand him, was that the drunkard, having once become a drunkard, is no more responsible for drinking than a man is for having fever when poisoned by malaria. . . . Alcohol, in fact, once the disease has been established, is a necessity. . . . *A Government may keep the drunkard from drink, but it cannot prevent the craving for drink.* The longer a man is kept in an Inebriate Home the more he craves for drink."

Similar articles by Canon Fleming have appeared recently in the *Windsor* and other magazines.

In 1892 Dr. Keeley, of Chicago, was alive, and his "cure" had not entirely passed into the hands of commercial companies. He visited London and tried to get a syndicate formed to raise £150,000 in order to purchase the right to use his "gold cure" in England. The nostrum having been analysed, a meeting of the "Society for the Study of Inebriety" was held in London, and the following resolution was passed, "That this meeting, having been informed by a competent London analyst, who has made a special analysis, that the alleged 'bichloride-of-gold cure' shows no trace of gold or chlorides, and contains 27.55 per cent. of alcohol, condemns unreservedly the prescription of such an intoxicating preparation to an inebriate."

The Church of England Temperance Society, attracted by Dr. Keeley's vaunted successes (95 per cent. of cures) and by the statement contained in his pamphlet that "the patient need make no effort, the cure follows the taking with the same certainty that night follows day," determined to hold a meeting under the presidency of Bishop Barry to hear an address on "the gold cure." That meeting was adjourned *sine die*, and the Church has never allied itself with Dr. Keeley or his "gold cure." Through its temperance society, however, it has shown its confidence in the treatment of inebriates by segregation for long periods in properly conducted homes. The latest official report of the Inspector (Dr. Branthwaite), dated 1902, says, "Greater interest centres in the generally improved tone and character of the existing institutions, and in the addition to the list of some excellent retreats conducted by philanthropic bodies. Ten years ago only two licensed retreats were conducted by societies whose object was philanthropy, not financial gain. To-day there are twelve such institutions duly licensed and in active operation; more than half, in fact, of the total number of retreats. . . . By virtue of numbers, the Church of England Temperance Society takes an easy lead with four excellent retreats—viz., Ellison Lodge (London), Hancox (Battle, Sussex), Corngreaves Hall (Birmingham), Hamond Lodge (Lynn); besides which there is the 'Spelthorne St. Mary Retreat' under the Anglican Sisterhood. The latest-established is Hamond Lodge." In September, 1899, a meeting was held consisting of representatives of the dioceses of Ely, Lincoln, Norwich, Oxford, and Peterborough, and it was then unanimously decided to co-operate in the establishment of a Home for the treatment of inebriates on the same lines as Ellison Lodge.

Extracts from the Special Reports for 1901 of Retreats established by the Church of England Temperance Society.

Ellison Lodge.—"To obtain a good hope of a permanently satisfactory result, all patients, except a very few exceptional cases, should remain in the Home for at least fifteen months or two years, or longer. But for the most part they themselves or their relatives and friends think they are cured far too soon. At the point when the good influence, training, and discipline are just beginning to take effect, and a longer stay would be so beneficial, they desire to leave, and they go out totally unfit to face their old temptation, which so often proves too strong for them."