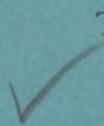


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THE
WASHINGTONIAN HOME

AND ITS

SIXTEEN YEARS' WORK.



AN ADDRESS

DELIVERED AT THE

DEDICATION OF ITS NEW BUILDING,

(NO. 41 WALTHAM STREET, BOSTON.)

SUNDAY, DECEMBER 21, 1873,

By OTIS CLAPP.

Handwritten notes: HV 5279 B752

SOUTH FRAMINGHAM:
THE J. C. CLARK PRINTING COMPANY,
1874.

MAY 18 1962



Dear Dr. - Have you found
for me the desired reports
of the Wash. Home - viz. for
1860; 1861; 1873

Wm. H. Brown -

Monday

Dr. Day
45 Marlham St,

THE
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The new building erected for the Washingtonian Home, at No. 41 Waltham Street, near Washington Street, was dedicated on Sunday, December 21, 1873, at 3 o'clock, P. M. The services consisted of reading the scriptures and prayer by Rev. Edward Everett Hale. A hymn was sung, written by M. M. Allen, Esq. Hon. S. B. Stebbins made a report in behalf of the Building Committee, giving an account of the land, building, cost, etc. The following address was then read by Otis Clapp. After the address, short and interesting speeches were made by Messrs. Judge Randolph, of Providence, R. I., Charles T. Congdon, of Lynn, H. S. Woodworth, of Providence, David Perkins, of Hingham, and Dr. Day, of Wakefield.

The following account of the building is taken from the "Report of the Inspector of Buildings, for the year 1873."

"Situating on Waltham Street near Washington Street, Ward 10. Main building has a frontage of 82 feet on Waltham Street by 40 feet deep, with a wing 30 feet wide by 52 feet long, extending to the rear opposite the centre, and at right angles with the front. The front has a basement nine feet above the sidewalk, faced with Rockport granite, and above this, four stories of face-brick, with corner quoins, door and window trimmings of Nova Scotia stone, surmounted with a bracketed iron cornice, and the whole covered with a flat, non-combustible roof. The wing is three stories high, including the basement, and has a pitch roof covered with slate. The main entrance is situated in the centre of the front, and an ascent of fourteen steps is made from the street to the first floor, through a vestibule 10 feet wide by 13 feet long. Opposite this is located the main staircase, which is enclosed on three sides by brick walls, 12 inches thick. The basement of main building is occupied by the laundry, mechanics' work-room, store-rooms, and superintendent's dining-room and kitchen. The basement of the wing contains the main dining-room 30 x 27 feet, and in the rear of this the culinary department.

Each floor of the main building has a corridor six feet wide running through the centre, parallel with the front, with apartments front and rear of the same, with bath-room, etc., on each floor. The business offices, general parlor, and superintendent's apartments are on the first floor. The second, third and fourth floors contain the patients' rooms, which average 11 x 15 feet in size. The hospital and servants' rooms are on the first floor of the wing. The chapel 27 x 50 feet, is on the second floor of the wing. The building is heated by steam, from a boiler located in a fire-proof apartment outside the main walls of the basement. The entire building is fitted up in a neat, substantial manner, but without any superfluous ornamentation. All possible precautions against fire have been taken in the construction of it, and the work has been done in strict conformity with the building law. Architect and superintendent, W. P. Wentworth. Builders, Hewitt and Webster, masons; E. B. Wither- spoon, carpenter."

ADDRESS.

The erection and opening of a new building for the use of the Washingtonian Home, seems to call for a brief review of what it has accomplished in the past ; and what are its purposes and wants, to enable the institution to fulfil its mission in the future.

The Home was organized and commenced its work in November, 1857. It has therefore been in operation over sixteen years. It was among the first, if not the first, to open its doors to care for, and to cure the inebriate. It started with small means, and had a hard struggle for existence.

On the 26th of March, 1859, the Legislature granted an Act of Incorporation, and also a grant of \$3,000. This enabled the corporation to meet its obligations, and to go on with their work with more ease and satisfaction.

As reports of the work have been published each year, it will be unnecessary to enter into details.

In this period of sixteen years, the Institution has been carried on at an expense of \$157,000. It has in this time had under charge 4210 patients. This makes the average cost of each patient about \$38.

Out of the whole number of patients, it is believed that at least one-third have been permanently cured ; and that more than one-half of the remainder were greatly improved.

Of the money raised to support the institution for the sixteen years of its existence, \$61,000 was contributed by the state ; and the remaining \$96,000 from private sources. Besides this, the corporation have raised funds to the amount of over \$100,000 with which this building has been erected.

The Home has now a building designed expressly for its use. It is well located, well arranged, well built, and well supplied with modern appliances, to promote the health and comfort of patients. It has, fortunately, means to pay its cost. Its wants, however, are still large, for means to support free patients, and those partially free.

We have the "Nabby Joy Fund" of \$2,000, the interest of which is devoted to this object. Funds for this purpose need to be largely increased. Also funds for more completely furnishing this house. Intemperate men, willing to reform, have usually exhausted their means of support. We therefore earnestly solicit from the benevolent, funds for the purpose of providing free beds, for hopeful cases that need them. There is no investment in money, or effort, that returns to society better dividends—pecuniary, social, or moral—than those which intelligently aid the inebriate to regain his lost power over himself.

Every dollar that is intelligently and wisely spent to cure intemperance, helps to reduce the number of imbeciles, paupers, insane, and criminals.

As an illustration of this, Dr. Crane, an English physician, says, "the children of inebriates have twenty-nine times as many idiots among them, as the children of the temperate."

The Home commenced operations, and remained a few months in Fulton Street. It then occupied a house in Franklin Street; and subsequently at 36 Charles Street. In 1861 it leased the building on Washington, near Dover Street, which it has occupied until this time. In 1864, at the earnest request of the owner, we purchased this Washington Street estate for \$27,500. There were two stores on the street, which were let at a low price. This proved a fortunate purchase. The estate nearly doubled in value on our hands; and the rents more than doubled. The purchase also saved us from an increase of rent, with the increase in valuation. In 1866 a legacy of \$25,000 was made to the Home by Joshua Bennett, Esq., which was placed in the hands of Trustees, and thus formed the nucleus of a "building fund." As the building then occupied was not adapted to our wants, a lot was purchased in 1870, on the corner of Warren Avenue and Dartmouth Street. Plans were prepared, and a building commenced: when the City concluded to purchase it, as a site for school houses. The sale of these two estates gave a profit of about \$50,000. This, with the Bennett legacy of \$25,000; of subscriptions to the building fund in 1864-5 of \$9,000; and then again in 1871-2 of \$6,582; together with sun-

dry legacies and interest, have increased the building fund to about \$100,000. With these funds, the land was purchased, and this building erected thereon.

The contributions made to this Institution, its officers have regarded as a sacred trust, to be used for the benefit of those only, whom it was intended to help. They therefore feel no small degree of satisfaction in giving an account of their stewardship.

For the \$257,000 which has come into its treasury in sixteen years, about \$100,000 has gone into this building. The balance, about \$157,000 has been expended in current expenses. This has supported 4210 patients, up to December 1st, 1873. Of these, about 2000 were free, or non paying patients.

Who can estimate the moral, social, and material gain, which has resulted to society, by restoring to themselves, so large a number? Who can measure the happiness which has entered the households of hundreds and hundreds of families, through the help of this agency?

The question of establishing Inebriate Asylums is now receiving much attention, in various parts of the country, and new ones are being organized.

A few extracts from the Pennsylvania Board of Charities, will show how they view this question.

They say ; "The most prolific source of disease, poverty, and crime, is intemperance. If anything could be done to prevent social drinking, the great army of drunkards which now invade society, breaking the peace of myriad households, and impairing the public wealth, this great army would dwindle into insignificance. How to compass that end is a problem which may well engage the attention of wise statesmen and brave patriots."

Again, "We have spoken of intemperance as a fruitful source of pauperism and crime, and it is doubtless the proximate cause of nine-tenths of the idleness, brutality, and vice, which afflict society."

"When society shall eliminate from its feculent places the material out of which drunkards are made, and by *prevention*, cut off that perpetual supply of recruits which has heretofore come up in long succession, from the hovels of the hoary veterans in vice, an efficient step will be taken towards the *reduction of our vast outlay for the support of the imbecile and the insane, the pauper and the criminal.*"

"The Board of Managers believe," they continue, "that such asylums are needed, not merely in central situations, but in every senatorial district in the state, with an industrial and educational

department attached to them ; that they should not be large nor expensive ; fifty inmates being enough for a single home."

They speak of certain Inebriate Asylums, and add, "It is a well proven fact, that an incomputable amount of good has been done in this way: that men have been enabled to regain their lost manhood by surrendering themselves to the restorative influences of these asylums."

In allusion to a large class of inebriates, they say, "For the most part they fulfil a large share of the duties of life, of self and family support. Their example is vicious. Their excesses are often violent, and many times dangerous to the peace of home and the community. But these causes must still be dealt with without restraint of freedom, and undoubtedly the *larger responsibility of the correction of this manifold evil lies upon the state.*"

It will be an auspicious era for humanity, when all recognize this responsibility, and attempt to apply a remedy.

There is in man a natural thirst for pleasurable excitement. Hence the resort to stimulants, to effect this object. Is there not a better way?

It is surprising, as well as beautiful, to see how self-knowledge will open the resources of change to relieve the mind when weighed down by misfortune, or disease. God has not left man to perish without natural remedies when he violates the natural laws. The numerous faculties of the mind, separately and in combination, are capable of an infinite variety of action. In this vast variety—let them be closely studied—and it will be found that every man, in good health, has inexhaustible sources of joy, comfort, consolation and encouragement—within himself—always at command—if he will only look for them. He has powers of reflection, of self examination, and can study the past in his experience, and the future by the aid of practical knowledge. He has the senses, and perceptive faculties—to look around him—and to see that all nature is so placed as to aid him in whatever is right, in whatever is good. The more he studies God's laws, the more he will be disposed to obey them—as the only method of securing success and happiness. Bad habits, when they are understood, will be avoided as poison—as the certain causes of misery.

"To inherit a vicious organization," says a medical writer, "is a terrible calamity. To transmit to ones offspring, as the consequence of voluntary habits is a heinous crime. And yet, how often is this done! And how little is it thought of! How seldom does a parent reflect that his indulgence of appetite may brand

the soul of his unborn offspring with indellible curses! To what extent the evil propensities of the present generation are entailed from the past, through animal indulgences that might have been avoided, it is not in the power of man to fathom. But we know the fact; we know the law. Let not the sweetness of sensualism, or the seductive influence of custom, pervert the understanding, or corrupt the moral sense, or deaden the conscience."

The reports on the insane, and idiotic, are full of facts and illustrations, which confirm this view; and which show how the sins of the fathers are visited upon the children unto the "third and fourth generation." In other words, how propensities and diseases, are entailed from one generation to another. Every case, therefore, of reform and *cure*, is not only a gain to the sufferer, to his family, and to the community; but is a check to this terrible entailment of disease. Hence the importance of cultivating a sound mind, in a sound body.

How hard it is to change habits once fixed; and drinking habits are among the hardest to change. It can only be done by a strong effort of the will. This effort, but few are willing to make. Nevertheless, it can, and should be made. We are told, God created man in his own image; that he breathed into his nostrils the breath of life, and man became a living soul. He blessed him, and said be fruitful and multiply—replenish the earth and subdue it—have dominion over every living thing that moveth upon the earth. He created him with faculties, which, when rightly used, enables him to fulfil these commands. Intemperance impairs, and destroys them. But the power which *creates*, also repairs, regenerates, and restores; *when this is desired, and sought for.*

When the Lord planted the garden of Eden; in which was made to grow every tree that is pleasant to the sight, and good for food; with the tree of life in the midst of the garden, and also the tree of knowledge of good and evil; he put man and woman into it, to dress it, and to keep it.

The Lord commanded them as to what they might do. Also what they should *not* do, lest "thou shalt surely die." Now the Serpent was more subtle than any beast of the field, and said unto them, "ye shall *not* surely die." He said also, "your eyes shall be opened, and ye shall be as gods, knowing good and evil." They accepted the beguilings of the Serpent, and thus lost their place in Paradise. In this way was "Paradise Lost." But a way was opened to "Paradise Regained." When man follows the impulses of his lower, or Serpent nature, he expels himself

from the garden of Eden. But when he resists the Serpent, and plants his life in and upon the Lord's Divine Precepts, which are opened to him through his higher nature — then, will Paradise be Regained.

Intoxicants, are among the Serpent's main forces to work with. These forces can be overruled, if not destroyed, when society is ready to do its duty.

We may gain valuable lessons in the *prevention* of evil, by reference to Cyrus the great, the founder of the Persian Empire, nearly six hundred years before the Christian era, as recorded in Rollins' Ancient History.

"The public good," says the historian, "the common benefit of the nation, was the only principle and end of all their laws. The education of children was looked upon as the most important duty. Food was selected with reference to laying the foundations of health. Boys went to school to learn justice and virtue, as they do in other places to learn arts and sciences."

"The design of the Persians in all their wise regulations, was to *prevent evil*, being convinced that it is much better to *prevent* faults, than to punish them: and whereas in other states the legislatures are satisfied with enacting punishments for criminals; the Persians *endeavored so to order it, as to have no criminals amongst them.*"

Cyrus was educated in this manner, and surpassed all of his age, not only in aptness to learn, but in courage and address in executing whatever he undertook."

When Cyrus was twelve years old, his mother took him to Media to visit his grandfather, Astyages, king of the Medes. Pride, luxury, and magnificence reigned here universally. Astyages himself was richly clothed, had his eyes colored, his face painted, etc. All this finery did not dazzle Cyrus, who adhered to the principles he had imbibed in infancy. At a grand feast, Cyrus was appointed cup bearer; and he omitted an essential ceremony, that of tasting. They thought he had forgotten it. No, replied Cyrus, "it was because I apprehended there was poison in the liquor. Poison, child! How could you think so? Yes; poison, papa, for not long ago, at an entertainment you gave to the lords of your court, after the guests had drunk a little of that liquor, I perceived all their heads were turned, they sung, made a noise, and talked they did not know what; you yourself seemed to have forgotten that you were a king, and that they were subjects; and when you would have danced, you could not stand upon your legs. Why, says Astyages, have you not seen the same thing happen to your father? No, never, says

Cyrus. How is it with him when he drinks? Why, when he has drunk his thirst is quenched, that's all."

Such was the theory and practice of government in Persia, nearly 2500 years since.

Which affords evidence of the highest civilization? A commonwealth that gives its children a common school education, that only enlightens the intellect—and then leaves them to float, either into the straight and narrow path of virtue—or into the broad road that leads to almshouses, prisons, etc.—provided at vast expense—or a commonwealth, which "endeavors so to order it, as to have no criminals amongst them?"

The material, social, and moral devastations of intemperance, are greater than war and fire combined; besides being aids to both. Its expense to the state, as a corporation, large as it is, is but a fraction of that which burdens the community. Experience shows that these expenses may be largely reduced, by a judicious and economical system of prevention. This, however, is ignored by our legislators, committees, and others in charge of our public charities. Their theory is, that this can be better done by private philanthropy. Suppose it can. Does this place the burden where it belongs? Public and private philanthropy should join in this work, and for these reasons.

The liquor interest makes one of the largest and most lucrative branches of trade in the world. The value of liquors sold in this country, in one year, is estimated by the Bureau of Statistics at \$600,000,000.

The cost of intoxicating liquors used in England, as given from official sources, in four years ending in 1869, averaged \$563,000,000 per year. In 1872 it reached the sum of \$658,000,000. This includes the cost of liquors only, and not the cost of sale. If these are included, the cost of liquors used in the United States and England, would be sufficient, in a single year, to pay our national debt, and leave \$163,000,000, unexpended.

Have those engaged in this traffic ever shown a desire to meet the burdens which their traffic inflicts upon the community? So far from this, is it not well known to be otherwise? Why then, should those who thrive by this traffic escape a moderate tax to prevent and repair some of its evils? Can it be called wise statesmanship, enlightened charity, or fair dealing, to thus ignore all efforts to curtail this enormous evil; and to throw the burden on those who have had the least to do with creating it?

The commonwealth which multiplies and fills almshouses, prisons, and lunatic asylums, *without an effort to prevent the necessity*

therefor, neglects the most important half of its duties. Experience has shown that it is comparatively easy to raise money in sums from one to two hundred thousand dollars, to multiply cells, in jails, 7 1-2 feet wide, by 9 1-2 long, and high, at a cost of \$2,000 each, as places for detaining the drunkard: but when one twentieth part of this sum is asked for, to reform, and restore him to himself, to his work, to his family, and to society, it is declined.

The fact is stated by the Board of Charities, that we have in this State certainly 5,000, and probably 7,000, Defectives. "We must calculate," they say, "upon having one defective for every 250 sound working members of society." Would it not be well to "calculate," *first*, the possibility of reducing this number? And, *second*, how to put in operation forces to effect this object?

The same Report gives the number of Commitments in State, and County Prisons, as 20,081. Of these, 11,626 — near 58 per cent. — were for drunkenness; and the other 8,455 are largely attributable to the same cause. The number of paupers supported, and relieved, in the State, is given thus: — Full Support, 5,311; Partial Support, 23,755; Insane, 3,352; Vagrants, 25,000. Here are some 77,500 souls; a burden upon the community, and three-fourths of this burden is traceable to intemperance. What a field is here for the work of prevention; or, in the language of the prophet, "to build the old waste places;" "to raise up the foundations of many generations;" "to be called the repairer of the breach, the restorer of paths to dwell in." How is this duty met?

Every citizen owes allegiance to the Commonwealth, as the mother of us all; and this mother owes a duty to all her children. This duty the State so far recognizes in her laws, as to require that every child *shall be furnished with a Common School education*. But the education of the intellect *merely*, in the common branches of knowledge, does little or nothing towards preventing the prevalent demoralization. This can only be done through the regeneration and education of the will. The care of the State, however, does not stop with the School. Her laws require that all *shall* have when needed, and according to their needs, either an *almshouse, an insane asylum, or a prison!* Here their duties cease. They decline all aid to *stop them on the way* from the school to the prison. Can it be this to which Shakespeare has reference, in these lines?

"Alas, poor country! It cannot
Be called our *mother*, but our grave."

Is not this acting towards the inebriate the part of the priest and Levite, who, when they saw their brother stripped and

wounded, "passed by on the other side," instead of acting the part of the good Samaritan, "who bound up his wounds, and took care of him"? "Which now of these three," asks the Lord, "thinkest thou, was neighbor unto him that fell among the thieves?" The answer was, "*He that showed mercy on him.*" Then said Jesus, "*Go and do thou likewise.*" Here our duty is simply and plainly given. It cannot be innocently neglected. Nor can we, innocently, let the public go to sleep over the matter, and thus avoid a duty second in extent and importance to none which affects the health, the prosperity, and the morals of the community. The time is fast approaching when we must all answer this question, and take the consequences of our answer, viz: "When saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Then shall he answer them, saying, Verily I say unto you, *Inasmuch as ye did it not to one of the least of these, ye did it not to me.*"

There is no question which confronts Church or State, in a moral, social, medical, industrial, or financial point of view, which presents more destructive proportions, and is therefore more practical, than this. And yet, both stand confessedly powerless to stem the current; and are making but moderate efforts to arrest the evil. Millions are spent upon courts, jails and prisons, to punish the evil—but scarcely a dollar to prevent it. Statesmanship, so called, meets the evil in willing blindness, and allows it to run its course. The Church, also, fails to realize, to invoke, and to apply the Divine forces of the Golden Rule, as the only complete and effectual remedy for the cure of this disease.

This matter needs to be brought home to the common sense, intelligence, judgment, and conscience of the whole community. It only needs to be grappled with by the collective community, with as much energy and interest as is given to business and pleasure, to work a thorough revolution. Is not this effort due to the Creator, and to His fallen children?

Let no inebriate or friend be discouraged at the formidable character of the work which lies before him. Nothing can be more simple, or grand, or majestic. It is simply to "cease to do evil, and learn to do well"—to resist, and overcome a diseased appetite. In short, to obey the Divine Commandments. The Word is full of promises of aid to those who ask it with the whole heart. The Divine promises, unlike those of man, have within themselves a certainty of fulfillment. They always hold good—yesterday, to-day, and forever. We are told that God renewed

his promise, through Moses, to the children of Israel, to bring them out of the cruel bondage inflicted upon them by the Egyptians. It is questionable whether the bondage of the Egyptians, or even that of Pharaoh, was more cruel than that of King Alcohol, whose dominion and burdens are self-imposed by his willing subjects. Does any one desire freedom from this bondage? If so, he has only to transfer his allegiance from this King to the King of Kings. The Lord said unto the prophet Jeremiah: "Go and proclaim these words towards the North, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful. Only *acknowledge thine iniquity*, that thou hast transgressed against the Lord thy God, and hast scattered thy way to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall *feed you with knowledge and understanding*." Again, says the same prophet, "If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, thou shalt not remove. And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness, and the nations shall bless themselves *in him, and in him shall they glory*. For thus saith the Lord to the men of Judah and Jerusalem, *break up your fallow ground and sow not among thorns*." Can infinite love and tenderness go further? The Prodigal Son, who had wasted his substance in riotous living, illustrates this breaking up of fallow ground. As soon as he "came to himself," "acknowledged his iniquity," and wished to live a new life, the "best robe was put upon him." Why? Because, in the language of the father, "this my son was *dead, and is alive again*." He was then in a condition for the Lord to "feed him with knowledge and understanding."

In institutions like the Home, the patients are the principal working force. In the effort to help others, is found the medicine which cures themselves. Whatever may be done through legal suasion, there should be no relax in moral suasion. To rely upon the former, without the latter, is, according to Gov. Dutton of Connecticut, to let the cause drift in the wrong direction.

Mr. William Hoyle has published a pamphlet in England, entitled "Our National Resources, and how they are wasted." The

work is full of information of great value. He shows how wealth has increased in England, and how pauperism increases in nearly the same proportion. The imports in England in ten years ending in 1772 were \$647,916,800; in ten years ending in 1872, \$14,710,000,000. Imports are considered the index of increase in national wealth; and this increase is twenty-fold in one century. The total real and personal property in England is thirty thousand million dollars. "Still," he says, "destitution and pauperism deluge our land." He estimates the number of paupers in 1871 as 4,480,658; or one in ten of the population. Those relieved are generally of the manual labor classes, and it is about 20 per cent. of their number. They suffer great hardships, pawn little by little, until driven to seek relief. The cost of poor and police rates in England and Wales, in five years ending in 1847, was \$173,169,410; in five years ending in 1872, (twenty-five years later,) \$296,831,120; increase, 70 per cent. "What," he asks, "are the causes which lie at the root of our pauperism, and of our social evils? What is the main cause of bad trade and national waste?" He gives figures to show that it is owing to the money spent upon intoxicating liquors. The drinking classes are spending more each year for drink, and less for food and clothing. "During the four years ending 1869, we swallowed," he says, "658,000,000 gallons *more* of beer and spirits than we did in four years ending in 1861; and we purchased 1,308,000,000 yards *less* of cloth for clothing." He says each family of five persons averaged an expenditure, during the same period, of \$7.55 upon cotton goods, and of \$91.51 on drink—more than 12 to 1. "Here is the secret," says Mr. Hoyle, "of our bad home trade. People cannot pour their money down their throats and put it on their backs at the same time." In the four years of 1865 to 1869, the expenditure for intoxicating drinks in England averaged, as before stated, \$563,000,000 per year. In 1872 it reached \$658,000,000; which is \$58,000,000 more than the estimated amount consumed in this country. The heavy taxation caused by poor and police rates in England is operating to the injury of manufacturing in the large towns, like Manchester, where no new mills are being built, and old ones are being stopped, and trade is shifting to more lightly taxed regions.

If our State, our Counties, and Cities, would start a system of prevention, and appropriate for the use of Inebriate Homes only one half of one per cent. of what it now costs them yearly, and place the same in the hands of earnest and intelligent workers,

they could, with this timely aid, establish six Homes, in various centres in the Commonwealth; to serve as a protection. They might be like the six "Cities of Refuge" which the Lord directed Moses to appoint on each side of Jordan. The object was that the "Slayer that killeth any person unawares, and unwittingly, may flee thither" for protection. According to Calmet, "The Cities of Refuge were to be easy of access; and every year the magistrates inspected the roads, to see that they were in good condition, and that there were no impediments. At every division of the road there was a direction-post, on which was written *Refuge, Refuge*, for the guidance of him who was fleeing for security. They were to be well supplied with water and provisions. It was necessary that whoever took refuge there should understand a trade, that he might not be chargeable." When it is understood that the "slayer" against which it is our duty to guard kills 60,000 persons annually in this country, both wittingly and unwittingly,—and as many more in England,—is it not an imperative duty to establish these "Cities of Refuge," and to see that the roads leading thereto are duly inspected and made easy of access? Are not these Cities of Refuge needed in Boston? Are her citizens aware of the yearly tax which they pay to support the demoralization that comes mainly through intemperance? 1st, in *permanent investments*; such as Court Houses, Jail, Station Houses, House of Correction, House of Industry, several Hospitals, Deer and Rainsford Islands, with their steamboat, and a dozen or more buildings; making in all some 30 or 40 buildings. These institutions, including land, have required an investment of between three and four million dollars. This is about the same as the cost of the Latin, English, High, Normal, and all the Grammar school-houses in this city. And 2d, in *current, or yearly expenses*. These are charged in the Auditor's Report as "actual payments," for the year ending April 30, 1873. A small portion of this was not expended, and is charged over to this year. These current expenses for one year amount to over \$2,000,000. This is some \$300,000 more than the cost of all our City Schools, the last year, including \$454,230 paid for new schoolhouses, with nearly 40,000 pupils. The people of our State, also, have invested about \$6,000,000 in Prisons, Almshouses and Hospitals. But they are full; and more are called for. The current expenses of these, with the charities, are estimated at about \$4,000,000 per year. This does not include cost of courts, loss of labor, police, and other expenses. The Hon. Mr. Evans, of the Governor's Coun-

cil in 1867, estimated the annual pecuniary cost of intemperance to the State at \$4,237,000. This amount is, in my opinion, much too small.

It is well to bear in mind, that when our Lord was upon earth he went into the highways and byways, and met humanity on its own plane, "healing all manner of sickness, and all manner of disease among the people." He "poured water into a basin and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded." He then said, "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I *have given you an example*, that ye should do as I have done to you." It is certainly more safe to regard than to disregard these teachings.

We hope to place this Home upon a foundation that will not require legislative aid. But the work to be done is so vast that it requires all the kinds of aid, under Providence, that Church, State and individual effort can give. It needs a revival of the days of Pentecost which followed the preaching of the Apostles. Also of the old Washingtonian movement, when so many were turned from the broad into the straight and narrow way. A new movement has already commenced, under the auspices of Mr. J. K. Osgood, in organizing Reform Clubs, that promise to be fruitful in good results. This movement should be encouraged, and helped on. There is a time for all things; and now is a good time to begin a work of prevention. The method I propose has been tested. It would aid other agencies to limit the demoralization which is now so general. They could soon make themselves felt for good, in leading persons to give up drinking habits. In proportion as this is done, the *increase* in Alms-houses, Prisons and Lunatic Asylums is rendered unnecessary.

We have assembled to dedicate this building to the object for which it was erected. That object is one of restoration. It is to invite into the straight and narrow path those who have wandered away, and to encourage and help them to walk therein. This phase of duty is to us no untried or doubtful experiment. The experience of this institution for 16 years, with over 4,200 patients under charge, with their results, enables us to speak with confidence of what *may* be done, as well as what *has* been, in the way of improvement and of cure. These new and enlarged accommodations have come into existence through the agency of a kind Providence, in its influence upon a generous public. If those whose duty it is to manage its affairs, as well as those who make it a place of temporary abode, are but true to the

teachings of the Master, it will aid to dispense untold blessings to a tried and sorrowing class of the human family.

In the language of Solomon in his later days, which were his days of repentance: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

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WASHINGTONIAN HOME,

NO. 41 WALTHAM STREET, BOSTON, MASS.

This Institution is the first of its kind ever formed for the treatment and cure of Intemperance, and was instituted in 1857, and incorporated in 1859.

Up to January, 1874, over 4,200 patients have been treated; and while many have been entirely and permanently reformed, all have been more or less benefited and improved. Not a death has occurred in the Institution since January, 1868, though over 300 patients have been treated every year, many of them having been desperate and dangerous cases, seemingly beyond hope of reformation.

The elegant and commodious building just erected at No. 41 WALTHAM STREET—a few steps from Washington Street—embraces every modern improvement, and will pleasantly accommodate from forty to fifty patients.

Any man who honestly desires to reform his intemperate habits, will find at this establishment every aid and accessory that science, sympathy, and long experience can possibly bring to his relief; and while under treatment, which is simple and pleasant, will at the same time be surrounded with all the comforts of home, and strengthened by congenial associations and agreeable entertainment.

The charges for board, etc., will be moderate,—not to exceed the price paid for similar accommodations in any private family.

For further particulars, reports, circulars, methods of treatment, etc., address or apply to WM. C. LAWRENCE, *Superintendent*.

P. S.—Public Temperance Meetings—always entertaining and instructive, inmates and graduates being usually the speakers—are held in the Chapel of the Home every Sunday and Tuesday evening at 7 1-2 o'clock.

A miscellaneous Musical and Literary Entertainment every Thursday evening at the same hour. The public are cordially invited to each and all of them.

OFFICERS FOR THE YEAR 1873-74

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Vice Presidents.—ALBERT FEARING, MOSES MELLE, WM. B. SPOONER, WILLIAM CLAPLIN.

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Executive Committee.—OTIS CLAPP, R. K. POTTER, S. B. STEBBINS, W. P. WENTWORTH, M. M. ALLEN, W. W. WARREN.

Trustees.—OTIS CLAPP, S. B. STEBBINS, WILLIAM B. SPOONER.

Treasurer.—DANIEL ALLEN.

Secretary and Superintendent.—WILLIAM C. LAWRENCE.

Physician.—ORLANDO A. DOE.