
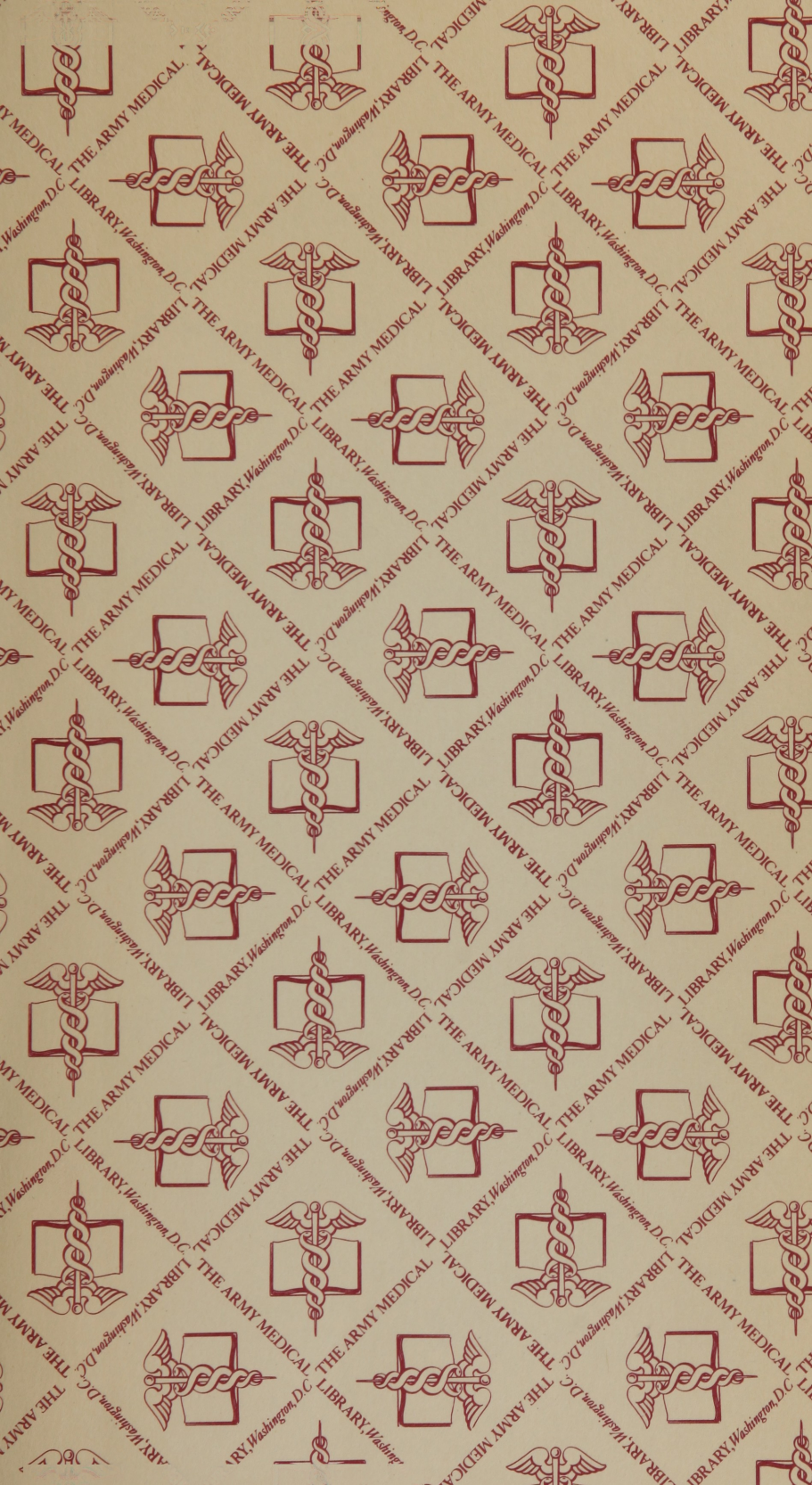


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MASSACHUSETTS. GENERAL COURT. JOINT
COMMITTEE ON AN ASYLUM FOR INEBRIATES
REPORT

**SPEEDY
BINDER**

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SENATE....No. 94.

Commonwealth of Massachusetts.

HOUSE OF REPRESENTATIVES, January 26, 1850.

Ordered, That the Committee on Public Charitable Institutions, be requested to consider and report upon the expediency of establishing an asylum for persons *supposed* to be confirmed inebriates; with a view to the ultimate abrogation of all laws for punishing intemperance as a crime.

Sent up for concurrence.

CHAS. W. STOREY, *Clerk*.

Concurred.

SENATE, January 28, 1850.

CHAS. CALHOUN, *Clerk*.

COMMONWEALTH OF MASSACHUSETTS.

HOUSE OF REPRESENTATIVES, February 18, 1850.

Ordered, That the Statistics of persons convicted as Drunkards, or Common Drunkards, prepared by the Secretary of the Commonwealth, in 1847, and presented to the House in 1848, be taken from the files and referred to the Joint Committee on an asylum for inebriates.

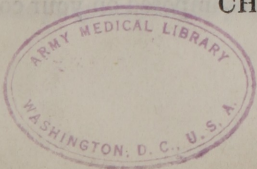
Sent up for concurrence.

C. W. STOREY, *Clerk*.

Concurred.

SENATE, February 19, 1850.

CHAS. CALHOUN, *Clerk*.



Commonwealth of Massachusetts.

IN SENATE, April 6th, 1850.

The Joint Committee, to whom was referred the order of the House of Representatives, of the 26th of January, "to consider and report upon the expediency of establishing an asylum for persons *supposed* to be confirmed inebriates, with a view to the ultimate abrogation of all laws punishing intemperance as a crime," have duly considered the same, and submit the following

REPORT:

The past legislation of this Commonwealth, has always regarded drunkenness as a crime, punishable by fine and imprisonment.

Within a few years past, doubts have arisen in the minds of many persons of great intelligence, and having extensive opportunities for observation, whether this course has been consistent with sound and philosophical views of the nature of the evil, the best interests of the unfortunate inebriate, or the general welfare of the community.

Such doubts have produced inquiries and investigations, and these have resulted in the settled conviction, in the minds of many, that the policy hitherto pursued with regard to the habitually intemperate, is neither consistent with reason or justice; that intemperance is a physical evil, a disease, as truly as insanity, and like insanity, deserving of commiseration, and susceptible of cure.

Many gentlemen of high distinction in the medical profession, have come to these conclusions, and profess an earnest desire, that a new line of policy should hereafter be adopted, and the inebriate be made an object of care and medical treatment, as well as the lunatic.

In the discharge of the duties imposed on your committee, they

held several sessions, and invited the attendance of gentlemen well versed in all the phenomena of intemperance, and obtained from them a full expression of their views in relation to the expediency of establishing an asylum for inebriates, and the abolition of all laws, punishing drunkenness as a crime.

The testimony of all these gentlemen was unanimous, on the following points:—

1st. That intemperance, habitual intemperance, is a disease, and ought to be regarded and treated as such.

Doctor Walter Channing, of Boston, testified explicitly on this point, and in this he was sustained by all others, who gave their views on the subject.

2d. That the number of persons who would be fit subjects for such treatment is very large, and will continue to be so, according to all present prospects, for a long period to come.

Samuel C. Allen, Esq., and Alderman Grant, and Rev. Mr. Fox, of Boston, and Rev. Mr. Finney, of Haverhill, and other gentlemen, well known for their philanthropic labors amongst the degraded and unfortunate, united in bearing a strong and most impressive testimony in regard to the urgent demand for such an institution; that many parents had children whose salvation from utter ruin by intemperance, depended upon their being able to place them in some secure and secluded situation, where they might have opportunity to recover their physical and moral energies, and gain a victory over the terrible disease which habits of intemperance had engendered.

These gentlemen testified, as within their knowledge, that numerous cases occurred, in which the inebriate himself, had expressed an anxious desire to be placed in some such institution, and their full belief, that many of those persons would voluntarily submit themselves to such a course of treatment, as the proposed asylum would afford.

3d. That at present, there is no place whatever, provided by the State, or individual enterprise, where this class of people can be received, and placed under restraint, except our prisons and houses of correction; that all experience has shown, that incarceration* among felons, for the alleged crime of drunkenness, has almost uniformly been found highly prejudicial to the inebriate, destroying his self-respect, and seldom resulting in his

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reformation; a continued succession of recommitments being the general history of such cases.

On this point, the testimony was abundant. Mr. John Augustus, Mr. John M. Spear, and Thomas Gill, Esq., whose familiarity with the criminal proceedings of the courts in the city of Boston is well known, Mr. Proctor, secretary of the Parent Washingtonian Society, E. K. Whittaker, Esq., of Needham, Rev. Mr. Finney, of Haverhill, Rev. Mr. Fox, of Boston, and many other gentlemen of like character, were unanimous in their protests, against the enormity and folly of the present system.

4th. That such an institution might be made, to a great extent, if not wholly, a self-supporting one; that, in many cases, friends would be able and willing, to pay for board and attendance, while in other cases, such employment might be afforded as would enable the invalid not only to support himself, but earn something more for his own benefit.

5th. That a just and enlightened regard to economy, demands such an asylum, since it would be the means of restoring multitudes to health and soundness, and of fitting them for productive employments, who are at present, and would otherwise remain a charge upon their friends and the public.

6th. That while the State of Massachusetts, with a most praiseworthy munificence, provides asylums for the blind, and the insane, a school of reformation for juvenile offenders, and even exercises its paternal solicitude for the training and culture of the fragmentary intellect of the idiot, she is bound by claims of humanity equally urgent, to provide for the rescue and recovery of those, who, by the habitual use of intoxicating liquors, have contracted the terrible disease of intemperance.

On all these points, the evidence before your committee was full and explicit. Some of their propositions seem indeed, to be selfevident, and to require no proof. That great numbers of persons, habitually intemperate, are found in all parts of the Commonwealth, that this number is not at present, diminishing, that there is nothing in imprisonment of a reformatory and elevating character, that the success of all endeavors to reform the inebriate depends, generally, upon his being removed from scenes of temptation, and brought under the influence of kind and sympathizing friends, all these things are so well known to

the intelligent and reflecting, as to need but little proof or argument to sustain them.

The whole question, however, in all its bearings, has been treated in a most thorough and satisfactory manner, by the late distinguished superintendent of the Insane Asylum, at Worcester, Dr. S. B. Woodward. No subject was nearer his heart. On no point was he better satisfied, than that intemperance was “a physical evil, a disease susceptible of cure,” and that an institution for the recovery of inebriates, was as much needed, as an asylum for the insane. So deeply was his mind impressed with these considerations, and so great an interest did he feel in the subject, that he prepared and published several essays, in which the whole matter was treated in a manner so able and satisfactory, that your committee take the liberty to extract largely from them, as furnishing a better array of facts and arguments than any in their power to adduce.

Commencing at the fifth of these essays, the Doctor thus remarks:—

“Intemperance being a physical evil, and connected with an appetite more imperious than any other to which the human system is incident, it will be obviously most difficult of cure, while the subject of it is within the reach of temptation, and while the means of relief are so nearly at hand. Seclusion and restraints are as important in the case of this malady, as in the case of *insanity*; and it may be said without exaggeration, that as many recent cases will be cured—wholly and totally cured—as of recent cases of insanity, or any disease of equal severity. It is somewhat surprising, that amidst all the efforts to advance temperance, and to eradicate the evil of intemperance, the experiment of an institution to restore those who have persisted in the practice, and will persist in it, in spite of reason, and all inducements that can be presented, has never been tried.

“Is the benevolent mind satisfied with the saying, that the ‘old drunkards will soon die off, and then, if total abstinence prevail universally, there will be none to take their places, and the evil will be ended.’ If this were true, it still would be an object worthy of serious consideration, whether an effort should not be made to save the present unfortunate race of inebriates.

If there are thirty thousand drunkards in this country, and one-tenth part are susceptible of cure, it will afford sufficient motives to commence immediately the important work. Doubtless, one-half may be cured, and the habit be wholly removed, if proper means are persisted in, for a sufficient length of time. If thirty thousand people in this country were to have small pox, in the next ten years, and it should be known that the disease would then be forever at an end, would the philanthropist fold up his arms and be satisfied, that, when these cases were ended, the disease would be extinct? or rather, would he not exert himself to see that hospitals were provided, and every means secured that should lessen the severity and fatal tendency of the malady, even for these ten years?

“But no sober and considerate man can for a moment, suppose that the evil of intemperance is to be removed from amongst us. Intemperance will continue to be the scourge of our country, will send its thousands of victims to an early and untimely grave, probably, for ages yet to come. Temperance societies have done much, very much already, and will do much more, it is devoutly to be hoped, to rescue mankind from the horrors of intemperance. Yet a large class of mankind will pursue their accustomed habits, and drunkards will still be thick amongst us; poverty, and wretchedness, and disease, will by this means for years, perhaps centuries to come, be entailed upon our race. Shall we then, sit idle, and see the mighty evil, witness the ruin and wretchedness it entails upon man, and not make an effort for its cure? ‘Is there no balm in Gilead, and is there no physician there?’

“Let the experiment be fairly tried; let an institution be founded; let the means of cure be provided; let the principles on which it is to be founded, be extensively promulgated, and I doubt not, all intelligent men will be satisfied of its feasibility, and be ready to extend to it ample benefactions, to build up and endow it with every necessary means.

“It cannot, with exact certainty, be told what would be the necessary expense of such an institution. It would be desirable to connect it with a good farm of moderate size, with plain, substantial buildings, a sufficient number of rooms for public instruction, and private accommodation, in a pleasant and inviting section of the country. Twenty thousand dollars would

be ample means for such accommodations as would be sufficient to make a magnificent experiment of the utility of the scheme; half that sum, would afford an opportunity for a fair experiment.

“At the head of this institution, place a physician of zeal, medical skill, and enlarged benevolence; let the principle of total abstinence be rigorously adopted and enforced; let the patients be so placed, as absolutely to prohibit all access to the intoxicating draught. If the health suffered, let appropriate medication be afforded; let the mind be soothed, hope, that balm which is potent to save, be held out; let the certainty of success be clearly delineated to the mind of the sufferer, founded in the undeviating and ample experience which the last ten years have afforded; let good nutrition be regularly administered, let perfect quiet be enjoined while the prostration of strength and energy continued;—this course, rigorously adopted and pursued, will restore nine of ten in all cases, where organic disease of liver, brain, stomach, heart, or other organs essential to life, has not been produced.

“After the powers of the system begin to rally, let the patient take moderate exercise, labor or diversion, as will best please him; let his physical system be thoroughly attended to; let his mind be interested by every means consistent with his confinement; let him walk abroad, accompanied by a faithful and *temperate attendant*, in the intervals of his labor, which should be long at first; let him play backgammon, checkers, ninepins, and pursue any other amusements congenial to his feelings. Tea, coffee, and water, should constitute the whole drink. When his physical system becomes, in a degree, renovated, let it be accustomed to labor, and some other hardships, to give vigor to the physical body, and let a plain, practical, experimental course of familiar lectures or conversations, be daily given, to explain the danger of moderate drinking, and especially, the danger of recommencing a practice which has led to all the disastrous consequences, from which the patient has suffered. Show to him, as far as practicable, the reason why, the case is not controllable by the will, that it is a *physical evil, a disease of the stomach and nervous system, and entirely incurable, while the practice is followed, and easily reproduced, when wholly cured, by a return to the habit, even in a moderate*

way, and for a short time. These truths, daily impressed by a physician in whom the patient has confidence, and he can hardly fail to have confidence in one who has carried him through perils, which he could hardly be made to believe would not be fatal to him, and can it be supposed that he would be easily induced to resume these practices, if the appetite and consequent habit had been subdued and wholly conquered?

“Those persons must know little of the sufferings of that tormenting thirst, and insatiable craving, who doubt the efficacy of the remedy, or general permanency of the cure.

“If the institution which has been proposed be a public one, and the inmates be placed in it by legal authority, moderate labor might be enjoined, which would defray, in part, the expense of maintenance. Gardening, the cultivation of the land, the raising of silk, garden-seeds, or other profitable vegetables, would be worthy of attention, both as a means of restoration, and of diminishing the expense of support. Every patient might have particular portions of land to cultivate, the avails of which, he might enjoy in little comforts or luxuries, not incompatible with the principles of confinement and restraint, or an hourly stipend or wages, might be allowed to diminish expenses. Mechanics’ shops, accommodated with tools, might be annexed to the institution, where labor of that kind might be performed. The enclosure might be rendered inviting, by ornamenting it with fruit-trees and flowers, by a tasteful decoration of the grounds with plants and shrubs. Every thing of this kind would render the place inviting, and tend to reconcile the inmates to the necessary restraints and privations. The patients, in process of time, might perform, under the eye of an attendant, all the requisite labor, to beautify and ornament the grounds, cultivate the gardens, and also be engaged in such profitable labor as would diminish the necessary expenses, upon the principle of the manual labor institutions. With kind and benevolent treatment, every indulgence compatible with security and the great curative object in view, interesting conversation, a judicious selection of books, paper, writing materials, and all the social innocent amusements, the inmates in general, will be reconciled to their situation, and in a short time, feel grateful for the kindness of friends, and the indulgences and privileges enjoyed in the institution, and soon be reconciled to the privations,

in consideration of the enjoyments and advantages to be derived from them.

“The time that it will require to effect this most desirable end, will be very different in different cases, according to the severity of the disease, or the power of the influence on the one hand, to continue the habit, or the effect of the means presented to eradicate it on the other. The experience of many physicians, and some institutions in the country, would show that a very large proportion of cases, may be cured in one year; that in that time, all desire of the stimulus will be removed, the powers of the constitution will be renovated, and health be fully reëstablished; and that this new state of the constitution will be such, as not necessarily to call the good resolutions into exercise, as the appetite will wholly subside.

“To produce a state of certain security, and to afford time for the debilitated powers to become firmly established in health and vigor, probably *one year* would be short time enough to accomplish so great a change and render it permanent. One rule should be firmly adhered to, which is, *that the patient should never be enlarged till he can resist temptation, and till all concerned are satisfied, that the cure is completed.* Anything short of this, would be useless effort and unavailing trial, calculated to do injustice to the institution and those who manage it, as well as produce much temporary suffering, without any ultimate benefit.

“The feasibility of this plan of curing intemperance, may be differently appreciated by different individuals, who may feel a deep interest in the subject. To the writer, doubts on the subject would have still existed, of the propriety, if not of the practicability of this plan of cure, if opportunities beyond those of most men had not been afforded him, of seeing most happy results from it in a great number (many hundred) and variety of cases, some of which had been confirmed by many years of intemperance in a habit well known to be invincible. Many such cases have been afterwards thrown in the way of temptation, without violating those sound principles which, with much solemnity, they had vowed to maintain inviolate, never again to taste the accursed thing while health remained, nor in disease, unless considered absolutely necessary to restore health, in the opinion of a temperance physician. Whenever the in-

mates leave the institution, such a pledge should be obtained, as a means quite powerful to prevent the first overt act of violation.

“Let this subject be candidly considered; *let the experiment be fairly tried*; let the public sentiment be suspended till such trial be fairly made, and no doubt remains, that a glorious harvest will await those who are willing to make a trifling personal sacrifice to secure such great and permanent good.

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“An institution for the cure of intemperance, before it should be long established, will be available only for the young. And, if well conducted, and properly appreciated, will be highly beneficial, in restoring to usefulness and to health, to friends and to society, many who have unwarily been led astray, in the dangerous path of the inebriate. For, as evil habits are easily established at this period, so, comparatively, are they easily eradicated, and good ones substituted in their stead. Take the youth by the hand who has unfortunately commenced the career of the drunkard, place him in seclusion, out of the reach of his temptations, and out of the way of all indulgence,—show him kindly, but candidly, the danger of his practice, and the inevitable ruin that it will bring upon him,—point out to him the road to honor, respectability, and usefulness,—furnish him with employment and amusements,—means of information,—and you bring him back within the range of *moral principle*, and under the influence of *reason*. Keep him till his appetite is removed, till his physical energies are reëstablished, till all desire for alcoholic drinks is eradicated,—and what should induce him to resume his bad practice?

“If intemperance was a vicious habit only, like *theft* and *lying*, I should have less hope of the efficacy of the means proposed; but even then, more than I should have of the influence of the best penitentiary discipline, for the removal of these evil practices. Intemperance and intoxication bring more physical distress than theft and lying; of course, the habit once cured, would be less likely to return. Besides, the motive is less operative, that should induce the recommencement of the practice, after the appetite is once removed.

“But *intemperance* is not merely a vicious habit of the nature of these vices, while intoxication bears a very near resemblance

to them. Intemperance is a *physical evil*, and, if thoroughly eradicated, will be no more likely to return than other diseases.

“The recommencement of the practice of drinking will be a *moral act*, original in its character, having no connection with this former habit. Doubtless there would be many, who would return to the practice of drinking, and again fall into intemperance; as there are many who recklessly expose themselves to dangers and causes of disease, which have on former occasions led to serious sufferings.

“Imprudence and thoughtlessness lead to many of the evils to which life is incident, and the class of men who have been led into intemperance are often peculiarly obnoxious to them. Often generous, unsuspicious, social and hospitable, their very nature is not unfrequently the foundation of all their woes: they yield readily to enticement, not so much from a propensity to evil, as from a want of firmness to resist temptation,—not so much to gratify themselves, as to oblige others. How often is it said of the victim of intemperance, ‘He was the finest young man of the neighborhood,—intelligent, kind, and generous. His social feelings led him into company, his generous disposition made him to be hospitable, when hospitality was manifested by the flowing bowl and social glass, of which he partook freely and was ruined.’ This might be the epitaph of many a young man of genius, who gave promise of great usefulness and eminence; now sunk to an untimely grave, or, what is little better, living in the mire and wallowing of intemperance!

“I am well aware, that there are men, who will consider this scheme of a temperance asylum as Utopian, impracticable, and uncalled for. Others, doubtless, will think more favorably of it. All will allow, that this unfortunate class of individuals are in a condition little less than hopeless, while unassisted and unprovided for. Drunkenness has been considered incurable. Of its victim, it has always been said, ‘He will not forsake his cups, and if he does, he will return to them again.’ Abuse, and neglect, and punishments, have been his fate; rejected from decent society, despised and cast off by his friends, he has been often induced to seek the company of associates little likely to favor his own amendment. If he has made resolutions to reform, which have occasioned a daily struggle between his sense

of propriety and virtue on the one hand, and the cravings of diseased appetite on the other, he has had no credit for them, as the imperious demands of his suffering, tantalized stomach, and nervous system, overcome all his resolutions, and again he sinks, to be again reviled, abused, and censured. Is it surprising that intemperance sours the temper? If a man, laboring under gout, dropsy, or gravel, should be despised, neglected, and censured, as much as the inebriate is, would he retain his temper better? And yet, in a large proportion of these cases, the same cause produces them all; the one is as censurable as the other; and the individual is as responsible for his own sufferings in gout and diseased liver, as the drunkard is for his.

"I repeat, then, what I have before remarked—*moderate drinking* and *intoxication* are criminal. Intemperance is disease. Taking a bottle of wine daily, is criminal, because it leads to gout and gravel, as well as to moral evils; but *gout* and *gravel* are not criminal in themselves.

"Almost all the physical evils to which man is incident, and many of the moral and mental also, come upon him in consequence of his violating the natural laws of his constitution. Intemperance is one, disease is one, physical and mental imbecility another. Bad education often leads to crime, to disease, and to intemperance.

"All mankind that are exempt from intemperance, are not equally commendable, nor are all those who have fallen into habits of intoxication, or that are in moderate use of intoxicating drinks, equally censurable.

"Some have had good examples and excellent instruction, and have fallen victims to vice; others, bad examples, and daily encouragement to use inebriating liquors, and have stood aloof, or broken off, and saved their health and virtue.

"The attempt to cure intemperance will, of course, meet with various success, according to the inveteracy of the habit, or the disposition of the individual to submit to the treatment, and respond to the views of those in whose care he is placed. If the desire for alcoholic drinks is removed, and the system is recovered from the shock, and regains its strength and energy, the disease is cured, and will not return, unless the cause is again applied, and moderate or excessive drinking is again resumed. The plain question then, is, can intemperance, in the

generality of cases, be cured without restraint? If not, can it be cured with it? Within the last few years, there have been a very considerable number of cases, of voluntary abandonment of ardent spirit, by those who have used it freely and intemperately. But many, very many, have made firm resolutions, and commenced with confidence, the work of reform, and have failed of its accomplishment altogether. This we know. Many more, doubtless, have done the same secretly, and failed; so that we have every reason to suppose, that intemperance, particularly the inveterate form of the evil, will not be extensively cured without restraint, without placing ardent spirits entirely out of the reach of its victim, and rendering hopeless all efforts to obtain it. For the more certain the utter uselessness of all efforts to obtain alcoholic drink, the more sure of good resolutions on the subject of abstinence; despair of this, often leads to a firm determination to pursue the abstinence principle with effect and with cheerfulness. The facility with which intoxicating liquors may be obtained, will ever prove the bane of the intemperate. Out of the reach of temptations, he would make a virtue of necessity, and commence his practice upon his new principles of abstinence with vigor and success; at the same time, within the reach of them, no resolutions can be obtained, or, if obtained, they will soon be abandoned. Those who are given to any particular vice or habit, well know the influence of temptation upon their disposition to indulgence.

“There is another consideration on this subject, worthy of attention; it is, that those who shall hereafter become intemperate, will transgress with all the knowledge of the subject with which the world at the present day is enlightened. Heretofore, intemperance has overtaken many a man, of otherwise virtuous character and correct principles, because he has not understood the subject; he did not know that he was taking to his vitals, what would one day, destroy his *health*, ruin his intellect, blast his morals, and undermine his fair character; discovering this, and hearing of the danger he was in, he has stopped short, and renounced his habit; but not without much suffering: even such *reformati*ons have been rare, although such *instances* have been quite common.

“But the individual who shall hereafter become intemperate, from indulgence in moderate drinking and intoxication, when

the danger is better known, will be less likely to be arrested in his career, without some other restraints than such as morals and regard to a fair fame shall afford; he will be more regardless of consequences. The necessity of such institutions will not, therefore, be diminished, by the efforts to promote temperance, and although no stigma should be attached to those who are the inmates of such institutions, yet the restraints to which the intemperate would be subject, and the privation of liberty, which would necessarily result from them, would operate as a check to intemperance, and thus prove a preventive, as well as a cure of the evil.

“Should such institutions be established by law, and intemperate persons be placed in them by civil process, it is presumable that it may prove a check to the *vice* of using ardent spirits, and in this way have a salutary influence on society.

“The present situation of the individuals who are to be benefitted by institutions of the character which we contemplate, is truly deplorable, and demands the commiseration and sympathy of every benevolent mind. Many of them belong to respectable families; have been well educated; mingled with the best circles in society; have had honor, and wealth or competency; families of children, for whom they have had all the affection and tenderness of parents; wives, whom they tenderly loved, and treated with kindness and indulgence; prosperity attended their efforts; the smiles of Providence were upon them.

“An incorrect public opinion led them astray; they, in common with a great majority of mankind, supposed that ardent spirits were, at least, harmless, and, many supposed, useful and necessary to sustain the laborer, and ward off the common evils of life. They partook freely, and, while not intoxicated, they supposed, safely. It was all-important, for a man at that time, to know how much he could carry and not be intoxicated. Before they were aware, the habit of intemperance was formed; the desire for liquor had imperceptibly crept upon them. They felt a restlessness and impatience without it, which led them irresistibly to seek it. After a while, it absorbed much of their thoughts; they sought out places of resort—the tavern, the grocery, public parades of all kinds, to mingle with those who were lovers of strong drink. In this way, their affairs were

neglected, their farms were not tilled, their crops were not tended and secured, their workshops were abandoned, their labor was not done; debts were accumulated; suits were commenced against them; trouble and perplexity drove them to increase the frequency of their drams; respectable society withdrew from them; friends complained of them; their families were neglected, and, perhaps, in their turn, criminated them; recrimination followed; quarrels often ensued; the unfortunate man found no peace at home, and sought abroad associates of a like character with himself, who could drown together their sorrows in intoxication.

“After a while, the energies of the mind were broken down; selfishness, and a desire to gratify the appetite for intoxicating drink, absorbed all the thoughts.

“If they did not indulge, all the anguish of morbid appetite preyed upon their systems, and harrowed up accumulated sufferings. If they did indulge, then the wretched feelings of intoxication overwhelmed them—vertigo, morbid sleep, vomiting, languor, relaxation, and stupor. Following it were the morning sickness, thirst, tremors, and *shame*, which made the situation truly deplorable; at last, they would get sober. Do you think they wished a repetition of these feelings? Ah! he must know little of the wretchedness of intemperance, who can for a moment suppose, that there is any gratification in the career of the drunkard—a career of torment, mental and physical, without relief, scarcely with abatement or alleviation. He is under the influence of intoxication, with its attendant suffering, or he feels the horrors of an unsatisfied appetite, accumulating as he defers the necessary indulgence. Think you, that this is pleasure?

“No individual, now in habits of intemperance, ever dreamed, in the commencement of his career, of becoming a drunkard. While he took the glass to refresh him under labor, to increase appetite, or to ward off the influence of vicissitudes of temperature; while he partook of the hospitable beverage, which the customs of society compelled him to partake, in common with his friends, he little thought of the danger to which it exposed him, or the ruin in which it would involve him! Does not such an individual deserve our sympathies? Shall he be cast off, neglected, and despised, and no efforts be made to relieve him from

his malady, and restore him to society? Shall hundreds and thousands of drunkards be suffered to die annually in this country, (now fully awake to the subject of temperance,) and will the friends of temperance fold their arms, and say that nothing shall be tried, and nothing shall be done for them?

“While the hand of charity and Christian sympathy is extended to the lonely convict, secluded in the cell of his prison; while asylums are rising up in all parts of the country, for the reformation of juvenile offenders; while hospitals are erected for the maniac, to restrain him from violence, and restore him to health and reason; while a mighty effort is making in behalf of the enslaved African, to enlighten his understanding, improve his morals, and fit him for freedom in this, or his native country; while the glad tidings of salvation are extended far and wide, to disenthral the heathen from the delusions of idolatry, and open to him a road to happiness through the Prince of Peace,—shall the intemperate be the only class of unfortunates in society, for whose restoration and recovery no efforts shall be made?

“We hope for better things. We believe that, when the attention of the benevolent public is turned to this subject, a new field of enterprise, broad and widely extended as the evil it would eradicate, will be opened to their view.

“We confidently hope it will result in the establishment of *such institutions* as will be best calculated to restore to comfort and to usefulness, this unfortunate portion of mankind.

“To the question, how shall inmates be placed in institutions of this character, and how retained? the answer must obviously depend upon the nature of the institution. If it should be a private establishment for the wealthy and respectable classes of society, friends would of course, become responsible to the keeper of the house, for all the consequences of detention; that is, if the individual detained should seek redress for false imprisonment, the parent, guardian, or other friends, should be bound to save the institution harmless from legal liabilities. If the subject of the institution should be a minor, perhaps parents and guardians would have a right, by existing laws, to enforce his detention, till a cure should be effected.

“I know the subject is one, presenting some difficulties, and before institutions can be placed on the right footing, some legislative enactments may be necessary, to enable keepers of such

houses, to enforce all needful restraints. It may be necessary, however, to satisfy the public of the utility of such institutions, before such laws could be procured.

* * * * *

“As respects the disgrace that would be attached to such persons, as were placed in these institutions, public opinion is fast getting right on the subject. Whether it be more creditable to continue habits of intemperance, or seek the means of cure, is not a subject for grave discussion. The individual who went voluntarily to such an asylum, or was placed there by his friends, whose mind and body had become diseased and debased by this practice, who had become not only a useless member of society, but a heavy tax upon, as well as a reproach to his friends,—restored to health, and returned to society, with renewed vigor of mind, and firm temperance principles, now seeing the danger which he had escaped, and the evils which he had overcome, would not be likely to feel very keenly the disgrace of such confinement. There are those who would scoff at him, and ridicule him; but, in this respect, his fate would be the common fate of all who commence and effect a reformation of character.

“The hardened offender, who has led a life of sin and crime, who becomes conscience-smitten, and looks, with anxiety, for pardon and forgiveness, and who reforms, and leads a religious life, will also find a list of his old companions ready to brand him with every opprobrious epithet, while the aspiration of his heart will be, ‘Father, forgive them, for they know not what they do.’

“The moderate, as well as the intemperate drinker, who resolves to renounce his habits, and sign the temperance pledge, meets with the same difficulties, the same scoffs and ridicule.

“Men who take a stand in favor of virtue are willing to meet this; they thank their God, that they are the *scoffed*, and not, as heretofore, the *scoffer*.

“The same will be true with the individual who has been cured of intemperance in ‘an asylum: grateful for the benefits which he has derived from it, and satisfied of the benevolent character and salutary tendency of such institutions, he will be the most engaged to promote and extend their benefits.

“If reformed and renovated in mind and body, leaving the

institution with good principles and ardent zeal in the cause of temperance, why should he not be received with open arms by the moral and religious community, and thus, instead of suffering shame and disgrace, be elevated in society above the rank which he has ever held, or, at least, to his former respectability?

“Reformation from intemperance is the first step in the moral improvement of this class of individuals. All professions, moral and religious, in such persons, that do not commence in a thorough reform of their habits, are baseless, and will inevitably be swept away. *No good man* can, hereafter, be an *intemperate man*. As information is extended, the intemperate will not remain ignorant of their true condition, nor of the remedy.

“The danger of their habits will not be kept wholly out of sight, even to their obscure vision, and they will be willing, in some instances, to become the voluntary inmates of such asylums, that they may be safely conducted through the perils and distresses of the first period of *total abstinence*.

“Indeed, since writing the above, a wealthy and highly respectable merchant and manufacturer came to me, from a far distant village, with his only *son*, who voluntarily consented to place himself under my care, and follow my directions strictly, to be cured of the loathsome and destructive habit of intemperance, contracted while a clerk in his father’s store, dealing out spirituous liquor to his customers, and partaking, as he supposed, innocently, of what others so freely purchased and partook. Do you think that I can describe to you the agony of that father, when he related to me the wretched circumstances of this only son, and only child!—‘Oh, if you can cure him!’ he exclaimed, ‘money is no consideration, and we shall all owe you an eternal debt of gratitude.’

“If the facts stated in this series of numbers are true, and the plan here faintly sketched is capable of being carried into operation; if, in fact, intemperance, in general, cannot be cured without restraint, and can be cured with it,—what is obviously the duty of the community towards the intemperate, and what is obviously the best policy to pursue? If, by an expenditure of one or two hundred dollars, an individual, who is now a burden upon his friends, or society, with a prospect of speedily being removed from life by the most degrading of all deaths,—the death of the drunkard,—can be restored to health,

intellect, and usefulness, the dictates of humanity, as well as the true principles of political economy, require that the means of relief be afforded by the efforts of the benevolent, or the benefactions of the State.

“We will suppose a case. A mechanic of industrious habits has a large family, which he supports by his individual efforts. He becomes intemperate, neglects his business, and reduces his family from competence to want and suffering. Want and suffering bring disease and discouragements; and he, and his wife, and his children are transferred to the alms-house, to be supported at a heavy public expense. Instead of this course, let a town take care of such a man, and expend one hundred dollars to keep him under the means of cure, for his intemperance, one year, and one or two hundred dollars to keep his family from suffering in the mean time, if necessary; and if the means are successful, he will be restored, vigorous and sound, not only free from his habit, but free from any propensity to return to it. How much better will such an expenditure be, than to support such a family in an alms-house, till one by one, they are taken away by death, or bound the slaves of the wealthy, with the stigma, *drunken pauperism* upon them! How different will be the prospects of those children under these different modes of management! In the first case, nothing to inspire ambition, with examples of the worst kind constantly before them, intemperance, vice of all kinds, profanity, obscenity, filth, and rags, (for, in general, that is the true condition of poor-houses,) how rare it is that an individual emerges from this state of degradation to respectability and usefulness. On the contrary, if by one year's trial such a man be cured of his intemperance, restored to his family, with new principles of virtue to practice and to inculcate—industrious again; the means of comfort are never lost, and competency will continue to be the blessing of his household—his children will have nothing to dampen their ambition, and will stand an equal chance with others, to become useful and valuable members of the community.

“Is not this a subject well worthy the consideration of the benevolent man and the political economist?

“The writer of this was once instrumental in restoring such a man to habits of sobriety, and witnessed the change that was

wrought in the *man* and *his family*, by temperance alone. This man was a mechanic, and by his industry, he had accumulated property; he had a virtuous wife and numerous family; he became intemperate, and by means of it, poor, idle, profane, a gamester, a Sabbath-breaker, a frequenter of houses of dissipation;—he ridiculed all sacred things, and especially vented his spleen on temperance men and temperance societies. He was pursuing, with rapid strides, the downward course to the drunkard's grave; but Providence had reserved for him a better fate. He attended a temperance lecture, as he declared, to find matter of ridicule for a 'fortnight to come.' His attention was arrested; his likeness was so well drawn, that his conscience acknowledged the truth of the picture, and applied it to his heart. He went home serious and sober-minded; his night was sleepless; the horror of intemperance, with all its disastrous evils and consequences, was constantly on his mind. He resolved on reformation; he informed his wife of his resolutions; she encouraged him in his efforts, and he broke off his habits. A season of sobriety led him to reflect upon the enormity of his sins and the baseness of his character; he saw that all was wrong; his repentance was deep and thorough; his whole character was transformed. Instead of the bar-room and the gaming table, he frequented the church; instead of the company of drunkards and revilers, he sought respectable society, moral instruction, and religious teaching; instead of blasphemous oaths and imprecations issuing from his mouth, the humble Christian prayer ascended to Heaven, morning and evening. His family were made happy; the woe-worn companion of his life was rendered cheerful, and took courage; his own health was established, his estate redeemed from mortgages, and his heart ever grateful to him who awakened his fears, and to his Heavenly Father who carried the arrows of conviction to his heart, poured forth daily thanksgiving.

"Can it be doubted that the records of every such institution would exhibit many cases equally interesting and important? If so, would not these institutions commend themselves to public favor, and receive a due share of public patronage?

"While the arm of benevolence is stayed in this enterprise, and no progress is made in the work of fitting up institutions for the reception of the unfortunate, many a father's anxious inquiry

is, Where shall I place my son, that he may be out of the reach of temptation, till the evil which is upon him, that is wearing *me* down with anguish, and that is prostrating *his* energies, and hastening the decrepitude of age, shall be cured?

“Many a mother sighs in solitude, that her son should pursue the reckless course of the intemperate, and no retreat be offered him, to hide him from open disgrace, and afford him a chance of restoration.

“Shall that intemperance which *has wrung*, and *will again, wring* the hearts of many such parents with anguish *unknown* and unutterable; which has caused the tears of many a wife to flow in bitterness of soul; which has strewed the path of many an aspiring and ambitious family with discouragements and adversity; which has spread desolation over many a household, clothed children in rags, fed them on the bread of wretchedness, lodged them in the leaky hovel, unsheltered from the winds and storm;—shall that intemperance, which contaminates every youth it touches, withering, with its pestiferous influence, moral worth, intellectual energy, and physical strength, sinking its victim to zero in the scale of being, and entailing perpetual wretchedness upon him;—shall that intemperance be suffered to go on with its deadly and destructive influence, and no effort be made for its cure? Are we looking for a remedy in the illusive hope, that by temperance societies and individual efforts the evil is to be exterminated? Let us not be thus deluded, but arise to vigorous action, and prepare the only sure means of relief.

“There are no greater monuments of benevolence in a Christian community, than institutions for the relief of insanity, conducted upon principles of kindness and indulgence.

“In them the hapless maniac finds a home, with all the comforts which are compatible with his situation, and all the remedial means which science has devised and experience approved. Here, he is secluded from the insults and abuses of the world, withheld from the means of injuring himself, and withdrawn from the influence of those causes which too often prolong and enhance his sufferings.

“In the United States, the insane bear a proportion to the whole community of about one in a thousand, of which number, in well-regulated hospitals, three-fourths, at least, will be re-

stored to reason, if placed under judicious treatment, during the first six months, of the existence of the disease; while, probably, not more than one-fourth will be restored, whose insanity has existed over one year.

“The effect of all habits upon the physical, as well as the moral character of man, is to be confirmed by time and repetition. This is equally true of insanity and intemperance. Intemperate persons bear a much greater proportion to the rest of community than the insane; probably not less than eight or ten in a thousand, in the most virtuous and temperate society. Assuming the least number as the ratio, there will be more than *four thousand* intemperate persons in Massachusetts. Intemperance being a disease of less severity than insanity, although similar in character, doubtless a greater proportion of both recent and old cases would be cured in asylums, than of the insane: this would be particularly true of *old* cases.

“It is estimated that about ten per cent. of drunkards die annually. If this be the fact, then about *four hundred* persons must annually commence the career of the drunkard, within the limits of this Commonwealth! There is no doubt that, for the last fifty years, this estimate is short of the truth. It is devoutly to be hoped that, for fifty years to come, it greatly overrates it. Now, if the four hundred persons in this State, who commence the career of intemperance annually, could be placed in an asylum, and could be submitted to the means of cure proposed, doubtless nine-tenths would be restored to health and to temperance, having wholly got rid of the physical necessity which impelled them onward in their career, contrary to their reason, and in spite of their better judgment.

“Of old drunkards, fewer will be restored, as it will be difficult to remove the appetite, and particularly difficult to renovate the powers of the system, and restore perfect health. It is, then, a fact that a disease exists in this country, which, in this Commonwealth, destroys annually four hundred victims, and yet no effectual means have been adopted for its cure.

“But the death of four hundred drunkards, annually, is but an *item* in the sum of the evil which intemperance occasions: disease, poverty, wretchedness, crime, follow in its train. In addition to present wretchedness, the future prospects of numerous families are darkened; discouragement follows; and the exam-

ples of the *old* are followed by the *young*; producing *moral* contamination and mental and physical imbecility. If a father is the victim, his son may be influenced to pursue the same course, and fall into the same fatal snare. Thus is intemperance communicated, and perhaps even rendered hereditary!

“Is this evil less than insanity? And while the benevolent are actively engaged in the most laudable work of establishing institutions for the comfort and cure of the insane, shall the drunkard be permitted to go on in his destructive and contaminating career, and the public look carelessly and indifferently on? While insanity destroys its *hundreds*, intemperance destroys its *thousands*. Insanity takes its single victim, but contaminates no one. Intemperance extends a widened influence, and brings its sorrows upon many. Insanity wastes the property of a few, by violence, and by its expenses. Intemperance spreads poverty and debts by *broad-cast*, wherever it prevails. The insane man is considered irresponsible for his acts of destruction, and, very properly, escapes punishment. The intoxicated man, hardly less bereft of reason, is held responsible for his conduct, and is punished, when sober, for his crimes. It is necessary, for the safety of the community, that the insane man be detained within the walls of a mad-house; because, occasionally, he may destroy the life of an individual; while *murder* and *manslaughter*, and other high crimes against the persons of men, are committed, almost exclusively, under the influence of intoxication, and to an appalling extent in this and every community, and the public look only at the offence, without inquiring why it is so! The sympathies of the public are wide awake for the maniac, and the means are provided, with great expense, for his safety and his cure. Shall the poor drunkard go on to hopeless, inevitable ruin, and no effort be made to save *him*? It is he that suffers punishment and death for the violation of *laws*. And yet *laws* are enacted to license and regulate the sale of the *cause* of his crimes. He becomes a drunkard *by the law*, and suffers the punishment *of the law*, for becoming a drunkard!

“Is there no evil here? And shall we acknowledge the evil in all its extent and magnitude, and devise no way for its removal? Can a doubt be entertained, that the remedy, here proposed, will be effectual? If it fail, no other ill will arise but

the loss of a few thousand dollars. If it succeed, it will open a road to health and happiness for thousands, who have looked at the dark prospect before them with utter despair! What a field is here presented for active benevolence! A broad ramification of the interminable and exhaustless subject of the *Temperance Reform!*

“This subject will not sleep. It calls loudly for early and serious attention. It cannot fail to commend itself to every individual who will examine its object, and calculate its effect. Efforts must and will be made to cure intemperance. If the public are not yet enlightened on the subject, they will be; and we shall see institutions, rising up in all parts of the country, to relieve this unfortunate class of our fellow-men.

“Who is there, let me ask, that can feel indifferent on this subject? Have we not friends, brothers, fathers, or sons,—that are drunkards? Then, indeed, we may be considered most happy.

“Can we not recollect early associates, friends, and companions, who have long since met the drunkard’s fate and gone to a drunkard’s grave, and who, by such an institution, would have been rescued from the destruction which overwhelmed them, and might, at this time, have held stations of honor and usefulness in society?

“And who of us can tell how near and dear friends and relatives may, hereafter, fall victims to the temptations which are everywhere held out to ensnare the unwary, and fascinate those who may have a propensity to use strong drink?

“God forbid that we should erect asylums for our own children! But God forbid, if our own children become drunkards, that they should fail to find asylums for seclusion and recovery!

* * * * *

“Let the condition of the inebriate be contrasted, as he is found in the alms-house, the jail, or the prison, with his condition in the asylum, that we here contemplate. In the former he finds every thing to debase, to exasperate, and to render him rancorous. Disgusted with the world, and disappointed in the numerous efforts at reformation,—humbled by the wretchedness of his condition,—trampled under foot as he is, and made the instrument of executing the diabolical designs of others,—he drinks deeper of the accursed cup, and yields himself up to

despair. No sympathizing hand is extended to afford him relief; no humane countenance beams upon him in his dark and gloomy solitude. As his unfeeling keeper conducts the idle gazer through the apartments which he occupies, '*he is a drunkard*,' is the opprobrious epithet and scornful taunt of him who is often but a little elevated above the culprit, either in condition or habits.

"No matter in what way this habit may have crept upon him, whether by sickness, by the example of friends, by the encouragement of parents, ('Take a little, my child, it will do you no harm.') or the influence of social friends and gay companions—whether under extenuating circumstances, or in full view of all the danger; he is equally despised, abused, neglected. When he is again restored to his liberty, all who should pity him, pass by on the other side. Happy he, if some good Samaritan happen that way, and look to him, and 'have compassion upon him, and pour oil and wine into his wounds, and take him to an inn,' provide for his wants, and give directions for future provision and comfort.

"And let him be taken into a well-conducted asylum. There let every comfort be offered him,—fire to warm his benumbed limbs, clothes to cover his naked body, savory food to sustain and tranquilize his sinking, debilitated stomach, cordials to calm the agitation of his nervous system; and above all, kindness, gentleness, benevolence, beaming from surrounding countenances, and yielding all the aid which his debased and agonizing condition of mind and feelings require. Will he not respond, and will he not be grateful? Will he not be ready to submit to any system that can be devised, to restore him to health and to usefulness? And now let the system begin. Let him have a neat and quiet sleeping room, to which he can retire for repose, and a day room to meet his companions and unite in conversation or amusement. Let him have regular meals of wholesome, nutritious food—books to read, paper and materials to write, implements of labor; instruments for diversion, if he prefer, as the balls, the quoits, the bowl; opportunities to walk, &c.

"If he is irritable, calm him—if violent, appease him—if desponding, cheer and encourage him. Bring him, as soon as possible, within the compass of reason and reflection. If need be, to prepare him for this, give him medicine, and watch the

influence of his new practices upon his physical system, and if in any measure they are prejudicial, apply the remedy in due season.

“This done, commence the additional moral treatment of inculcating correct principles and an adherence to certain rules. Let this be done in daily familiar conversation, and occasional lectures, especially on the Sabbath (the drunkard’s holiday.) Daily devotional exercises, and particularly the regular attendance on the religious worship of the Sabbath, will have a very favorable influence. *Total abstinence* must be engraven on every doorpost, and placed in bold relief on every prominent object before him. This must be the all-prevading principle of the establishment; *total abstinence from all alcoholic or vinous potations*. He must be taught, that if others can indulge, *he* cannot; there is but one *true* and *living* way for him, and this is *total abstinence* from every thing whatever that can intoxicate.

“Satisfy him that this is the only safe principle,—that this will again lead him to honor and respectability amongst men, (and it will commend itself to his own reason and conscience)—that the least deviation from it will again plunge him into all his former suffering and wretchedness—that he cannot take one step in this enticing and dangerous road, without being involved in inevitable and irretrievable ruin.

“Let him take one false step, and his case is forever hopeless. If heedlessness lead him to it, that same disregard of principle will much more easily lead him to it a second time. If appetite betray him, then his cure is not completed, and he will return to his habits as the ‘dog to his vomit.’ He must *know* and *feel* that he must *never begin*, and then he will never be in danger. This he will know and will acknowledge, if he be cured of his infirmity. If he does, he will sooner sacrifice his right hand than recommence a practice foreboding evils so dreadful, both to himself and his family.

“Will not such an individual go forth into the world, fortified against temptation, and ready not only to practice temperance, but to advocate it, and enforce it by precept and example? Knowing the danger, will he not be a successful advocate with those who are pursuing the course from which he has so recently emerged?

“But it is needless to add, every reader can see the object of such an institution, and the many advantages it will possess over every other mode of treating intemperance. The restraints—the examples—the absence of unfavorable associates and contaminating influences—the influence of moral precepts and medical prescriptions, and especially of long-continued habits of sobriety and temperance, aided by the correct views of the subject, so fully inculcated, cannot fail to make a powerful impression, and, it is confidently believed, will save thousands from the dreadful end of the drunkard, if fairly and faithfully tried.

“The writer is not tenacious of his particular plan of operation. The object of these brief and desultory remarks is to turn the attention of the public to the subject.

“He is only desirous that the experiment be made; that at least one institution be established, affording every facility which will be desirable to commence and conduct the enterprise. He has now done; and if he has thrown one ray of light upon the dreary and benighted pathway of the intemperate, he is amply compensated for his toil.”

In connection with this testimony of one of our most distinguished physicians, now deceased, your committee deem it proper to introduce a letter from one of the most eminent of the medical profession now living, and therefore insert the following letter received, in answer to a note of the chairman.

“BOSTON, April 5, 1850.

“*Dear Sir,*—I have had the honor of receiving a note from you to-day, requesting me to give an opinion as to ‘the necessity and probable utility of establishing an asylum for inebriates,’ to which I would reply as follows: Such an asylum is, in my opinion, one of the greatest wants of this community at the present time. First, the incorrigible inebriate is as dangerous as a maniac, and ought, therefore, to be subject to the same means of coercion, for the safety of society. Second, corrigible inebriates, of which the number is great, are rendered incorrigible, in very many instances, by a want of the power of restraining them long enough to break up their habits. In this way, a great number of valuable and interesting persons have been lost to their families and to the country. The confirmation of this

may be afforded by what occurred to me some years since. I attended three wealthy and respectable families, in the same vicinity, in Boston, in each of which there was an only son, who became, at the age of eighteen or twenty, a decided drunkard. Each of them, when conversed with, admitted the horror of the situation into which habit had plunged him, but expressed a total inability to restrain himself, when exposed to temptation. Each of them agreed to submit to a confinement sufficient to break the habit. But there was no place where they could be confined, and, this failing, every other effort was employed in vain. Before the age of twenty-three, one died of disease, brought on by his habits, the other, by delirium tremens, and the third, by convulsions. These, and a vast number of other fine young men, the principal hope of their families, might have been saved by a proper confinement. For these and other reasons, no language, in my command, would be sufficient to express my sense of the importance of such an institution as is proposed, and I sincerely hope that the Legislature of this Commonwealth, having made so many ameliorations, which others have been too fearful, or too parsimonious to adopt, will extend its paternal care to the unhappy class of objects contemplated in the proposed inquiry.

“I have the honor to be, respectfully,

“Your obedient servant,

“JOHN C. WARREN.

“HON. AMASA WALKER.”

To the foregoing facts and arguments, presented with so much cogency and clearness, by gentlemen, whose opinions are so well entitled to be regarded with respect, your committee feel that they have occasion to add but little.

Regarded in the light of expediency, on the score of economy, merely, it would seem that there could be but little doubt as to the course of policy which the State ought to pursue. The question is not, whether the State will take care of the drunkard, for that she must do, but how and where she will take care of him; whether he shall be thrust into prison, with felons, where his labor is comparatively valueless, and where all surrounding influences are unfavorable to his reformation, or whether he

shall be placed in an asylum, adapted to his wants, where ample provision is made for a profitable employment of his industry, and where he will enjoy every advantage for improvement, and restoration to health of body and mind.

It would seem impossible that the people of this Commonwealth should long hesitate as to the course which economy and humanity appear alike to dictate.

Again, it may be mentioned, as a consideration in favor of such an institution, that our State Insane Asylum is already very much crowded, that we already begin to feel the want of greater accommodations.

Such an institution as we propose, would, it is confidently believed, much reduce the number of those committed to the Insane Asylum, and thus obviate the necessity of enlarging the present establishment, or building a new one.

The same remark will apply, generally, to our Jails and Houses of Correction. They are filled to overflowing, and, to no small extent, by those who are committed for drunkenness. Should an asylum be provided for these, the present institutions of this character would be so far relieved, as for a considerable time to come, to answer the purposes for which they are intended. This would certainly be the case, should the State so far change its policy as "to abrogate *all laws* punishing intemperance as a crime," and this, is what your committee deem it alike the interest and the duty of the Commonwealth to do. But, in order to do this safely, an asylum, like that contemplated, should be first erected. It should be located in some quiet, pleasant, and salubrious country village, among a population the most strictly temperate, and as far removed from all temptations to intoxication as possible. It should be built with strict regard to economy, and to the profitable employment of its inmates. It should be placed under the care of some person distinguished for his intelligence and moral power,—one who felt a deep interest in the success of the measure, and willing to give to it his most devoted and assiduous attention.

Under such auspices it is believed, that an institution of this description, could scarcely fail to answer the highest expectations of the public.

Impressed with the force and truthfulness of these considerations, your committee unanimously recommend the appointment

of a board of commissioners, whose duty shall be, to inquire into the expediency of the measure, and if they think best, procure plans and estimates for the buildings necessary for such an institution, determine upon a suitable location for the same, and report their proceedings to the Governor of the Commonwealth; and for the accomplishment of this object, your committee recommend the enactment of the accompanying Resolves.

AMASA WALKER, *Chairman.*

Commonwealth of Massachusetts.

In the Year One Thousand Eight Hundred and Fifty.

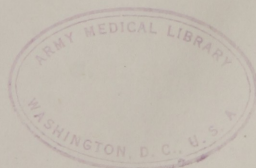
R E S O L V E S

Concerning an Asylum for Inebriates.

1. *Resolved*, That his Excellency the Governor, with the advice of the Council, be requested and empowered to appoint a board of five commissioners, who shall consider the expediency of establishing an asylum for the reformation and cure of inebriates.

2. *Resolved*, That said commissioners, if, in their opinion, an institution of this kind is demanded by the public interests, shall be directed to procure plans and estimates of the necessary buildings for such an institution, and also examine with reference to a suitable location, and prepare a plan for the organization and government of the same.

3. *Resolved*, That the said commissioners report the result of their deliberations to his Excellency the Governor, in season to be communicated to the Legislature, at the commencement of their next session. And the said commissioners shall present their accounts to the Governor and Council, to be by them audited and allowed as they shall deem just.



Committee of Finance

In the Year One Thousand Eight Hundred and Eighty

RESOLVES

Concerning an Act for the

1. Resolved, That the Executive the Governor, with the advice of the Council, be and are moved to appoint a board of five commissioners who shall consider the expediency of establishing an asylum for the education and care of

2. Resolved, That said commissioners, in their opinion, an institution of this kind is demanded by the public interests, shall be directed to prepare plans and estimates of the necessary buildings for such an institution, and also examine with reference to a suitable location, and prepare a plan for the management and government of the same.

3. Resolved, That the said commissioners report the result of their deliberations to the Executive the Governor, in season to be communicated to the Legislature at the commencement of their next session. And the said commissioners shall present their accounts to the Governor and Council, to be by them audited and allowed as they shall deem just.



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