

A WHOLE TOWN ENSLAVED BY THE COCAINE HABIT.

COCAINE CAN BE PURCHASED OPENLY AT THESE STORES



Connecticut Factory Hands

The preparation is a combination of cocaine, magnesia, sugar of milk and menthol. It is carried around in boxes, as the grandfathers of the present generation carried around their snuff, and is passed about socially from one to another in the same way.

"Give me a pinch of snuff," says one whose box is empty.

Certainly," says the other, producing his cocaine, and they both pour out some in the palms of their hands and bury their noses in it until it is all snuffed up into their nostrils.

This is an almost hourly scene in the streets of South Manchester. Old men, women, boys and girls all indulge in the practice, and the druggists, although they protest that they view the growth of the habit with alarm, are coinng money out of it. The original prescription was put up at T. Weldon & Co.'s store, but it is now sold also at the drug stores of W. B. Cheney and F. E. Becher & Co.

It is said that a man named Schlitz, employed in the silk mills, uses \$5 worth of snuff a week. He is fifty years old. His eyes show the effects of the continued use of the drug. They are watery and weak-looking, and much inflamed. The eyes of all the habitués have much the same appearance. One of the druggists in the village says he can tell a cocaine fiend as soon as he sees him.

The twelve-year-old son of James Rutledge is another of the victims, and the boy is rapidly undermining his physical and mental health. The condition of all the habitués is pitiable. They are miserable without the stimulation of their favorite drug, and they rouse the druggists up at all hours of the night to get it. Having once formed the habit, the victim seems powerless to fight it. His will is impaired, and he is happy only when the membrane of his nostrils has its accustomed stimulation.

It was about two years ago that Dr. Dr. Jonathan S. Curtis, of Hartford, wrote a prescription for a Manchester man for a catarrh snuff, with cocaine as the principal medicinal ingredient. That prescription has been copied and refilled a thousand times since then, and the South Manchester druggists at length have begun preparing the snuff in big lots, so as to have it ready for the frequent demands.

The reporter visited a number of drug stores, the first one being Horton's, and asked for a preparation of cocaine and menthol, "which is good for catarrhal troubles." The clerk at this store refused to sell the stuff without a doctor's prescription. At the drug store of Dr. Weldon, one of the prominent phy-



And the Cocaine Snuff Craze.

sielans of the town, the reporter bought some cocaine snuff without any questions being asked.

"How much do you want?" said the clerk, mechanically, taking a spoonful of fine white powder from a jar which stood conveniently near the counter, and which was at the time nearly emptied. "Half an ounce," was the reply. The charge was 25 cents.

Entering the next shop—Belcher's—the reporter said, carelessly: "Ten cents' worth, please, of cocaine snuff." It was given at once, without a word. At Cheney's, the next drug store, there was the same success.

A man at the hotel said to the reporter: "The velvet rooms at the factory are dreadful. They all carry the snuff there, and are under the influence of it continually."

One prominent member of the town, so the reporter was told, about a year ago became so addicted to the use of cocaine in its liquid form that he was obliged to give up his extensive business interests and finally was sent to the Keeley cure. He is now at home and in his right mind.

The reporter called on some of the local doctors. Dr. Parker told of one patient, a boy of fifteen, who formed the habit of taking cocaine from having it administered for some local trouble.

All his pocket money he spent on the drug, and he resorted to device and deception in order to obtain it. Finally his mania took the form of hallucinations, suspiciously like the D. T.'s; but at last, after a tremendous and painful struggle, he conquered the habit.

"How did the craze for taking this special drug—this cocaine snuff—ever localize itself to such a degree in this community?" the reporter asked. "It must be an expensive habit for the poor people."

"I am told," the doctor replied, "that some one brought it here with a prescription from Hartford. It was used as an effective and pleasant remedy for colds and kindred ailments, and so passed from one to another. You know this has always been a great snuff-taking district."

The reporter next called on Dr. Tinker and asked: "Do you have many victims of the cocaine habit among your patients, doctor?"

"No, they rather avoid the doctors," he replied, "for fear that the snuff will be taken away from them. It is just like the opium or morphine habit, or even common drunkenness, only worse."

"You see," he went on, "among our factory people there are

THE FACTORY HANDS ARE SLAVES TO THE DRUG

a great many Swedes, and they are great snuff-takers."

"Do you mean the cocaine-snuff?" I asked.

"No, I believe not; I am afraid our own people started that."

The reporter learned that in the local paper publicity had been given to the existence of the vice in the town, and that the Town Committee had discussed the evil at their last meeting. But a very practical illustration of the horrors of the cocaine-snuff habit was to come. On the street that night a gay party was heard approaching. It was composed of three or four young men, hoarse shouts and crazy laughter filled the air.

"Are they drunk?" asked the reporter of his companion. "You might call it that," was the reply, "but it's with the powder, not the bottle." As suddenly as the revelry began it ceased. "That's the way of it. It goes as quickly as it comes," he said.

"At the station a knot of men were discussing the chief theme of interest.

"It rests not only with the working people," said one. "There are those who should help us who are themselves half dazed with the snuff."

"The trouble may be exaggerated," said another, "but we all know it is here and it ought to be stopped."

South Manchester, Conn., Jan. 2.—The factory hands of the town of South Manchester, Conn., have discovered a new dispensation, which has become a fad and a craze. They have all taken to snuff. Not ordinary, vulgar tobacco snuff, but something vastly different, intensely new, but very harmful—cocaine snuff.

There has been much written in recent years of the cocaine habit, but this form of it is something entirely original, and a few months ago was hardly dreamed of. It came with a suddenness that is amazing, and promises to leave in its wake widespread nervous collapse and no small share of insanity, for the consequences of the cocaine habit have been sufficiently illustrated in the past to leave no doubt of the future. A Journal reporter who visited South Manchester the other day learned that practically the whole town has been enslaved to the cocaine snuff habit, and that it is an easy matter to buy snuff in the drug stores without a prescription. The reporter bought three packages of the snuff in as many drug stores. "Snuff," said one of the old citizens, "has been used in these parts for years, but this cocaine snuff appeared only a short time ago. Even the small boys know about it."

So strong is the cocaine habit with the mill hands that it often happens that they steal away from their work to one of the drug stores of the village and fill their "snuff boxes" with the drug.

SAVE A MILLION SOULS WITH A MILLION DOLLARS.

Great Revival Movement, Backed by Tremendous Wealth, Proposed--To Fight the Devil in the Theatres and the Public Halls of Greater New York.

To convert every sinner in the Greater New York—that is the object of a great scheme of religious revivals which will begin to-morrow, Monday, January 4.

The revival meetings which were started in this city by Dwight L. Moody in the fall, and which achieved such remarkable results at Cooper Union, will be continued here, with Mr. Moody and the Rev. A. C. Dixon at their head. But there is a much more important plan in prospect.

It has more than a good chance of being a success. It is a plan that has been very strongly impressed upon one of our millionaires with the success of Mr. Moody's meetings that he began to consider the ultimate possibilities of a very much more elaborate revival scheme. At a dinner given just after the end of Mr. Moody's meetings he asked a question.

"If a million dollars were expended," he said, "could the work which has been so well begun, be carried on vigorously enough to practically convert all the sinners in New York who are open to religious conviction?"

"No one can tell," answered one of the evangelists present. "It is certain that such could be done with a million dollars, an evangelist could be placed in every church that was open to one, in every theatre that could be hired, in every available public hall; if the meetings could be advertised as well and as extensively as a ball, would be; if they could be made into an enterprise which would be known to every man, woman and child in town, and could be so conducted that every person who went to one of them would be sufficiently interested to go again and to take what was said to heart—then the very greatest work for God and for humanity which the world has ever seen would have been inaugurated in this city."

"I will do what I can," said the millionaire.

Afterward, when the gentlemen present got down to a discussion of details, he made certain conditions. If his co-laborers succeeded in obtaining the right to use a stipulated number of theatres and other places of assemblage which he placed on a list, and secured the services of certain speakers of special power, he agreed to contribute a certain sum of money now and to do what he could to see that enough money was contributed by others to make a million. There were reasons why he thought that they might fall—principal among them being the belief that arrangements had not been made far enough in advance. In case this proved true, then he used that the work should be postponed until next Autumn.

The evangelists and others who talked with him hope to complete their arrangements on the basis which he outlined before the week has ended. They are doing everything that they can. If they succeed, Greater New York will be dotted with evangelists, who will work in addition to the regular clergy, as is shown on the accompanying map. The New York Academy of Music, the Bijou Theatre, the Strand Theatre, Harry Miner's Bowery Theatre, Eighth Avenue houses are among which have been already secured. A large number of assembly halls and churches of the town

and large hall in Brooklyn is being negotiated for.

A beginning will be made to-morrow at Cooper Union. Here, every day except Saturday, Dr. Dixon will hold a noon meeting.

Mr. Sankey will have charge of the evening services for a week. After that time his place will be taken by Mr. J. H. Burke, the soloist, who sounded the gospel around the world with Evangelist John McNeal. There will also be a large chorus of Christian Endeavor workers, who will help in the service of song.

On January 10 services will also begin at the Academy of Music. Dr. A. C. Dixon will preach here every Sunday afternoon, while the Rev. Dr. McEwen, pastor of the Fourteenth Street Presbyterian Church, will officiate every Sunday evening.

Mr. Moody will preach every Sunday afternoon at Carnegie Hall. The rest of his time will be spent in Boston carrying on similar meetings.

Mr. J. Wilbur Chapman, of Philadelphia, will commence a series of meetings in Brooklyn, January 11. This will comprise a union of four churches—the Lafayette Presbyterian, the Hanson Place Baptist, the Baptist Temple and the Hanson Place Methodist.

How Many Infidels Are There?

What is the size of the contract which the revival syndicate has taken? In other words, what is the proportion between the religious and the irreligious people in Greater New York?

While absolutely accurate figures for the present time cannot be obtained it is possible to make a close approximation. In 1890, according to the United States census, a little more than one-third of the people in New York City were regularly connected with some religious organization. The exact figures were these: Population, 1,515,301; communicants of various churches, 559,954. The Roman Catholic Church had 386,200; Protestant, 135,950. These figures, it must be remembered, show the number of communicants. In the Roman Catholic Church the communicants are 85 per cent of the entire Roman Catholic population, which, therefore, must have numbered 454,253. High authorities of that faith say that there has been an increase of ten per cent since 1890. Therefore, the Roman Catholic population now numbers 490,788.

In calculating the actual number of persons composing the Protestant population it is customary to multiply the communicants by 3 1/2. Therefore there was a Protestant population of 587,639 in 1890. Giving the Protestants a 10 per cent increase, the number now is 646,403. Therefore, there is a total religious population of about 1,254,924. The total population of New York, as now estimated, is 2,000,000.

Then the irreligious in New York number 745,076, or only about 37 per cent of the whole.

Brooklyn, according to the census figures, was a little better off than New York in the matter of religious affiliation. The population now 1,000,000, there are probably 350,000 in the city who are claimed by the fore, there are



somewhat more than 1,000,000 persons in Greater New York who are in need of such an effort as Mr. Moody and his associates purpose making. Of course, some of these are young children, who can be influenced only indirectly, through parents or guardians.

Such are the best calculations that can be made with the census figures as a basis. The result is, in its briefest expression, that a city the size of Brooklyn, and without a Christian in it, could be got out of the Greater New York.

If a million dollars were to be spent in the conversion of these people, there would be only a dollar apiece for them.

Discouraging as are these figures, they are not nearly so bad as the estimate made by the Rev. Charles H. Eaton, pastor of the Church of the Divine Paternity. He said:

"From my own experience and observation in years past I venture to say that 50 per cent of our non-church goers would be totally indifferent to Mr. Moody's work, while hundreds more might attend but one of the evangelist's meetings. As a result I fear that it would be impossible for Mr. Moody to fill more than four or five of our large theatres or halls every Sunday night."

"I would like very much to see the wealthy men of New York place \$1,000,000 in Mr. Moody's hands for his great project. The result of such an enormous expenditure in one big city would be studied all over the world by reformers of every class. Many millions are spent annually by our wealthy men on fast horses and in clubs. If the one million should be raised for Mr. Moody and spent by him in three years, I venture to say that at the end of that time no one would observe any marked change in the city. Undoubtedly many individual sinners would be made Christians, but the city at large would be much the same as to-day."

"These large meetings in large public halls, such as suggested, will awaken all Christians. There is great good being done now by the churches of every denomination. If such were not the case they would soon cease to exist. If Mr. Moody was not accomplishing great results he would also soon be out of sight. I will be very glad to see Mr. Moody's enterprise launched, and trust it may be a successful experiment."

The Rev. A. C. Dixon spoke with the greatest warmth of the chances of success in the coming campaign against indifference and irreligion.

"This great religious revival," he said, "opens to me to come directly from the Providence of God. Its manifestations I may trace as follows:

"About three years ago I invited the Rev. R. G. Pearson to come from Asheville and hold a series of meetings in the Hanson Place Baptist Church. In a month the conversions numbered two hundred. Then we rented the John Street Methodist Church and held meetings there about a month. The house was filled and the services were very successful. Then the pastors of the Baptist churches of Brooklyn gathered and decided to begin noon meetings at Y. M. C. A. hall.

New York, offered to begin similar work in the Y. M. C. A. Hall there. The interest so increased that we rented Niblo's Garden Theatre for the noon meetings, and Cooper Union for those in the afternoon. Both were filled, and there were conversions at every service. They continued many weeks.

"Last Winter, in a service in Philadelphia, I spoke of the possibility of again reaching the people of New York by weekday services in Cooper Union, and then told what had previously been done. At the close of the service a gentleman came to me and offered to pay the rent of Cooper Union for five days if I would again begin the meetings. I took that as a call of God to begin, and we rented Cooper Union for the services, to be held once a week, on Monday afternoons, beginning the 1st of last January, and continuing four months, I leading them. We always had large congregations.

"At the last of this series of meetings it was announced that an effort would be made to secure Mr. Moody or Mr. McNeal for the following October or November. A company of pastors and laymen numbering about forty appointed a committee at Northfield this Summer to wait upon Mr. Moody and ask him to come to New York for at least a month. He promised to come for one week, beginning November 3. Then he really commenced his work, preaching five weeks every day, morning and afternoon. The result is well known. By the past we can judge the future."

Commander Booth-Tucker, of the Salvation Army, approves of the scheme whereby Mr. Moody, with an enormous amount of money at his command, should launch an extensive religious revival in this immediate vicinity.

"As to the value of money in that work," said the Commander, "I reckon that one soul properly saved is cheap at \$1,000,000. Dr. Louis Kloppsch, proprietor of the Christian Herald, is in thorough sympathy with the great projected movement for Mr. Moody's evangelist campaign in New York."

"If they branch out," said he, "with simultaneous services in a number of our large halls and theatres the result will undoubtedly be that the masses of the city will rally in the interest of the movement. What the masses want is inspiration, and no man is better fitted for arousing this interest than Mr. Moody. He is a man of broad views and is prolific with ideas for doing the greatest amount of good with every means at his command."

"One million dollars invested in Mr. Moody's project and under his control would probably realize more for Christianity than through any other channel. It would be expended by the ablest Christian man in evangelist work to-day."

Dr. Robert Collyer said: "It would be impossible to ascertain definite results from a money spent for the saving of souls. The expenses of revivals especially vary from one extreme to the other. The greatest Methodist revival in England—and, for that matter, in the world—did not cost a penny. The preachers ported themselves and ayed the expenses. or not philanthropists could figure out they would on a business it is impossible to give a rate.