

Jack London

John Barleycorn

A Novel

Klassiker **Literatur**

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John Barleycorn or Alcoholic Memoirs

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The Book

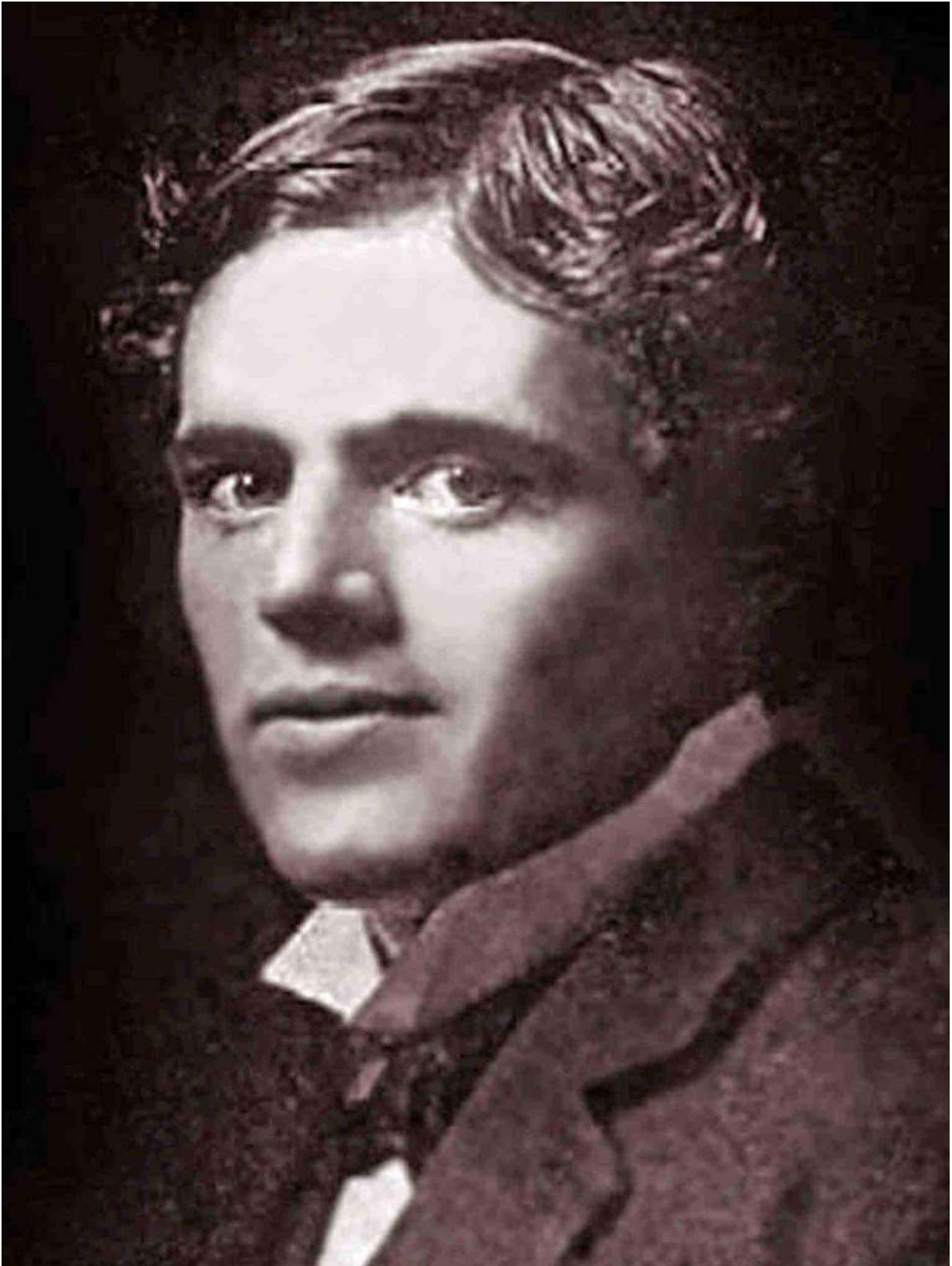
Jack London

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Jack London



The writer and journalist Jack London was born January 12, 1876 in San Francisco as John Griffith Chaney. He got the name "London" from his stepfather John London, whom his mother, Flora Wellman, married in the year of his birth. London's biological father was, at least in all likelihood, William Henry Chaney, a seedy figure who appeared as an itinerant preacher among others, and who disowned his mother when she refused to consent to an abortion.

Jack London worked as a child, among others as a newspaper boy and worker, because his family was poor and dependent on this additional income. London started reading novels very early. Although, he was promoted by a librarian in San Francisco, London left school at the age of fifteen. He first worked in a cannery, then bought a boat with money borrowed from his nurse and began illegally harvesting and selling oysters.

Jack London lived an adventurous life. After his time as an oyster pirate, he worked for the Bay Area fishery police and on a seal catcher, he travelled as a tramp and had to serve a prison sentence, as well as living as a hobo. In 1896, after just three months of preparation, London passed the entrance exam at the University of Berkeley, where he studied for two years. He did not finish his studies because he had to take a job to feed his family.

London became a writer in the mid-1890s and his work is often inspired by his own experiences. In 1897, he was one of the first prospectors at the Klondyke River to make a fortune. However, a scurvy disease forced him to give up his plan. Influenced by the experiences in the Yukon Territory, he wrote the short story "The White Silence". His breakthrough was the story "An Odyssey of the North," which appeared in 1900, and earned him a number of other orders as a writer.

In the following years, London not only wrote a total of 27 novels, but also numerous essays. In his time as a writer Jack London undertook many long trips which inspired his work. His most famous stories include *The Call of the Wild* (1903), *The Sea Wolf* (1904), *White Fang* (1906), and *Burning Daylight* (1910).

In the mid-1890s, London came into contact with the work of Charles Darwin and the writings of the English sociologist Herbert Spencer. He became a follower of Darwin's thoughts on natural selection. London was also in written contact with the German Ernst Haeckel, who is considered the founder of the idea of social Darwinism, transferring certain aspects of Darwin's teachings into the field of human societies. In his last year, London came into contact with Carl Gustav Jung's work ("*Psychology of the Unconscious*"), which left a deep impression on him.

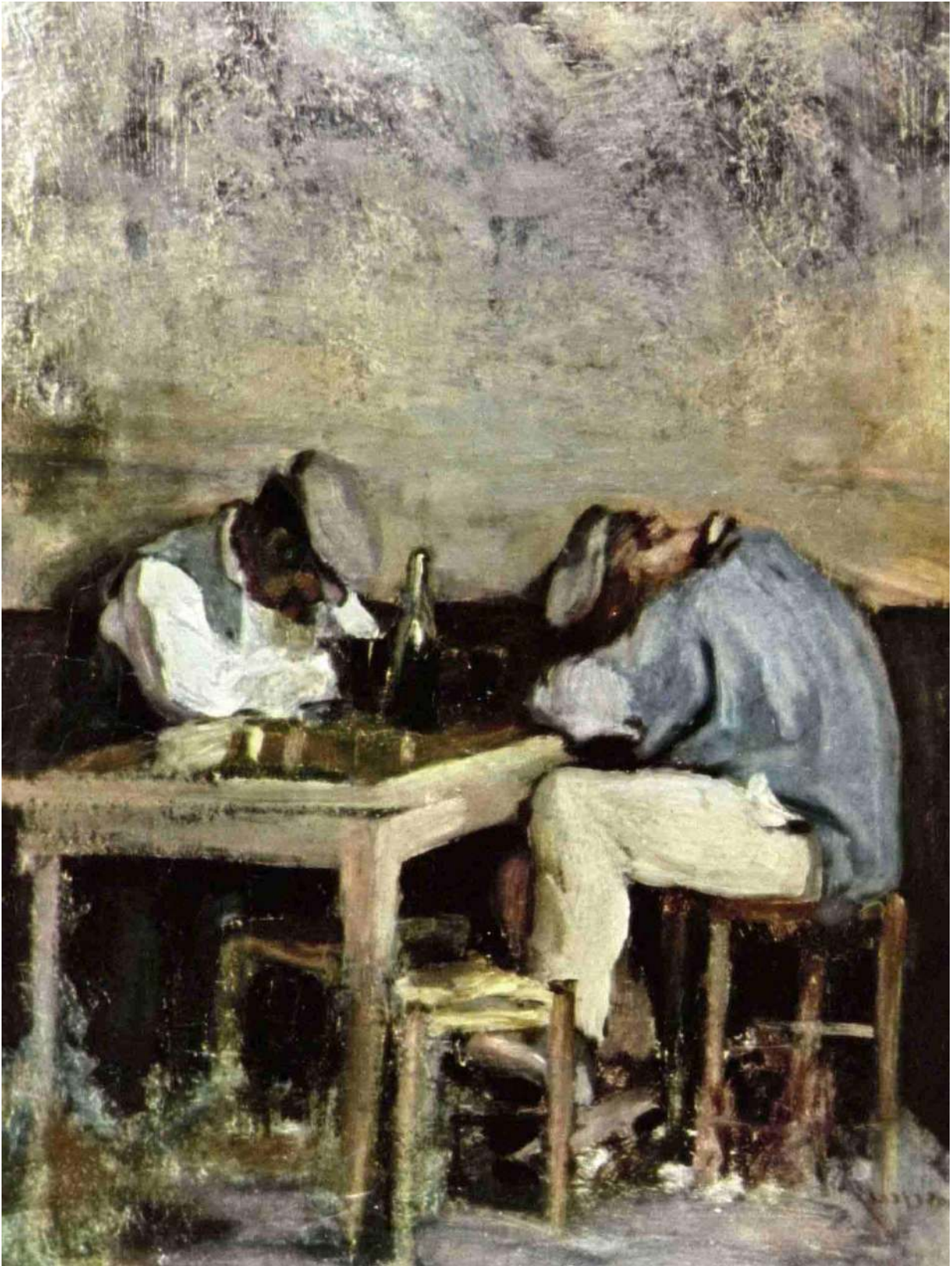
Jack London died on November 22, 1916 on his farm in Glen Ellen, California. In his book "*John Barleycorn*" he describes depressive episodes of his life. As a result speculation arised London himself had put an end to his life. There is no evidence for it.

„... Heaven forefend me ...“

"... Heaven forefend me from the most of the average run of male humans who are not good fellows, the ones cold of heart and cold of head who don't smoke, drink, or swear, or do much of anything else that is brase, and resentful, and stinging, because in their feeble fibres there has never been the stir and prod of life to well over its boundaries and be devilish and daring ..."



John Barleycorn or Alcoholic Memoirs



Chapter I - IX

Chapter I

It all came to me one election day. It was on a warm California afternoon, and I had ridden down into the Valley of the Moon from the ranch to the little village to vote Yes and No to a host of proposed amendments to the Constitution of the State of California. Because of the warmth of the day I had had several drinks before casting my ballot, and divers drinks after casting it. Then I had ridden up through the vine-clad hills and rolling pastures of the ranch, and arrived at the farm-house in time for another drink and supper.

"How did you vote on the suffrage amendment?" Charmian asked.

"I voted for it."

She uttered an exclamation of surprise. For, be it known, in my younger days, despite my ardent democracy, I had been opposed to woman suffrage. In my later and more tolerant years I had been unenthusiastic in my acceptance of it as an inevitable social phenomenon.

"Now just why did you vote for it?" Charmian asked.

I answered. I answered at length. I answered indignantly. The more I answered, the more indignant I became. (No; I was not drunk. The horse I had ridden was well named "The Outlaw." I'd like to see any drunken man ride her.)

And yet—how shall I say?—I was lighted up, I was feeling "good," I was pleasantly jingled.

"When the women get the ballot, they will vote for prohibition," I said. "It is the wives, and sisters, and mothers, and they only, who will drive the nails into the coffin of John Barleycorn——"

"But I thought you were a friend to John Barleycorn," Charmian interpolated.

"I am. I was. I am not. I never am. I am never less his friend than when he is with me and when I seem most his friend. He is the king of liars. He is the frankest truthsayer. He is the august companion with whom one walks with the gods. He is also in league with the Noseless One. His way leads to truth naked, and to death. He gives clear vision, and muddy dreams. He is the enemy of life, and the teacher of wisdom beyond life's wisdom. He is a red-handed killer, and he slays youth."

And Charmian looked at me, and I knew she wondered where I had got it.

I continued to talk. As I say, I was lighted up. In my brain every thought was at home. Every thought, in its little cell, crouched ready-dressed at the door, like prisoners at midnight a jail-break. And every thought was a vision, bright-imaged, sharp-cut, unmistakable. My brain was illuminated by the clear, white light of alcohol. John Barleycorn was on a truth-telling rampage, giving away the choicest secrets on himself. And I was his spokesman. There moved the multitudes of memories of my past life, all orderly arranged like soldiers in some vast review. It was mine to pick and choose. I was a lord of thought, the master of my vocabulary and of the totality of my

experience, unerringly capable of selecting my data and building my exposition. For so John Barleycorn tricks and lures, setting the maggots of intelligence gnawing, whispering his fatal intuitions of truth, flinging purple passages into the monotony of one's days.

I outlined my life to Charmian, and expounded the make-up of my constitution. I was no hereditary alcoholic. I had been born with no organic, chemical predisposition toward alcohol. In this matter I was normal in my generation. Alcohol was an acquired taste. It had been painfully acquired. Alcohol had been a dreadfully repugnant thing—more nauseous than any physic. Even now I did not like the taste of it. I drank it only for its "kick." And from the age of five to that of twenty-five I had not learned to care for its kick. Twenty years of unwilling apprenticeship had been required to make my system rebelliously tolerant of alcohol, to make me, in the heart and the deeps of me, desirous of alcohol.

I sketched my first contacts with alcohol, told of my first intoxications and revulsions, and pointed out always the one thing that in the end had won me over—namely, the accessibility of alcohol. Not only had it always been accessible, but every interest of my developing life had drawn me to it. A newsboy on the streets, a sailor, a miner, a wanderer in far lands, always where men came together to exchange ideas, to laugh and boast and dare, to relax, to forget the dull toil of tiresome nights and days, always they came together over alcohol. The saloon was the place of congregation. Men gathered to it as primitive men gathered about the fire of the squatting place or the fire at the mouth of the cave.

I reminded Charmian of the canoe houses from which she had been barred in the South Pacific, where the kinky-

haired cannibals escaped from their womenkind and feasted and drank by themselves, the sacred precincts taboo to women under pain of death. As a youth, by way of the saloon I had escaped from the narrowness of woman's influence into the wide free world of men. All ways led to the saloon. The thousand roads of romance and adventure drew together in the saloon, and thence led out and on over the world.

"The point is," I concluded my sermon, "that it is the accessibility of alcohol that has given me my taste for alcohol. I did not care for it. I used to laugh at it. Yet here I am, at the last, possessed with the drinker's desire. It took twenty years to implant that desire; and for ten years more that desire has grown. And the effect of satisfying that desire is anything but good. Temperamentally I am wholesome-hearted and merry. Yet when I walk with John Barleycorn I suffer all the damnation of intellectual pessimism.

"But," I hastened to add (I always hasten to add), "John Barleycorn must have his due. He does tell the truth. That is the curse of it. The so-called truths of life are not true. They are the vital lies by which life lives, and John Barleycorn gives them the lie."

"Which does not make toward life," Charmian said.

"Very true," I answered. "And that is the most perfect hell of it. John Barleycorn makes toward death. That is why I voted for the amendment today. I read back in my life and saw how the accessibility of alcohol had given me the taste for it. You see, comparatively few alcoholics are born in a generation. And by alcoholic I mean a man whose chemistry craves alcohol and drives him resistlessly to it. The great majority of habitual drinkers are born not only

without desire for alcohol, but with actual repugnance toward it. Not the first, nor the twentieth, nor the hundredth drink, succeeded in giving them the liking. But they learned, just as men learn to smoke; though it is far easier to learn to smoke than to learn to drink. They learned because alcohol was so accessible. The women know the game. They pay for it—the wives and sisters and mothers. And when they come to vote, they will vote for prohibition. And the best of it is that there will be no hardship worked on the coming generation. Not having access to alcohol, not being predisposed toward alcohol, it will never miss alcohol. It will mean life more abundant for the manhood of the young boys born and growing up—ay, and life more abundant for the young girls born and growing up to share the lives of the young men."

"Why not write all this up for the sake of the men and women coming?" Charmian asked. "Why not write it so as to help the wives and sisters and mothers to the way they should vote?"

"The 'Memoirs of an Alcoholic,'" I sneered—or, rather, John Barleycorn sneered; for he sat with me there at table in my pleasant, philanthropic jingle, and it is a trick of John Barleycorn to turn the smile to a sneer without an instant's warning.

"No," said Charmian, ignoring John Barleycorn's roughness, as so many women have learned to do. "You have shown yourself no alcoholic, no dipsomaniac, but merely an habitual drinker, one who has made John Barleycorn's acquaintance through long years of rubbing shoulders with him. Write it up and call it 'Alcoholic Memoirs.'"

Chapter II

And, ere I begin, I must ask the reader to walk with me in all sympathy; and, since sympathy is merely understanding, begin by understanding me and whom and what I write about. In the first place, I am a seasoned drinker. I have no constitutional predisposition for alcohol. I am not stupid. I am not a swine. I know the drinking game from A to Z, and I have used my judgment in drinking. I never have to be put to bed. Nor do I stagger. In short, I am a normal, average man; and I drink in the normal, average way, as drinking goes. And this is the very point: I am writing of the effects of alcohol on the normal, average man. I have no word to say for or about the microscopically unimportant excessivist, the dipsomaniac.

There are, broadly speaking, two types of drinkers. There is the man whom we all know, stupid, unimaginative, whose brain is bitten numbly by numb maggots; who walks generously with wide-spread, tentative legs, falls frequently in the gutter, and who sees, in the extremity of his ecstasy, blue mice and pink elephants. He is the type that gives rise to the jokes in the funny papers.

The other type of drinker has imagination, vision. Even when most pleasantly jingled, he walks straight and naturally, never staggers nor falls, and knows just where he is and what he is doing. It is not his body but his brain that is drunken. He may bubble with wit, or expand with good fellowship. Or he may see intellectual spectres and phantoms that are cosmic and logical and that take the forms of syllogisms. It is when in this condition that he strips away the husks of life's healthiest illusions and gravely considers the iron collar of necessity welded about the neck of his soul. This is the hour of John Barleycorn's subtlest power. It is easy for any man to roll in the gutter. But it is a terrible ordeal for a man to stand upright on his

two legs unswaying, and decide that in all the universe he finds for himself but one freedom—namely, the anticipating of the day of his death. With this man this is the hour of the white logic (of which more anon), when he knows that he may know only the laws of things—the meaning of things never. This is his danger hour. His feet are taking hold of the pathway that leads down into the grave.

All is clear to him. All these baffling head-reaches after immortality are but the panics of souls frightened by the fear of death, and cursed with the thrice-cursed gift of imagination. They have not the instinct for death; they lack the will to die when the time to die is at hand. They trick themselves into believing they will outwit the game and win to a future, leaving the other animals to the darkness of the grave or the annihilating heats of the crematory. But he, this man in the hour of his white logic, knows that they trick and outwit themselves. The one event happeneth to all alike. There is no new thing under the sun, not even that yearned-for bauble of feeble souls—immortality. But he knows, HE knows, standing upright on his two legs unswaying. He is compounded of meat and wine and sparkle, of sun-mote and world-dust, a frail mechanism made to run for a span, to be tinkered at by doctors of divinity and doctors of physic, and to be flung into the scrap-heap at the end.

Of course, all this is soul-sickness, life-sickness. It is the penalty the imaginative man must pay for his friendship with John Barleycorn. The penalty paid by the stupid man is simpler, easier. He drinks himself into sottish unconsciousness. He sleeps a drugged sleep, and, if he dream, his dreams are dim and inarticulate. But to the imaginative man, John Barleycorn sends the pitiless, spectral syllogisms of the white logic. He looks upon life and all its affairs with the jaundiced eye of a pessimistic

German philosopher. He sees through all illusions. He transvalues all values. Good is bad, truth is a cheat, and life is a joke. From his calm-mad heights, with the certitude of a god, he beholds all life as evil. Wife, children, friends—in the clear, white light of his logic they are exposed as frauds and shams. He sees through them, and all that he sees is their frailty, their meagreness, their sordidness, their pitifulness. No longer do they fool him. They are miserable little egotisms, like all the other little humans, fluttering their May-fly life-dance of an hour. They are without freedom. They are puppets of chance. So is he. He realises that. But there is one difference. He sees; he knows. And he knows his one freedom: he may anticipate the day of his death. All of which is not good for a man who is made to live and love and be loved. Yet suicide, quick or slow, a sudden spill or a gradual oozing away through the years, is the price John Barleycorn exacts. No friend of his ever escapes making the just, due payment.

Chapter III

I was five years old the first time I got drunk. It was on a hot day, and my father was ploughing in the field. I was sent from the house, half a mile away, to carry to him a pail of beer. "And be sure you don't spill it," was the parting injunction.

It was, as I remember it, a lard pail, very wide across the top, and without a cover. As I toddled along, the beer slopped over the rim upon my legs. And as I toddled, I pondered. Beer was a very precious thing. Come to think of it, it must be wonderfully good. Else why was I never permitted to drink of it in the house? Other things kept from me by the grown-ups I had found good. Then this, too, was good. Trust the grown-ups. They knew. And, anyway,

the pail was too full. I was slopping it against my legs and spilling it on the ground. Why waste it? And no one would know whether I had drunk or spilled it.

I was so small that, in order to negotiate the pail, I sat down and gathered it into my lap. First I sipped the foam. I was disappointed. The preciousness evaded me. Evidently it did not reside in the foam. Besides, the taste was not good. Then I remembered seeing the grown-ups blow the foam away before they drank. I buried my face in the foam and lapped the solid liquid beneath. It wasn't good at all. But still I drank. The grown-ups knew what they were about. Considering my diminutiveness, the size of the pail in my lap, and my drinking out of it my breath held and my face buried to the ears in foam, it was rather difficult to estimate how much I drank. Also, I was gulping it down like medicine, in nauseous haste to get the ordeal over.

I shuddered when I started on, and decided that the good taste would come afterward. I tried several times more in the course of that long half-mile. Then, astounded by the quantity of beer that was lacking, and remembering having seen stale beer made to foam afresh, I took a stick and stirred what was left till it foamed to the brim.

And my father never noticed. He emptied the pail with the wide thirst of the sweating ploughman, returned it to me, and started up the plough. I endeavoured to walk beside the horses. I remember tottering and falling against their heels in front of the shining share, and that my father hauled back on the lines so violently that the horses nearly sat down on me. He told me afterward that it was by only a matter of inches that I escaped disembowelling. Vaguely, too, I remember, my father carried me in his arms to the trees on the edge of the field, while all the world reeled and