

life without definite cause. Concerning the connection of depressing passions with granulation of the kidney, I offer no opinion. As many of these cases pass urine profusely in the earlier stages, I was led at one time to think that we had evidence in this of some irritation from the base of the brain affecting first the vascularity of the kidney, as in diabetes insipidus. Diabetes insipidus, however, does not end in granular kidney, and the copula remains, I believe, yet to be made out.

Finally, if you accept my proposition that prolonged mental distress is one of the chief, if not the chief, cause of granular kidney, how are we to turn this knowledge to use in our profession? Can we, by a word, bid the sparks not to fly upward? We cannot; but we may profitably regard the matter as thus divisible. These depressing passions may be divided into three classes: Class 1. Antisocial passions; Class 2. Social passions; Class 3. Fretfulness. With respect to this third class, much may be done in impressing upon all persons (and the younger they are the more useful is the lesson) that to fume and fret, to brood and worry, is to waste power at the time and to waste the frame thereafter. No man or woman ever decided the more wisely from lying a night awake in agitating doubt. The torment of self-questioning and of apprehension of events which rarely come as we imagine them, is a loss every way, whether the object of anxiety be selfish or unselfish. A maiden lady, one of the noblest and most unselfish women I ever met (whose case is not included above), has worn her kidneys granular by years of fretting over the trials and interests of others. Temperaments differ, but I feel sure that in all a calm wise habit of mind may, by practice, be more or less successfully reached; and all persons should have it clearly impressed upon them that a man, who sees he can only do his best, and who quietly awaits the right moment for action, acts when the time of action comes far more effectively than his neighbour who has fretted himself into a fever. No man ever saw his way through a difficulty more clearly for tossing it over in his mind by night and by day.

*"Æquum memento rebus in arduis
Servare mentem."*

In the next place, concerning antisocial

passions; these passions are all which concern self exclusively or primarily; and the grosser kinds of them are greed of gain, pride of place, and lustful desires. The men or women who cherish these, and who find, as they must find sooner or later, that the fruits of them turn to ashes in their mouths; that ambition, avarice, petty tyranny and selfish indulgence have no continuing joy in them, but rather work out destruction, will find at the same time that they have laid the seeds of bodily disease, which the nineteenth century, with its gilded crown, has no royal touch to cure. Perhaps, in our time, the fear of granular kidney is to preach a more powerful evangel than even the Church; for life seems to consist in the reduction of our ideals. But what are we to say to those who are falling or to fall in a true fight, whose life is expended in a noble despair, who have tempered fretfulness with wisdom and resignation, and whose passions are purified? Simply this: that we are born to war and not to peace; but we must see that we spend ourselves to some good purpose. A generous ardour is no safeguard against errors of aim; and we find that men and women often die rather like the bird which beats its wings against the cage, than by the defeat of well-directed effort. Many of us must fight, knowing that victory is impossible; and in constant strife there can be no joy or fruition; still, in a good cause, no wise effort can be wholly in vain, and the consciousness of this is a healing salve more powerful than any we can give. We shall be but blind physicians if we preach cowardice or inaction as the secret of health; let us rather urge upon those who seek our help in times of trial, to fix their affections on no selfish, unworthy, or transitory desires; to spend themselves, if their lives must be prematurely spent, in the cause of others, and for ends which are not visionary but attainable; and, finally, to possess their souls in patience and steadfastness. I know, in many cases, you may as well bid the wind cease to whistle; but, in others, by economising effort, by purifying suffering, and by lessening defeat you may not only keep reason on its throne, but you may save the body from the inroads of organic disease, and from that disease more particularly on which to-day I have ventured to address you.—*Brit. Med. J'l.*