

large, and also the criminal insane. It would take however, a very capacious and a very powerful term to bind securely together this vast and scattered class.

Insanity, though often gorgeously disguised, and called by innumerable high-sounding names, has left its vestiges down the long grey trail of History; and sometimes in the groves of wisdom, sometimes in the mobs of patriotism and sometimes in the robes of religion has left its unmistakable trace.

In the childhood of the races such phenomena of disease were something of a novelty; and while the species was barely articulate and scarcely coherent these victims of primitive disease enjoyed sometimes a pre-eminence almost divine. In modern epochs however, the increasing encroachments of the disease in all ranks and castes have made it a very familiar spectacle; and every city has its madhouse now, and every hamlet its local madman or mad family.

There must then be some great overhanging and unchanging cause, ever present in our midst, which makes possible this triumphal progress of the most distressing of all maladies, in spite of every effort to check its destroying career; and this, if carefully sought out, will give the physician as well as the lay individual a foothold of resistance, if the thought of resistance is still feasible, and I think it is.

One fact of dark significance it will be impossible in this connection to pass over, and that is that wherever that familiar combination of artificial conditions, known loosely under the term Civilization, becomes established, insanity is present also; and that the more complex and more highly developed the civilization, the more frequent and more hopeless are the forms of insanity. Insanity is therefore the shadow of a faulty civilization.

Much, perhaps more than one would at first imagine, may be done, however, to limit its spread, for any given number of insane patients may be divided into two classes.

The minority, in the first place, who owe their insanity to their own ignorance, rashness or misfortune. Had they not been ignorant, had they not been rash and imprudent, had they not been unfortunate, they would never have become insane. There is no other reason but their ignorance, rashness and misfortune for their insanity.

And, in the second place, the majority, who are destined to be insane, as the child of African parents is destined to have a dark skin. I say the majority, and I think I am perfectly correct. Here the insanity is not the outcome of the ignorance, rashness or misfortune of the individual himself—it is the crime of the parents. It is a crime for many people to marry. Our race is tainted and degenerated, and never until we look nature face to face and go back willingly, and like children, to her inexorable laws, will this taint disappear from among us, and our race regain the freshness and purity which it has long since lost.

I shall here speak only of the minority with whom insanity is, so to speak, optional. The measures for prevention will, with this class, be mostly personal. Society and legislation can do nothing. The individual must be informed, that he does not go insane through ignorance. He must be warned lest the same happens through rashness; and he must be guarded, as far as possible, from misfortune. Informed of the physiological laws upon which health altogether depends, and warned against overstrain of the nervous system and excesses of any kind.

The stupidity of the present educational system, both in Europe and America, is indirectly accountable for a great deal of insanity. This system is fanciful to the verge of silliness when the mental needs of the child are