

rience of previous generations, indeed we might almost say that the mind itself was an ancestral product. The child is taught to recognize, that certain actions will call forth reproach or punishment, and hence avoids them. The abstract idea of virtue, which Socrates called "The harmony of a man's powers"; Kant, "a will in harmony with the universal moral sentiment"; and which utilitarianism refers to a species of self-interest within a man, is acquired. The *Will*, is a product of mind, and hence as a dependent force, the paradox of Free Will becomes apparent. In certain cases of insanity, a person may have a thorough appreciation of Right and Wrong, yet, by uncontrollable force of Will, be urged into crime, despite himself. Herein lies the great injustice of this olden, judicial test. Maudsley defines the Will to be "the desire or aversion, sufficiently strong to occasion action, upon reflection." In nature, certain stimuli, call forth a resultant force. In the brain, the necessary stimulus, brings about a like result. In certain cases of melancholia, the patient however great his riches, may imagine himself a pauper. The one aim of his life has been the acquisition of wealth—for this end all his mental power has been put into action, the fluctuations of the money market have depressed his spirits, while an influx of wealth has unduly exalted him, and just as the hand, by constant use, may become palsied, so the mind by the constant inspection of this one idea, breeds unhealthy chemical action in the cells of the brain and originates as delusion that which the patient has so feared and warred against.* As I have shown elsewhere the integrity with which a person's ideas re-act outwardly towards nature, and the measure of his proto-typical cerebral arrangement will be the standard of his mental trustworthiness. As in nature, there is a conservation of force, so too, in nature's work, the brain, an idea which re-acts but par-

* The insanity of Hamlet, a psychological study.