

importance to us. We judge of insanity by its abnormal mental manifestations, yet we treat it through physical conditions; hence the importance of studying psychiatry in relation to mental physiology. Every thing connected with the life history of the individual is a matter not only worthy of our study but is necessary to a successful prosecution of our work among the insane.

Sanity must be put in juxtaposition to alienation, in order to enable us to measure the mental standard of any man. It is a matter of comparison and relationship.

We cannot know what is abnormal unless we have a normal standard to go by, although, philosophically speaking, there is no abnormality in nature anywhere, as everything is under the reign of law.

Throughout the centuries a verbal war has been carried on, over the relation which mind and body bear to one another, and what influence one has on the other; there have been two sides to the shield, and each disputant has claimed that his field of vision is the only correct area of primary investigation.

The pendulum of speculation has swung from one extreme point of a segment of the great circle of truth to the other. It has scarcely ever halted in its transition movements at the mean between the two farthestmost positions of antagonism.

It has been ever thus in all the fields of varied controversy. The duality of man in one form or another has been an accepted doctrine from the earliest period of human history.

The prevailing conception among the lower races, including even most of the ancient Greek philosophers, and the early Christian fathers, was that body and soul were two material substances of different degrees of density, and with different qualities of existence.

In the days of Socrates, Plato, Xenophon and Aristotle; among the later Christian fathers, especially since the days of Augustine; by the schoolmen, and up to the present day, it was and is held that man is either a dualism of mind and body or a trinity of spirit, soul and body—the former opinions meaning simply that body is a gross form of matter, and the latter that mind is a substance but not matter; the former as being tangible and visible, and the latter being an entity having none of the properties of matter except existence, and possessing neither primary nor secondary qualities.