

advanced state of civilization. Drunkenness and allied indulgence among both sexes are notably facts of history. The history of Greece teaches us that the early Greeks were a hardy, robust people; even their rulers did not disdain manual work. Later, however, as we well know, they became the most refined and cultivated people on the earth. Luxury and profligacy followed, and their opposites, and sure accompaniments, poverty and misery. The Greeks were not, perhaps, drunkards, though they indulged pretty freely in the wine-cup. Dionysius was an inebriate, because we are told that his paroxysms, at times, extended over three months; and we read also that his sons inherited the same lust, and indulged it freely. Plato advocated teetotalism for boys under eighteen years old, moderate drinking between that age and forty, and abundance of wine in advanced years, so that from its social and exhilarating effects the aged might feel young again. A famous Grecian lawgiver advocated that a double punishment should entail for a crime committed through drunkenness. Bacchus is represented by a Greek writer as saying that the eighth cup of wine brings the constable: the ninth, black gall and hatred, while the tenth brings madness. The following epitaph goes to prove that the same results which follow intoxication in modern times did also in ancient, viz. :—

"This is the monument of that great drinker, Arcadian and known traveller. The man did die from drinking strong wine in too large a cup."

We are forced to the conclusion that these people could not escape insanity in some form in view of the similarity of their customs to those of modern society.

The early Romans, like the early Grecians, were a hardy race, simple in their habits, and, therefore, not conditioned to develop nervous affections. But, at a later period, and as Imperial Rome, we find the same luxuriousness and profligacy rampant that characterized Greece, and which, indeed, the former inherited from the latter. Seneca allowed that men might get drunk to ease the mind of a great corroding care. Both of the Catos indulged in wine to the extent of drunkenness. And in the Bacchanalian rites of the Romans there was associated debaucheries of the worst kind. To think everything lawful was the grand principle of their religion. Men and women engaged in these orgies. Night was rendered hideous by the noise and horrid yells of these revelers, driven frantic by

wine. Such excesses could not fail of producing the madness of insanity. Coming to the subject of intoxication among modern civilized nations and peoples, we need no argument to prove the prevalence of the custom, nor to prove that in its primary and secondary effects we have the chief cause of our poverty, disease and degeneracy. And we may add with emphasis that the worst of diseases, viz., insanity, if not its first-born, is its favorite offspring.

We turn now to the consideration of other causes, and, as in the treatment of the first cause, we shall endeavor to ascertain to what extent these existed in ancient times.

#### DEFECTIVE NOURISHMENT.

Second in importance among causes of insanity is mal-nutrition. Under this head we may comprehend defective nourishment, bad sanitary arrangements, transmission through hereditary descent, and the effects of inter-marriage. Under these influences the bodily organs become depressed, and sooner or later, perhaps insidiously, disease supervenes. The standard upon which health depends is disturbed, and degeneracy of the race follows. The nervous centres fail to receive that nutrition which they require, and the mental faculties lose their integrity. The converse of the Latin expression (*mens sana in corpore sano*) is contemplated by its oft quotation. Among savage tribes and nations these causes were not sufficiently operative to cause nervous and mental ailments. That form of poverty with squalor and overcrowding with which we are familiar was scarcely known to primitive man. Hunger they must have felt keenly at times, but this would only be for a short period. The testimony of travellers goes to show that but few insane are seen among savage tribes. I am aware that this testimony is not conclusive. We know that not many years have elapsed since the castration of epileptics was practiced in Scotland, and it is highly probable that savages would devise some summary means to dispose of their oblique brethren. Prehistoric people must have practiced endogamy to some extent, and thus taken a step toward degeneracy. It would appear, however, that at a very early period in the history of man he learned, or at least he became possessed of the desire to marry strangers rather than relatives, and it is said that among some it was considered an abomination to marry even in their own tribe. The question