

that and nothing more. The believers quote the dramatist's poetic interrogation, "Canst thou minister to a mind diseased?" Disease means a departure from the normal standard of health. If the mind can become the subject of disease in any way analogous to the mortal body, then it must die, and for it there would be no immortality except through a resurrection. Of course, were a man a tripartite being, as the theologians say, and composed of body, soul and spirit, then two out of the three existences might perish, leaving one entity to possess the attribute of perpetual continuation. Physiologists hold man to be composed of simply body and mind, and is thus a duality. The materialistic class mean by this an organ and its secretions. The metaphysical physiologists mean two existences in co-operation, the one being simply matter and the other being a substance without the primary and secondary qualities of matter. Whatever view may be taken, it is interesting to note how inter-dependent these twins are upon one another. A fever will cause delirium; dyspepsia will produce hypochondria; opium or any narcotic, in large doses, will defy volition and induce stupor and temporary oblivion; our nightly sleep must be preceded by a slow pulse, languid and deficient blood circulation in the brain; and the wise man becomes a fool over too much wine. On the other hand, a hearty appetite is instantly destroyed by bad news; sleep is banished by worry or anxiety, and gladness will act at once as a bodily tonic and stimulant. In all these causes and effects it is the body alone which determines the conditions.

Insanity is always a bodily disease, and mental or moral perturbations are *occasions, not causes*, of brain disease. Were the organ in tune, the organist could bring harmony and melody out of it to the utmost capacity. No two of us have the same number of stops or octaves; but to the extent of our mechanism and its capacity, so far can our mental capabilities go and no further. The sound mind is hedged in by its physical and instrumental environment. No amount of culture, or training, or opportunity could produce genius, or even talent of a high order, in the vast majority of our race. The potentiality is not there, and never can be in the individual stamped with mediocrity. Such may never reach their best; but the utmost capability is a fixed boundary, beyond which it is impossible to pass. The transcendent sons and daughters of genius cannot be made out of congenitally ordinary organization, any more than can good coffee be made out of an ordinary or inferior coffee bean. The mortal with thirty ounces of brain must perforce be a child or an idiot; but the brain of sixty ounces, healthy and well organized, has in it the possibility of mental scope and vigor. On the other hand, the brain of fifty ounces in weight, well organized, is much more useful to the mind than is one of sixty ounces, but primitive in its construction, just as a pound of steel has more wear and elasticity in it than a pound of iron. As