

shewn in our death-table, between general paresis in men, and phthisis pulmonalis in women. I did not suggest that these two diseases were, in the sexes, compensative death factors; but I noted their coincidence. It is hardly possible to watch a case of general paresis through all its physical stages, and to note the *post mortem* results, and to see any resemblance between it and pulmonary phthisis. There is, however, in the latter, especially in the manifest form, and among the sane, or the so-reputed, a mental symptom, if not also one physical symptom, shewing a strange resemblance to the insanity of general paresis. Consumptive patients never, or very rarely, realize the proximity of death; many of them are sanguine of recovery, long after all their friends have relinquished all hopes of it. They indulge in plans of future action, and sometimes in bold projects, which are sadly out of relation with their wasted frames and their exhausted bodily powers. Often the appetite remains good, even keen. Here we have two of the most prominent symptoms of general paresis, the one mental, the other physical. Is not the condition of the brain the determining agency of both? We may be told, that in consumption the appetite is keen, because nature requires free alimentation. This is arguing from *final causes*, rather than from fact. In many other diseases of general waste, nature also requires much alimentation, but the stomach does not call for it, and even when it is given, it can not be appropriated. The *General Paretic* eats more than nature requires. He grows fat and ruddy, and perhaps becomes thereby more disposed to those dangerous apoplectiform seizures, which accompany, and often terminate, the disease.

Lung disease, in asylums, is found a frequent concomitant of insanity; the mental disease must be more closely connected with the state of the brain than with that of the lungs. We may safely assert this without laying ourselves open to the charge of materialistic leaning; but even should this charge be advanced, it would be for those preferring it to prove that our position is erroneous. If the condition of the brain stands in close alliance with the condition of the mind, and if the condition of the blood affects the condition of every part of the system, and in disease of the lungs, which are the chief purifiers of the blood, the brain must suffer from diseased alimentation, have we not a rational