

the interests of all, and yet every day we see individual interest insolently asserting itself and imperilling the social community. Whence the falls, these retrogressions? How can we explain the sorrowful saying, so often verified by experience, "*Vide meliora, deteriora sequor?*" Let it be observed that these falls are now the fault of a few individuals, that there are whole generations and nations which fall back upon the dominion of sheer selfishness and violence. We recall the witty saying applied in the last century to the collective error of a great department of State: 'One horse may stumble, we allow, but a whole stableful at once—.' Such repeatedly recurring alterations of advance and retrogression in the moral history of mankind are surely a proof that conduct is not with man, as with the mineral, vegetable, or animal, a mere necessary and inevitable adaptation, but some thing in which his will comes into play. Determinism renders these fluctuations altogether inexplicable. It is equally opposed to that education of the conduct which the English physiologists admit. They seem to hold it possible to influence the destiny of man and of a nation by strengthening the action of certain motive forces, that is by the intelligent organization of the social environment. We confess that we do not understand how human intelligence can act upon this vast mechanism, of which it is merely one of the wheels. It may gradually come to work more smoothly by friction, after the manner of machinery, but it can have no power to change its nature in a world wholly subject to the inflexible laws of motion."

This whole subject is a matter of paramount importance to every student of man, either in health or disease. Strange to say, that intimately connected as man necessarily is with himself in his objective and subjective states of being, yet no subject of study has given rise to more diversity of opinion in all the range of human knowledge. This study must be of intense interest to us, who have to do with the mind in an abnormal condition, and we cannot ignore its claim upon our attention if we seek to be thoroughly equipped for our work. Pathology is important, but it is merely a study of ruins. Physiology is a great study, but it means observation of a machine in active operation. Mental alienation is an object of surpassing interest, and shows that this machine is out of repair and needs reconstruction.