

seems to depend upon local causes which, as yet, have not been determined."

The "elation of the ideas" is due to a vicious action of the vesicular neurine of the ideational centres, rather than to an exaltation of the faculties of the mind. The molecular condition representing imagination undergoes a specific, minute change, by which its harmonious action with the centres of judgment becomes disrupted, and commonplace expression results. One of the first appreciable mental changes of general paresis consists in this perverted imagination, this intellectual feebleness; and from the consideration of these symptoms we are led to a probable location of the universal lesion. There is in this disease a very manifest want of emotional control. Now, as emotion depends upon the sensibility of the vesicular neurine to ideas, and as the idea depends upon the impression made upon the supreme centres,* it follows that any molecular change of this latter will affect all the mental organization. Since we believe that the human mind is the perfected harmonious *force*, generated by the ideational centres, and that this force will vary in intensity according as it is evolved by a more or less intricate arrangement of the cerebral convolutions, and from a small or large number of cells. The emotional aberration depends directly upon a degeneration of will, which we should expect to be the case, as no such abstraction of *the will*, apart from its mental relationship, has a recognized existence. That memory preserves its integrity to an advanced period in paresis may be due to the fact that the centres in which ideas are registered are the last to yield to the vicious action, or that the residual force of the previous normal condition thus stored up discharges with fidelity its routine of the past, without having sufficient vital organization to retain impressions of the present. Corroborating instances of this species of conservatism are by no means rare in the life of private practitioners, being frequently met with in the course of certain febrile and cerebral diseases. In every organic element of the body there is this registration of ideas, and the impression once made is indestructible; but as the integrity of action depends upon the harmonious assimilation of philosophical ideas, the retentive power may be perverted or obscured by an abnormal condition of the ideational centres. From the relation and assimilation of ideas emanate imagination, hence a vivid imagination would result from some molecular change in the centres generating the idea, while an unhealthy imagination would depend upon diseased action of those centres.

* Mandsley's "Body and Mind."