

that of the Roman Emperors during the period of Caesarean Insanity. Gross egotism rules; sympathy, feeling and tolerance of individual to individual give way to a general condemnatory and even hateful attitude to any one whose mentality shows better balance and restraint and respect for the opinion and feeling of others.

Blindly the mind collapses in morbid enthusiasm before an imaginary creation.

The history of the world is full of examples which demonstrate that the public mind is carried, especially in periods of excitement, entirely by suggestive force of sensual impressions and that enthusiastic infatuations spread by processes of sympathy with ever-increasing facility. In normal times when a more or less stable environment surrounds the people, these forces remain dormant in the mind, but during periods of stress, fear, jealousy, exhaustion, hunger, social unrest, etc., they lead to motor actions and are responsible for those strange and degrading acts of social abuses, which are found in a long series of irresponsible human performances, from senseless, inflaming oratory and absurd legislation to massacres and wild maniacal contortions, even self-destruction.

Their motive is removal or annihilation of the cause of the excitement and emotions and they relieve the accumulated tension and energy of the carriers through motor explosions.

And as the mental and moral eyes are blind to reason, reflection, restraint, so they are blind to self-criticism and the craziest and most disgusting selfish acts are executed under the benevolent cloak of public service, moral uplift and high ideals in a self-deceit and hypocrisy which, in their mass action, outstrip the cruel and demoralizing activities of the early Roman Emperors.

One word in conclusion: In the preface to the English translation of Hecker's monograph on the Plague, Babington, in emphasizing the importance of historic knowledge, expresses the belief that thousands of lives of persecuted Jews and Christians might have been spared, if at the time of the Plague it had been commonly known that the fairy tale of poisoning by a national enemy has recurred since the time of Tucydedes during all great catastrophes. A noble sentiment But—what a pity that it is not generally borne out by history itself. For history teaches that a keen understanding of the defects and weaknesses in another person and of another age is no safeguard or shield against the power of emotions which governs our own.