

harmony of the universe, and it only requires to get headway so as to become universal among the subjects of the Great King in order to make the Universe a widespread scene of confusion.

If, then, this be the relation between sin and crime, and if lawlessness, which is the essential principle of both the one and the other of them is the common heritage of the race, descending from generation to generation, manifesting itself in each of us according to our various idiosyncrasies, and the peculiar circumstances in which our characters have been formed,—this fact brings us into closer relationship with the wayward and the erring, and gives them a stronger claim upon our forbearance and sympathy than most of us, probably, have ever realized or brought home to ourselves. We shall be all the better fitted for prosecuting an investigation of this kind, if we knock at our own bosoms and ask them what they know that is like our brother's sin. We shall pursue the enquiry with all the more feeling, if we find in ourselves, though beneath a fair exterior, the root principle of many a crime that we have denounced with as much zeal as if we never had any feelings that were at all akin to it.

That which differentiates the criminal from the rest of mankind is not to be found—if I may use a philosophical distinction by way of illustration—in the substance, so much as in the accidents of his faults. It is not in the essence so much as in the form. Account for it as we may, whether on the biblical principle of a lapse from a higher and purer state, or the Darwinian hypothesis of the survival of the evil qualities which belonged to our bestial ancestors, the propension to lawlessness is universal. It is that evil selfishness which seeks to have its own way, and to seek its own gratification, regardless of the rights and interests of others, which is the root of all evil; and that pernicious

principle is in each of us. And if we could ascertain with any degree of precision the influences which are at work in determining the forms in which this vice of our nature manifests itself in individual instances, we should have a disclosure of the causes of crime.

First among these causes is what criminologists call organicity, or the influence of the physical organism on the springs of action. This is a matter which until recently has not received anything like the degree of attention which it deserves. We, long ago, recognized the effect of organicity in determining the capacity and the peculiar qualities of the mind. Men of observation know pretty well what they are to look for in this respect from certain physical types of humanity. Though they may know nothing of the technicalities of phrenology, and have no confidence in it as a science, they never expect to find the mind of a Shakspeare, a Locke, or a Bacon pent up in a contracted skull and compressed brain, or associated with a coarse organization. We have come, in these later times, to trace mental disorder to physical causes. Insanity is no longer regarded as, primarily, a disease of the mind. It is in the malformation of the body, or in its diseased condition, that the root of this terrible malady is to be found.

With these facts before us, is it not strange that we have been so slow to recognize the part that is played by organicity in the production of crime; and that moral as well as mental disease may in many instances be traceable to the same cause? We naturally shrink from the appalling conclusion that large numbers of human beings are born criminals; but the result at which those who have made the subject a life study, after having investigated it most thoroughly, and thought upon it most profoundly, is that a considerable proportion of those who become habitual criminals came into the world with constitutional tenden-