

sence, a process of degeneration is continually at work side by side with that process of elevation which society fondly believes is the main effect of civilisation."

IN A RECENT PAPER before the Medical Faculty of Maryland, on Inebriety as a Disease, Dr C. G. Hill said: "What we want, first, is a State Insane Asylum set apart for this purpose. And, most important of all, we should have the power of commitment so simplified that the testimony of two or more physicians, as is done in cases of insanity, would be sufficient to commit any inebriate, *volens volens*, to such an institution for a sufficient time to guarantee a thorough trial of the efficiency of treatment, and if he persists in returning to his old habit on being released, for the sake of himself and his family, for the sake of society, for the sake of humanity, let him be detained there throughout the term of his natural life, rather than have him propagate a race of neurotics who would probably become drunkards like himself, and after setting a terrible example and wasting his means and impoverishing his family go down at last into a drunkards grave.

IN A RECENT LECTURE by Dr. Deschamps, of Paris, he successively reviewed the neuroses and showed that the neurasthenic was a social invalid who appeared at the commencement of the nineteenth century; scientific discoveries, the revolution that electricity and steam have made in industry and commerce, the equality of individuals before the law, and the power of money, had progressively developed the ambition and desires. The derangement of the sensibility and weakening of the will were the two principal causes of the general diseased condition of society. The physical causes were located in heredity or acquired faults, such as alcoholism, hysteria, epilepsy and morphinomania. He asked if the century did not lean to fatality. Was not pessimism the crisis? The pessimist, convinced of the inutility of effort, preached general renunciation; consequently the exercise of the will mastered him. The question was, solely, to conquer the pathological state of the senses, that the will should triumph. He would not modify actual, social and physiological conditions from top to bottom, but he would transform them by education and hygiene—toughen the muscles and strengthen the mind.

SIR ANDREW CLARK, the indefatigable President of the Royal College of Physicians, delivered a lecture before a large audience in Wribben hall (Worcestershire), where sir Andrew with his family were staying during the holidays. The lecturer chose as his subject, The Constitution of Man, with a Glance at its Relations to Health, Knowledge, and Religion, and gave a most admirable discourse. He first dwelt on man's environment, the varied face of the earth, the sky, and the starry hosts of heaven, and considered that there is nothing in all nature so suggestive of the Divine Ruler of the whole as the man who is gazing at this world and these stars. Then, asking, What is the constitution of man? he referred to his triune nature—man's body, mind, and spirit, and remarked that he possesses a spirit in common only with God. Body and mind are subject to the ordinary unalterable and inviolable physical law of Nature; but in regard to the spiritual part of man these laws cease to act; and for the physical law there is substituted a moral law alterable and violable by the will of man, and implying that man has free will. But this freedom implies responsibility. Right and wrong are distinguishable by conscience, which itself is illuminated by the Divine light. Man also has causal power, which, by taking the laws of nature, can combine them so as to produce results exactly the same as if he were causing them from the laws themselves. The possession of this causal power makes man at his highest and best a model in miniature of the Eternal God Himself.

HEALTH is the highest development of the bodily life; that of the mind, knowledge; and that of the spirit, holiness. Sir Andrew remarked that the laws of health are very simple. It is hard for doctors to think that they live by the sins, the ignorance, and follies of mankind; for with Nature there is no forgiveness of sins, the time of payment might be deferred, but it is nevertheless certainly exacted. As to knowledge, he doubted if this was a great age of education; it was undoubtedly an age of cramming, of merely storing the mind with facts. But true education consists in the development of the faculties in fit relation to each other. As to holiness, it is the sustained effort to die to one's self that one may live to God. Finally, the lecturer spoke at length of the ma-