

then from collapse by falling back upon the reserve force. But the depression of nerve force which is derived from an evil inheritance, or it may be of unrestrained passions, tends to become allied to many and highly diversified forms of mental constitution. "It will be the most persistent and insidious foe he will have to encounter; the most cunning and treacherous, the most palpable and multiform. . . . Without real courage, and with but little endurance, they tell the truth only when an advantage is to be gained by doing so, and make open attacks when sure of success." When allied to the higher development of intellectual power this diathesis produces serious effects, and blurs careers such as those of Byron, Burns, Goldsmith, Shelley, Poe, Rousseau, and others less noted.

The environment must also be considered in weighing those influences. "No man can wholly escape its influence, however much he may apparently differ from its outward product." Thus in the olden time the ablest men believed in witchcraft, as for instance William Hale, Sir Thomas Browne, and Bacon. We are all more or less influenced by processes of thought we have never examined, but accept unquestioned as our inheritance the derived wisdom of our ancestors—an inheritance which gradually changes, but always preserves its relative position. This is often greatly lessened, as by changes of environment. The evidence of the neuropathic diathesis may often be seen in the development of the child in all or only one of the divisions—feeling, thinking, acting. Regarding the evil tendency which in some is ineradicable, Dr. Gundry quoted from Dr. Kerlin, the experienced Superintendent of the Training School for Feeble-minded Youth, at Elwyn, Pa.: "It is a mournful conclusion that has been reached after twenty years' experience, that in every institution of this kind, and probably to a far greater extent in our refuges and charity schools, there exists a small class of children to whom the offices of the school-room should not be applied. These are the so-called moral imbeciles or juvenile insane, who are often precocious in their ability to receive instruction, but whose moral infirmity is radical and incurable. The early detection of the class is not difficult. Their existence can be made happy and useful, and they will be trained into comparative docility and harmlessness, if kept under a uniform

temperate and positive restriction. The school-room fosters the ills we would cure. In teaching them to write we give them an illimitable power of mischief. In educating them at all, except to physical labor, we are adding to their armament of deception and misdemeanor."

After referring to other classes of abnormal mental action, the writer went on to say, it is very certain that we cannot overthrow all the malignant influences by force, nor by any treatment dictated by the rule of thumb. But we must be sure that the patient belongs to this category, and is not one whose acts are merely the thoughtless, exuberant actions of youth. "We must interrogate nature, and under her guidance educate and train these people." Too often we educate the head and leave the souls and bodies out of the question. Our real object is to teach these people to teach themselves. The force which hitherto has worn trails in the nervous systems by repeated travel over them, must be replaced by gradually turning the will power into other channels. Examples of how this inhibitory action may be cultivated were given. Conspicuous amongst these is Darwin's: "Many years ago I laid a small wager with a dozen young men that they would not sneeze if they took snuff, although they all declared that they invariably did so. Accordingly they all took a pinch, but from much wishing to succeed, not one sneezed, though their eyes watered, and all without exception had to pay me the wager."

"The art of life, according to Paley, is that of rightly setting our habits, and it is important that the setting be done while young. In the oversight of youth, much assistance can be given by teachers and advisers, but more by himself. The determination and choice must come from him; in the direction of details he may be assisted by others. But suppose that the setting of the habits, instead of having been rightly done, has been the very opposite, what remedies have we to advise then? How often is our advice asked about those who are becoming or are inebriates, or the slaves of narcotic drugs. Of course, it is easy to prescribe for the immediate effects of these habits, and too often the cure of these is mistaken for the removal or reform of the habit. When the man is made sober by enforced abstinence, or the effects of the narcotics have all passed away, there still remains the *mental vice* which is the parent of the evils which the indi-