

geries of faculties it is inevitable that we should meet with constant lapses, omissions, defects, breakdowns.

Clinical observation teaches us every day that the above reasoning is solidly grounded. It presents to us lapses of all degrees and in unlimited varieties—lapses in sense function, such as color blindness and music deafness; lapses in the moral nature, in whole or in part; lapses in the intellect, of one or several faculties, or lapses, more or less complete, of the whole intellect, as in imbecility and idiocy. But over and above all these lapses, and as a necessary accompaniment of them, we have the inevitable breaking down of function which has once been established, which we call *insanity*, as distinguished from the various forms and degrees of *idiocy*. For it is easy to see that if a function or faculty belonging to any given species is liable for any general cause to be dropped in a certain proportion of the individuals of that species, it must also be liable to become diseased, that is, to break down in cases where it is not dropped. For if the faculty in question is by no means always developed in the individual, if it quite frequently fails to appear, that must mean that in many other cases in which it does appear it will not be fully and solidly formed. We cannot imagine a jump from the total non-appearance of a given function in certain members of a species to the absolute perfection and solidity of the same function in the rest of the members. We know that species do not grow that way. We know that in a race in which we have some men seven feet high, and others only four, we shall find, if we look, men of all statures between these extremes. We know that in all cases extremes presented by the race are bridged (from one to the other) by full sets of intermediary specimens. One man can lift a thousand pounds, another can only lift a hundred, but between these are men the limit of whose strength fills up the whole gap between the hundred and the thousand pounds. One man dies of old age at forty years, another at one hundred and thirty years, and every year and month between forty years and one hundred and thirty years is the limit of some man's possible life. The same law that holds for the limit of faculties holds also for the solidity and permanence of faculties. We know that in some

men the intellectual functions are so unstable that as soon as they are established they crumble down—crushed, as it were, by their own weight—like a badly built house, the walls of which are not strong enough to sustain the roof. You all know that I refer to extreme cases of so-called developmental insanity, cases in which the mind falls into ruins as soon as it comes into existence, or even before it is fully formed; cases of insanity, of puberty, and adolescence, in which nature is barely able to form or half form a normal mind, and totally unable to sustain it, and it consequently runs down at once back into chaos. You know the hopelessness of this class of cases (as regards recovery), and it is not difficult to see why they should, and must, be practically incurable, since their very existence denotes the absence of the elements necessary to form and maintain a normal human mind in the subjects in question.

In the realm of insanity properly so called—that is, excluding the idiocies—these cases occupy the extreme position at one end of the scale, while those persons who only become maniacal or melancholic under the most powerful exciting causes, such as childbirth and old age, occupy the other end. That is, we have a class in whom the mind, without a touch, crumbles into ruin as soon as formed, or even before it is fully formed. Then we have another class in which the balance of the mental faculties is only overturned by the rudest shocks, and then only temporarily, since the cases to which I refer recover in a few weeks or months if placed under favorable conditions. But between these two extremes, as you all well know, we have the whole wide space filled with an infinite variety of phases of insanity, exhibiting every possible condition of mental stability and instability between the two extremes mentioned. But throughout the whole range of the insanities you will find this law hold, namely, that the latest evolved of the mental functions, whether intellectual or moral, suffers first and suffers most, while the earliest evolved of the mental and moral functions suffer, if at all, the latest and the least.

If the mind be likened to a growing tree (a perfectly apposite simile), then one may say that the lesser onsets of insanity shrivel its leaves—paralyze or partially paralyze their functions for