

caloric, and suited to the individual need of each patient, is most important. Hydrotherapy seems to have a vital place in the treatment of the febrile and delirious stage of the disease. Enemata are essential in a high percentage of cases. Stimulants and other symptomatic drugs are to be used as need arises, for typhoid is a disease, cured not by medicine, but by good nursing, and keen, sensible therapy.—*Medical Record*.

DRUG AND ALCOHOL ADDICTION.

Sir William Collins delivered the sixth Norman Kerr Memorial Lecture before the Society for the Study of Inebriety on October 12th, Dr. Mary Scharlieb presiding. The subject which, as the lecturer said, had been dictated to him, was "The ethics and law of drug and alcohol addiction." In dealing first with the nature of addiction to noxious agents, he said that the pathology of inebriety, which in its confirmed form was indistinguishable from moral insanity, had been too materialistic in accentuating the physical aspect of its causation with its implied irresponsibility. When dealing with agencies which abrogated consciousness and subordinated conscience to appetite, we had passed outside the range of histology, physiological physics, and even of biochemistry. He believed that alcohol and drug addiction ought to be regarded as examples of the surrender of self-control in favor of self-indulgence, of the voluntary preference for the lower in the presence of the higher alternative of volition, exercised in obedience to appetite rather than to the higher command of conscience. Those who, on the other hand, were committed to the physical causation of inebriety, and to determinist philosophy, must, it seemed to him, flounder in the quicksands of responsibility and irresponsibility, and would "continue to search in vain for something out of a bottle, or, maybe, a hypodermic injection, wherewith to redeem the sot and rehabilitate the will." In discussing the part legislation might play, and more particularly the spirit in which Governmental intervention should be undertaken, Sir William referred to the principles of the law of equal liberties as enunciated by Spencer and Mill. Their doctrines, he said, might sound somewhat out of date in the ears of the social reformers of to-day, and eugenists and sociologists now presented a new principle wherewith to inspire legislation—namely, that the social instincts were to be conceded preference over individual instincts, and that where there was conflict between social action and self-regarding action the law was to step in and forbid that which was inimical to the cohesion of society. This read like a resuscitation of Rousseau's *Contrat Social*, and with easy descent would lead to