of affairs and produce widespread disturbances—*nerve-storms*. There are many examples of this in reflex disorders resulting in widespread confusion of nerve force. But we have noticed that these cells are connected by nerve filaments; this implies that they are also connected in force or function; this further implies channels of communication existing between them. Pathology proves it, for with destruction of the cell the filaments therefrom degenerate. The cell itself, then, is the focus of nerve force—force aroused within a certain cell selects by adaptation a certain fibre from among the millions presented to it as its channel of transmission or communication. Habit adopts this channel. Mechanical training exemplifies this fact. Observe the musician. At first it is with difficulty, hesitation, and many errors that he fingers on the instrument the music before him, until these channels become selected and thoroughly adopted, when the act becomes almost unconscious. If we accept this theory as true and correct, it seems to me equally applicable to thought. Reasoning on a subject new to us is at first exceedingly difficult and obscure until the channels of communication among the higher intellectual cells become also selected, when it becomes comparatively easy. The more we become educated, the more numerous and varied become these channels, until thought itself may become unconscious. Further, it seems to me, if we extend this theory, much of memory might be accounted for in this way, —we lose from memory certain ideas or actions, because their channels, once trained, have become neglected and obliterated, or, we may partially lose them, because the chain of thought has deviated to other channels, the switching off of one cell in the chain of thought might alter completely the nature of that thought. Too often the truth may have deviated in this way.

What bearing, then, has this on the disturbances of nerve function? Evidently this. The destruction of function or organic structure of one cell, or set of cells, within the chain of thought or reason, will produce a deviation from that which has been adopted by adaptability, and, therefore, that which must be considered the most rational. But this deviation of force may cause, by taking new, uncertain, and possibly erroneous channels—