

"The dipsomaniac," says Mr. Mann, "is driven into a debauch by an irresistible impulse; the drunkard merely chooses to seek the intoxicating effect of alcohol." That is to say, the dipsomaniac drinks because all the past compels him to it; while the drunkard drinks because, in the depravity of his heart, he has, without regard to the past, to his nature, or to his environment, originated the desire to drink. If there be any such thing as science, this statement is absurd.

Much energy has been expended in the attempt to lay down a test of insanity which should also be a boundary line of legal responsibility. The attempt has been fruitless. From the nature of things it must always be so. The reasoning of those who seek such a test is like this: A commits a murder; A is sane; therefore, by virtue of the originating power which lies in his free will, A could have chosen not to commit this murder, had he so willed; therefore he originated this murder; therefore he is responsible for it. B commits a murder; B is insane; therefore B had lost the originating power which lies in his free will; therefore he could not have chosen not to commit this murder; therefore it did not originate in him and he is not responsible for it. The error—and it vitiates the entire reasoning—lies in the assumption that man is an original first cause. This assumption is part of the prevailing theology. Though denied by the science in the doctors, it is asserted by their religion, and so far are they from having been deeply affected by the so-called religious reaction that, in all the discussions of mental responsibility of recent years, it may be questioned if the doctrine of automatism has been, in this country, once seriously considered as entering into the problem. The New York Medico-Legal Society has wearied itself for years in word-building over the definition of insanity and the test of responsibility. It seems never to have brought into its discussion the fundamental doctrine of cause and effect, and at last reports was still beating the air as widely and vainly as does Mr. Mann in his definition of dipsomania.

Mechanism in thought and morals—the automatism of man—is a doctrine which in this age will receive scant recognition. But it is a curious illustration of the failure of logic and the persistence of superstition that our most liberal profession—even the students of the pathology of the mind in that profession—refuse to apply to the problems which vex them that uniformity of nature which is the very instrument of scientific thought.

JOHN COTTON DANA.

#### IV.

##### TWO NEEDED NEW WORDS.

SOME time ago, in a newspaper article, I took occasion to insist on the necessity of introducing into the language one or two new words in order to express with clearness ideas growing out of the use of one of the modern labor-saving devices, which, in all probability, is bound to be more and more used as time goes on. The device referred to is the type-writer. That it will entirely supersede handwriting is by no means likely; but that dexterity in the use of it will come to be one of the essentials in the education of boys and girls I have not the slightest doubt. There will necessarily be some loss along with a great gain, since the individuality of handwriting—one of its chief charms—will, as a matter of course, disappear.

Philology can never be an exact science because it deals with a living and growing thing. Language must grow or die—unless the people who speak it become stagnant and stationary. The important thing is that its growth should be wisely directed. A good deal is said about "newspaper English," and it cannot be denied that much of it is very bad indeed. Most newspapers use the language of the people with little discrimination, losing sight, apparently, of the high privilege they possess of exerting a continuous and pervasive influence in favor of good, if not of absolutely pure, English. It is the newspapers that must plead guilty to the charge of giving currency to such bastard (because improperly formed) words as "derail" and "cablegram"; whereas, by frowning upon such formations and resolutely refusing to admit them to their columns, they could do much to prevent them from coming into general use. It is the plain duty of all teachers and all trainers of public opinion to

see to it that when the language grows, as grow it must with the progress of invention and civilization, it shall grow as it ought, and be pruned if necessity for this arise.

To return to the point where I started : in connection with the use of the type-writer the necessity for two new words must be apparent on a moment's thoughtful consideration. One of these is for the product of the type-writing machine. "Type-written manuscript" is the clumsy phrase now employed ; but is there any reason why "typoscript" should not be substituted for it? The word is properly formed, and is needed to express a new idea ; and along with this would naturally go "typoscripture" to convey the abstract notion of the art of type-writing. Equally, if not more, needed is a name for the type-writing machine. "Type-writer" is now applied indiscriminately to the machine and the operator, so that when a man says, "I have just got a new type-writer," it is impossible for his friend to determine without further inquiry whether a machine has been purchased or a pretty young woman engaged. My first thought upon this matter was that "typograph" would be an excellent word to denote the instrument on which "typoscript" is produced ; but as soon as my attention was called to the fact that we already have the words "typography," "typographical," etc., with well-established meanings, it was apparent that "typograph" would not answer the purpose. Instead of this, "graphotype" was suggested, and as this is equally good etymologically, as it expresses the same idea, and as it is free from the fatal objection that lies against "typograph," I see not why it is not an admirable word to express the thought.

"Typoscript" and "graphotype," then, are, in my judgment, needed additions to the language, and the sooner they come into common use the better. There should be no hesitation in using them because they are new ; for they stand for new ideas, and in their make-up they violate no law that rightly governs the formation of words. In connection with this, I may add that along with "typoscript" would very properly go the abbreviations TS. and TSS., as counterparts to the long-accepted MS. and MSS.

PHILO H. SYLVESTER.

## V.

### STATEHOOD FOR THE INDIANS.

THE frequent conventions held during the past twelve months in the States adjacent to the Indian Territory, and the resolutions which they uniformly and almost unanimously adopt favoring the opening up of this region to white settlement, are but symptoms of the wide-spread discontent with its existing anomalous and deplorable condition.

It is not necessary here to enter into a detailed account of this condition. A few of the more important facts seem to be generally recognized and acknowledged. That this Territory offers a serious and damaging obstacle to free commercial intercourse between the States and Territories surrounding it is apparent. That the present form of its government affords no protection to life or property in the sense known to civilized people seems equally well understood. Several years ago I heard a wealthy and intelligent citizen of this Territory say that if he could sell his property he would move into the States, as he was unwilling to reside in a country where his only protection was the shotgun. He defined the situation in a sentence. The amount of crime committed in the Indian Territory when a white man is one of the parties can readily be ascertained, approximately at least, from the records of the Federal Courts having jurisdiction ; and surely it is sufficiently shocking. But the crimes committed where both parties are Indians cannot be ascertained. A newspaper published in that country not long since estimated the number of murders alone at three hundred during the year 1888. Considering the paucity of its population, the figures are something appalling, and appeal eloquently for some remedy.

The United States Government assumes to be the guardian of these people, and cannot shirk the responsibilities of the situation by mere non-action. Humanity and sound policy alike demand a change.

What shall the change be? The more enlightened public sentiment, as well among the Indians as among white people, seems at last to have reached the con-