

EDUCATION, EDUCATION of the people, all, women and men, young and old. poor and rich alike, in the ways and means of invigorating the body and avoiding and removing the causes of disease, is the one chief means for the general promotion of the public health and the prevention of premature deaths. And the education must be systematic and persistent. On this question, of the value of such education, everybody is of the same opinion. In England and Scotland and even on the continent of Europe societies with numerous branches do a great deal of this sort of valuable work and accomplish incalculable good. Canada is a new country and there is not here the class of people with the leisure to undertake this work. But the necessity for it being even greater than in England, from the higher mortality here, the authorities—the Government—the Dominion Government, should take it up and make a systematic work of it. On this point, too, among the general public there is so far as we can learn but one opinion. It is, therefore, to be hoped that, for the sake of the suffering public, all members of parliament will consider this and be prepared at the next session of the House to support Dr. Roome's movement in this behalf.

INSANITY, TOO, seems already to be on the increase in Canada as well as in other countries. Insanity arises but from physical defects, hereditary or other—defects which a practical knowledge of the rules of health would gradually prevent and overcome. So, physical defects lead to intemperance and crime and fill our prisons as well as our asylums. The education of the masses in all matters pertaining to health will therefore prevent not only sickness and death but also crime and insanity. No fact is more clearly established, as we showed in the July number of this JOURNAL, than that physical education directly promotes mental and moral stamina and self-control. The future welfare of Canada is therefore largely bound up in this question of Legislation for the promotion of the sanitary interests of the country, and chiefly by the liberal education of the people in all subjects pertaining to health.

"TAK' CARE O' YOUR CARCUS," Charles Reade makes one of his characters, Dr. Sampson, say, when dilating on the value of life. And as Sir Andrew Wilson, M.D., etc., says, in an admirable article on the "Problem of Life,"

"there was great, very great, wisdom in the worthy doctor's remark, tak' care o' your carcus." The possession of perfect health, Sir Andrew continues, "is the first great essential for happiness: and it therefore forms the first item for our consideration when we ask the question, Is life worth living?" "The first essential to a pleasurable life, in my humble opinion, is a sound body. Let us, at least, begin with this plain dictum. It offers us a sound footing in a perfect quagmire of absurdities and trivial talk about the aims and ends of life. To the healthy man or woman who takes care of his or her "carkus" all things in the way of advance and enjoyment, physical and mental, are possible. Conversely it is with the body weakened."

FROM "LACK OF KNOWLEDGE about health laws," Sir Andrew Wilson declares, largely arises the incapacity to enjoy existence. I may be pardoned, he adds, for laying stress on this ignorance, "because I happen to be very practically associated with a certain [sanitary] work and labor of diffusing such knowledge broadcast, and because I know how much work yet lies ready to the hand of the reformer in things sanitary." And, "Do we need to go much further than this very primary matter of health as an all-sufficient cause for failure in most of the things, aims and aspirations which make up the Life beautiful?" He concludes thus: Following closely on the care of the "carkus" is a whole host of other ways and means of enjoying existence in fairly full measure.

THE MOODS OF THE SANE is the subject of another admirable article in the British Medical Journal, the outcome of a posthumous paper in a recent number of the Neurologist, by Dr. Milner Fothergill. "Speaking scientifically, we cannot affirm that anybody is perfectly healthy. If the pathologist can detect the symptoms of disease in the most apparently healthy body, no less certainly can the neurologist indicate subtle manifestations in the mental states of the sanest amongst us, which serve to warn us how perilously near we may all come to mental derangement." "What angry man amongst us may not find food for reflection, and learn the habits of self control from the incoherent ravings of frenzy? What garrulous self-centred man may not be rebuked when he sees his infirmity a little magnified in the flow