

er period, if there was not a fostering of the conditions for individual thought, these conditions did supervene, and the various and divergent questions that arose among the rival cities served to engender much emotion and energy. Speculative thought upon subjects of religion and philosophy carried men's minds into depths and mazes far beyond the limit of healthful influence. Licentiousness existed to an extent sufficient to disturb mental evenness, and domestic peace was often perturbed by unfaithfulness. A Greck historian (Mahaffy) is bold enough to say that the Homeric lady was the property of the stranger. Moral causes had but little effect in producing disease of any sort among the primitive Romans, but as they advanced in civilization and luxury and their accompaniments, we find all the conditions that are so operative to-day. Juvenal says:—

“ Nothing is left, nothing for future times
To add to the full catalogue of crimes—
Vice has attained its zenith.”

During a long period in Roman history the people did not merely yield to sensual pleasures, but they cultivated sensuality in every way; they sat in the lap of luxury, and their children crept upon purple. It was said of the youth that they did not imbibe their principles and practice of immorality and licentiousness from the schools, but they carried them into the schools; and that these vices were woven into their habits and very nature, from observing shameless practices and hearing obscene language at home from their parents. Such a state of society, and of mental life, could not fail to furnish the emotional factors of mental disease.

The next and last cause to which we shall direct your attention is Intellectual Tension. This important factor in the production of insanity, at the present time, has not attained that prominence which other causes have, because it does not so frequently appear as the immediate exciting one. The active civilized races of the world have awoke to a realization of the fact that life is short, and that they must rush on to the end of the journey with high-pressure speed. Education must be obtained in all the branches simultaneously by a system of cramming, which taxes the memory and confuses the mind beyond endurance. For a moment we may consider the operation of this cause of disease upon the people of ancient times. It is quite certain that savages lose no sleep through hasty development of the intellectual faculties, nor do they resort to suicide as a remedy

for failure in competitive examinations for honors. The Jews were forty years in making their flight from Egypt to Canaan. It is true they were led by a circuitous way, following a pillar of cloud by day and a pillar of fire by night. But a lesson of patience and deliberation was learned that would require ages to unlearn. Literary work, however, of a laborious kind was performed by the Jews. The book of Job and the Psalms in a literary point of view, requiring as they did, on the part of the authors, an extensive knowledge of the laws of nature and of science, command our utmost admiration, and would immortalize the names of their authors if produced within this century. Paul was told that much learning had made him mad. The Egyptian products of intellectual works in books were very great. Their advancement in the sciences was not reached without much brain exercise. Some sleepless nights doubtlessly they suffered, but it is not probable the mental strain, in their case, acted appreciably in causing insanity. In the early part of Grecian history there could have been done no considerable amount of harm from intellectual tension. But later, brain work of a painstaking and laborious, if not a competitive character, was not infrequent among the literary and philosophical classes. History informs us that the children were thrashed if they made mistakes during recitations, and that discipline was sharp and exacting. Strange enough, girls, and even ladies of rank, were very imperfectly educated. A high state of culture mostly contemplates aching heads, and no doubt the Grecian literateurs and philosophers tasted the bitter fruit of mental toil—this, however, was limited to so small a class comparatively that no marked effect would be observed. It would appear from Roman history that as the people advanced in the arts, and in learning, the subject of education was one that early engaged the attention of their public men. The range of studies, however, must have been very limited when compared with the present; notwithstanding this limitation, fears were entertained lest the boys should suffer the ill effects of over-study. It was argued upon the one side that studies having different tendencies forced upon the mind at one time would injure the understanding and the body; and upon the other that there would be no ill results follow, that the mind was capable of great healthy expansion, and that boys especially did not suffer from mental labor. We may fairly conclude that the Latins did not suffer