

all this variety of opinion, however, the plan which finds most general acceptance still is that system which has noted the need for changed methods in education in correspondence with the changed conditions of life brought about by recent discovery and recent advance, and which being the "survival of the fittest" must be supposed to suit the requirements better than any other mode which has yet been suggested.

It is, nevertheless, occasionally argued, and argued by men whose opinion is well worthy of consideration, that our present day educational methods tend to unfit men for the practical pursuits of life. It is stated that too many subjects are attempted, that thoroughness is rendered impossible on account of this multiplicity, and that in consequence a habit of carelessness is encouraged. Moreover, the claim is urged that a liberal literary training has not only the effect of rendering attention to business affairs distasteful to the average mortal, but that mental pre-occupation naturally resulting from wide learning prevents that entire devotion to business which is essential to success.

Exceptions there are, of course, for every one can point to men who combine singular business ability with broad culture. Such men are, however, unusually endowed and it is in but a small proportion of our successful men of business that literary talent is conspicuous.

It is not sufficient contravention to this argument to assert that a business life is not the ideal life; that true happiness does not follow the getting of sordid gain; and that mankind would be much the happier as well as the wiser if men attended more to the cultivation of the mind and less to the accumulation of wealth. However much one may sympathize with such a sentiment, the plain fact remains that the majority of people prefer wealth to culture, although there are undoubtedly many, who earnestly strive to attain both. And inasmuch as we have to deal with the majority, this fact must be faced, and dealt with in a reasonable spirit.

Now to the alienist this matter is one of practical interest. The strenuous efforts which many conscientious people put forth to "broaden" their minds is, far too often, a direct offence to physiological law.

The mental capacity of most men is sharply limited, and the capacity for an intelligent and well-thought-out interest in many diverse things is likewise definitely circumscribed. The attempt to keep well informed sooner or later brings on a condition of fatigue.

The individual's power of concentration lessens, the attention becomes enfeebled, and the control over self diminishes in proportion and thus the broadening influence of a liberal education, so ardently desired by many an honest soul, is entirely missed, and definite harm is accomplished.