

could have wildly guessed, for instance, that newly enlisted recruits, or lighthouse-keepers, or exiles, or public executioners, lead lives in which the self-killing tendency might receive a morbid development; but never, in our senses, should we suppose that village schooling is, indirectly, the most fertile of all the actual origins of suicide. And yet it seems to be so. And if it is not, what is? We have all of us heard so much of "the suppression of crime by education" that we have insensibly acquired the unreasoned belief that education is one natural cure for moral evils. So, perhaps, it ought to be. And—to repeat the question—if it is not, what can be? But evidently, as regards this particular evil, education appears to be a provocative rather than a remedy—at least in the form in which we have hitherto applied it. The books which are now being published about suicide on the continent are all deploring, with consternation, the simultaneity of the spread of the alphabet and of voluntary death, and are asking, anxiously, what can be the connection between them. They seem indeed to be almost expecting that, if we go on as we have begun, we shall soon see suicide officially recognized by Government as an inevitable result of study (like headaches and spectacles), and placed naturally, all over Europe, under the supervision of the inspectors of schools.

—*Blackwood's Magazine.*

*Fourthly.*—As mind and body are one, and as the mental organization takes in every fibre of the whole nervous system, and as all sensation is in and by and through the nervous system, have we not committed a great error by such a classification as making mental and physical suffering two distinct forms of suffering, and consequently establishing two distinct forms of treatment—when the truth is, mental and physical suffering are one and the same thing, no matter what the causes may be which produce the suffering, whether it be a gunshot wound, producing mechanical destructive lesions, or an unkind word producing irritative lesions: in either case the suffering is caused by the production of an abnormal change in the nerve centre, the shock produced by the unkind words being borne by means of the sense of hearing to the nerve centre, and the shock which is the result of the gunshot wound, being transmitted to the nerve centre by means of the sensory nerves,—and the suffering may be just as great in one case as in the other, and lead to as dire consequences, that is, to death or, what is

worse, to insanity. Although in one case where death is the result the pathologist may not be able to show us the lesion in the nerve-centre it is as surely there as if it were "*microscopic*," instead of being as it would be, "*ascopic*."

Seeing that the nervous system or mental is the motor power by which we live and move and be, and that it is such in virtue of its vital force or motor power, by which force or power it governs every portion of our physical organization, every fibre of which it is integrated with, would I be going too far if I said that, as all suffering is mental suffering, so all diseases are mental diseases. I mean that as all diseases originate in nerve structure there is no doubt but that nerve structure suffers in all forms of disease; but the question is, does disease originate in any other of our bodily tissues, or is the first cause in nerve-structure. I know all the objections that can be raised against this theory; but are they not all capable of being answered? I am not at present prepared to go into that question; to do so would require a paper longer than the one I am about to conclude. I would, however, remark that I believe we can point out very few diseases, whether of the pyrexical class, or otherwise, that are not ushered in by asthenic symptoms, shewing that the nervous system is the first part affected. And in my opinion it were better if we treated all such cases when these symptoms present themselves, than to wait for some specific form of disease to be developed, which disease may be insanity, and by our early treatment prevent any specific disease being developed. He is a good physician who so treats his patient as to enable the physical organization to recover from a diseased state, but he is a better physician who prevents in the early stage the physical organization from running into a diseased state. In other words, prevention is better than cure.

For my part I believe there is a nerve centre for each and every of our thoughts and deeds, for each and every of all our different forms of suffering; for each and every of all the different forms of disease by which we are afflicted, and that each and all of these nerve centres can and will in time be localised by the experts in anatomy, physiology and pathology. The sciences of psychology and biology call upon these experts to find out these nerve centres, and, judging by the work done within the last few years there will be no disappointment. They have already pointed out to us the nerve centre for intelligence and emotions, for motion