

ing upon the varying state of the external atmosphere, for efficiently purifying the air inspired by the children. Masters have complained to me of sickness, lassitude, and incapacity for work, in consequence of the tainted atmosphere in which they have to sit with the children daily. I can almost hear the echo of the children's voices as they listlessly sit under the tyranny of such iron-bound codes and casements, breathing out the plaintive lamentation "*Dum spiro spero.*"

I have particularly noticed of late the frequency with which boys from 16 to 20 have come under my care with nervous twitchings of the face, making all kinds of contortions, especially when in society, and such boys I have invariably found are undergoing a course of cramming which thoroughly unhinges the delicate framework of nerve organization.

To force the mind by excessive and prolonged tension during the periods of childhood and youth, as is too often the case under the modern system of high-pressure education, can only be attended with the most pernicious results. A temporary blaze of intellectual energy will astonish and delight the spectators; but such a rapid outburst of brilliancy is almost as rapidly extinguished as soon as the occasion for the display has passed away. Precocious children are, to say the least, a great bore, and even those endowed with highly developed mental powers often turn out the most ordinary commonplace individuals.

I desire to show the necessity of giving more direct attention to the health and growth of the body during the period of adolescence, so that *pari passu* mind and body may each receive by steady and continuous cultivation an accumulation of force and energy to enable the whole being to grapple successfully with the continual strains put upon it by unavoidable competitive examinations

Locke, in his well known treatise on education, by teaching the importance of reasoning with children at a very early age, has done much harm to the rising generation. Such attempts are very likely to create a predisposition to insanity. By unduly taxing the brain, the organic functions of the body are neglected, the processes of nutrition and secretion are interfered with, and impeded growth is the consequence.

It is said that insanity prevails to a larger extent in England than in any other country,

and this is accounted for by some writers on the ground that almost every person has liberty to engage in competition for the highest honors and emoluments. Such liberty does not prevail in despotic countries, hence the decrease in the percentage of insanity. I am not in a position to affirm or deny this statement, and therefore quote it without comment.

Dr. Conolly having conducted considerable researches into the statistics of insanity, found that the disease prevails most amongst those whose minds are excited by hazardous speculations and by works of imagination. Taking the educated classes, he found that priests, painters, sculptors, poets and musicians contribute largely to swell the ranks of the insane, whereas those whose minds are engaged in more practical study, such as physicians, naturalists, chemists, etc., seldom become inmates of asylums

It is a popular delusion to suppose that the amount of "brains" possessed by a person is proportionate to the size of the brain. "The best goods are generally packed in the smallest parcels." So the finest brains are those which have small convolutions with deep sulci, giving an extended surface of grey matter for the elaboration and development of the reasoning faculty. The grey part consists of an aggregation of multipolar cells, closely connected together by filaments or processes through which the complex machinery of thought generates specific intellectual conceptions. It is generally considered that disintegration and re-formation of cells takes place during the process of thought conception, so that for the performance of the most simple as well as the most occult acts of mental development, growth and decay of cell structure are continually at work.

If this be true, how necessary it must be to foster and train the youth, by steady development and culture of the mind, so that, as the outcome of such training, the object set before him may ever tend in the direction of storing up learning and forethought which will be of the greatest service to him in after life.

We must never forget that some of the greatest philosophers and men of mark in their generation have been those who in their youth received no better education than their associates. Self-education in after life was what really made them great. If a child shows at an early age a great propensity for study, instead of encouraging him to proceed