

wealth by men, ay, and women too, is responsible for the creation of conditions of life, the very tendency of which is to undermine the mental status of the individual, and thereby of the nation.

Nervous energy is everywhere taxed to its uttermost. Already the capital is gone, we are borrowing, and at a high rate of usury. The practice which this high-pressure civilization prompts of taking stimulants of various kinds during the day, in order that the round of duty may be performed, and then when night draws on of goading the tired and jaded system into sleep with a potion of bromide, cannot long be continued and the mental status of the nation be preserved and respected. This is no idle dream. The neurasthenics are not drawn, as a rule, from the humbler walks of life. If they were, perhaps our fears would have less in foundation.

We are inclined to forget amid the rapid development of material interests in this country the true secret of a nation's life. The measure of a community's or a nation's value to the world lies not in its great wheat belt, nor in its rich mines, however important these may be, but in its "moral and intellectual standards which alone are imperishable." Still we are not inclined to despair. An evil, once pointed out, is half-remedied. How important, however, that the education of the student should be conducted on broad general lines. Too often, we fear, a medical education has consisted in a mere accumulation of isolated facts, induction not encouraged, speculation utterly tabooed. A modest degree of speculation, so long as it is subordinated to the ever-increasing facts of physiology and pathology, can be productive of nothing but good, and who will deny that it lends warmth and interest to the work. An accumulation of facts, however important, does not constitute a knowledge of medicine, but finds rather its chiefest value in supplying data—data from which may be drawn broad general principles, and these principles must form the fundamental structure—the warp and the woof—of our science and our art.

The college cannot supply the gray matter, but it can supply the atmosphere best calculated to the development of thought; it can create what Locke calls a "relish of know-