

but includes the complete and harmonious development of all the mental and bodily faculties, the exercise and training of the natural senses should not be disregarded. In this age, when progress in applied science depends chiefly upon the elaboration of apparatus and instruments, when the conquests of therapeutics over pathology depend mainly upon the perfection of the physical aids to diagnosis, there is some risk of ruining the natural senses by the exclusive use of instruments. Kant foresaw this danger more than a century ago, and uttered a note of warning against it. The stethoscope, the thermometer, the sphygmograph, the ophthalmoscope, and the laryngoscope, have enlarged our powers of diagnosis, but it is doubtful whether they have extended our usefulness as practitioners of the healing art in a corresponding degree. Without these aids the modern practitioner is often helpless, where his forefather, prompted by the dictates of a trained experience, would have struck boldly, and struck to good purpose.

However large the amount of instruction imparted in the medical curriculum may be, the medical student and practitioner who shall be worthy of their calling must be in a large measure self-taught. The student must see, hear, handle, think, and judge for himself. His knowledge and his experience must be organically assimilated, and not merely mechanically stored within his memory. Now, more than in any previous period, the student is in danger of too much didactic teaching, or, as Locke would say, "of being magisterially dictated to what he is to observe and follow." Nearly three hundred years ago Montaigne condemned excessive tutorship: "Tis the custom of pedagogues to be eternally thundering in their pupils' ears, as if they were pouring into a funnel, whilst the business of the pupil is only to repeat what the teacher has said." This "thundering in the ears of pupils" may secure success in examination, but it will never bring that Knowledge which is Power. While then the pupil must in many things deliver himself up to the influence of authority, he must ever remember that he can only know through his own understanding. Though lectures and book-reading will do much for him, they will not do

all; they will not do even enough. The rest he must accomplish for himself. He must meditate upon what he hears and sees; he must reflect, test, and verify continually. There is no better way than diligent attendance on well-conducted class-examinations, self-questionings, and discourse with judicious friends. On this matter, Locke, whose "Thoughts on Education" every one should read, has some wise words. "Reading," he says, "is but collecting the rough materials, amongst which a great deal must be laid aside as useless. Meditation is, as it were, choosing and fitting the materials, framing the timbers, squaring and laying the stones, and raising the building; and discourse with a friend (for wrangling in a dispute is of little use) is, as it were, surveying the structure, walking in the rooms, and observing the symmetry and agreement of the parts, taking notice of the solidity and defects of the works, and the best way to find out and correct what is amiss; besides that, it helps often to discover truths, and fix them in our minds as much as either of the other two."

* * * * *

There is one fact that the student should always bear in mind—that the great bulk of his duty in after-life will have reference to cases and conditions that cannot be considered heroic or sensational, but which are the chief care of general practice, as they constitute the bulk of human trouble. In regard to this great point we should say these two things: First, no case of disease, or feature of disease, should be despised for its commonness; and, secondly, that the more specific and definite the knowledge that can be gathered by a student on the common cases and facts of disease, the better practitioner will he turn out in the end. Nine students out of ten are destined not to be specialists. General practice is to be their field of labour, and there is no better field for usefulness, and even for distinction. No man is more valued in a community than the man who is helpful, and wise, and kind in all the emergencies of disease, from a toothache to a puerperal pyrexia. But though most students are to be general practitioners, their ultimate efficiency and success will depend very much on the amount of special know-