

one church, and off to another, as fast as opened doors permitted him. In the climax of this fervour he was sent to the Asylum. We know how much religion had to do in causing his insanity—not more than smoke has in kindling the fire from which it proceeds.

I trust that the few remarks I have made on this very painful subject may not prove altogether unproductive of good. They might be largely extended, but it has been with the greatest reluctance that I have gone to the present extent, and in such plain terms. The public have a right, however, to know the most important facts connected with the production of a malady, the treatment and relief of which has drawn so largely on the Provincial purse; and it has appeared to me that the first step towards amelioration of the evil must be the promulgation of the fact of its existence. It remains now for those in other spheres of life—parents, guardians, teachers, ministers of religion, physicians, and all who have an opportunity of acting—to do their part in the suppression of the moral pestilence to which attention has been drawn. The intimate relation between the evil habit and insanity is well known to all asylum physicians; but the most woeful part of our knowledge is its concomitancy with incurability. I would not, however, rashly commit myself to the declaration of its *purely or invariably causal* relation to insanity. Nothing can be more difficult than the discrimination, in insanity, between *cause* and *concomitance*. But in whichever relation it may stand, it is supremely formidable.

I would now draw attention to a cause, or apparently productive source of insanity, of a very different character. Intimate acquaintance with the disease, on a large scale, can hardly fail to draw us constantly towards the conclusion *that it seldom springs from any other than physical causes*. The detection of the physical impairment on which it rests is sometimes very difficult—not unfrequently, indeed, impossible.

Restoration of the insane mind to reason, without the restoration of the impaired bodily health, which has been associated with it, is certainly among the rarest of human events. So long as the bodily condition remains unhealed, so long does the mind continue unsound. Our hopes of mental improvement begin with the bodily improvement of our patients. No medicinal or other

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