

passions, as a true mother. And is it not reasonable to suppose that the feeling of exquisite tenderness exhibited by a truly natural mother towards the infant at her breast must have a certain appreciable value in its nutrition and development?

It appears strange, although probably familiarity with the danger makes us despise it, that we do not sufficiently appreciate the fact that much disease is directly produced by disregarding laws of nature, as plain and invariable as those of gravitation and motion. Is it likely that we shall escape disease if we constantly act and encourage actions which we know will assuredly produce it?

If the first proposition be correct, the second follows as a matter of course.

2. That by a more frequent and thorough exercise of the inhibitory power of the Will much disease might be prevented.

This requires no comment, as it is self-evident.

The third proposition, which embodies the main point of my paper, is as follows:—

3. That the efficiency and power of the Will may be materially increased and strengthened by systematic exercise.

Before endeavoring to prove this it will be necessary to make a few preliminary remarks on the constitution of the mind. It is supposed to have, if I may so call it, a trivet nucleus—*feeling, thought, and volition*,—not three distinct nuclei, but one nucleus, divided into three portions, united together. For the sake of argument, let us presume that these three portions are equal in a perfectly well-developed and well-balanced mind. The different phases of human character met with in our journey through life depend in a great measure upon the proportion in which these three elements of the mental nucleus are combined. For example, one individual is over-sensitive, another is so much absorbed in thought that ordinary matters are overlooked or disregarded, while the third carries out the dictates of his will almost irrespective of his own feelings or those of others. With regard to volition, it is important to bear in mind how intimately it is connected with muscular movements. Commencing in intra-uterine life, and increasing at birth, by degrees, after numerous unsuccessful attempts, muscles, and groups of muscles, move in obedience to a wish. Voluntary observation and adjustment are followed by voluntary control; and, finally, the control of the feelings and thoughts completes the superstructure erected upon, and developed from, the purposeless movements of the infant.

It is generally supposed that the brain is the organ of the mind. But the mental operations carried on within the skull could not take place independently of the senses. Hence mind appears to involve not only the centres, but the peripheral portions of the nervous system. We might even say that it exists in the muscles, and to a certain extent in every organ of the body; that, in fact, it includes body—that the latter is a part of mind. In all probability, there are in each one of us certain innate physical, and therefore mental peculiarities, which may be truthfully expressed by the word 'tendency.' It