AMERICAN NERVOUSNESS

ITS CAUSES AND CONSEQUENCES

A SUPPLEMENT TO NERVOUS EXHAUSTION
(NEURASTHENIA)

BY

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Insanity.

Inebriety.

Epilepsy.

Sexual.

Digestive.

Spinal.

Cerebral.

Hysteria.

Hypochondria.

Hay-Fever.

Asthenopia.

Sleeplessness.

Chorea.

Near-Sightedness.

Sick-Headache.

Nervous Dyspepsia.

GENERAL NERVE SENSITIVENESS.

EVOLUTION OF NERVOUSNESS.
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CHAPTER V.

PHYSICAL FUTURE OF THE AMERICAN PEOPLE.

From the vantage-ground of the above facts and philosophy, and with the light afforded by the past and present experience of races and nations, it becomes possible to see, though dimly and for a limited period, into the physical future of the American people. In the twentieth century, as now, America will be inhabited by all the leading races of modern civilization, although by that time there will have been an enormous advance towards unity. At the present time it is observed that the process of Americanization among our recent foreigners, goes on with great rapidity; the peculiarities of our climate being so decided, universal, and determinate, that even the second generation of stolid and plethoric Germans, often acquires the sharpness of features, delicacy of skin, and dryness of hair, that everywhere, and for a long period, have been rightly looked upon as American characteristics. I have seen highly nervous Englishmen and Irishmen, who early emigrated to this country and engaged in severe mercantile or professional pur-
suits; such persons are sometimes so changed, even in a half or quarter of a century, as to become, in their physique, thoroughly Americanized.

This increase of neuroses cannot be arrested suddenly; it must yet go on for at least twenty-five or fifty years, when all of these disorders shall be both more numerous and more heterigenous than at present. But side by side with these are already developing signs of improved health and vigor that cannot be mistaken; and the time must come—not unlikely in the first half of the twentieth century—when there will be a halt or retrograde movement in the march of nervous diseases, and while the absolute number of them may be great, relatively to the population, they will be less frequent than now; the evolution of health, and the evolution of nervousness, shall go on side by side.

*Relation of Health to Wealth and Poverty.*

Accumulated and transmitted wealth is to be in this, as in other countries, one of the safeguards of national health. Health is the offspring of relative wealth. In civilization, abject and oppressed poverty is sickly, or liable to sickness, and on the average is short-lived; febrile and inflammatory disorders, plagues, epidemics, great accidents and catastrophes even, visit first and last and remain longest with those who have no money. The anxiety that
is almost always born of poverty; the fear of still greater poverty, of distressing want, of sickness that is sure to come; the positive deprivation of food that is convenient, of clothing that is comfortable, of dwellings that are sightly and healthful; the constant and hopeless association with misery, discomfort, and despair; the lack of education through books, schools, or travel; the absence of all but forced vacations—the result, and one of the worst results, of poverty—added to the corroding force of envy, and the friction of useless struggle,—all these factors that make up or attend upon simple want of money, are in every feature antagonistic to health and longevity. Only when the poor become absolute paupers, and the burden of life is taken from them and put upon the State or public charity, are they in a condition of assured health and long life. For the majority of the poor, and for many of the rich, the one dread is to come upon the town; but as compared with many a home the poorhouse is a sanitarium. The inmates of our public institutions of charity of the modern kind, are often the happiest of men, blessed with an environment, on the whole, far more salubrious than that to which they have been accustomed, and favorably settled for a serene longevity. Here, in a sanitary point of view, the extremes of wealth and poverty meet; both conditions being similar in this—that they remove
the friction which is the main cause of ill-health and short life. For the same reasons, well-regulated jails are healthier than many homes, and one of the best prescriptions for the broken-down and distressed, is for them to commit some crime.

The augmenting wealth of the American people during the last quarter of a century is already making its impress on the national constitution, and in a variety of ways. A fat bank account tends to make a fat man; in all countries, amid all stages of civilization and semi-barbarism, the wealthy classes have been larger and heavier than the poor. Wealth, indeed, if it be abundant and permanent, supplies all the external conditions possible to humanity that are friendly to those qualities of the physique — plumpness, roundness, size — that are rightly believed to indicate well-balanced health; providing in liberal variety agreeable and nourishing food and drink, tasteful and commodious homes, and comfortable clothing; bringing within ready and tempting access, education, and the nameless and powerful diversions for muscle and mind, that only a reasonable degree of enlightenment can obtain or appreciate; inviting and fortifying calmness, steadiness, repose in thought and action; inspiring and maintaining in all the relations of existence, a spirit of self-confidence, independence, and self-esteem, which, from a psychological point of view, are, in
the fight for life, qualities of the highest sanitary importance; in a word, minifying, along all the line of the physical functions, the processes of waste and magnifying the processes of repair. So insalubrious are the hygienic surroundings of the abjectly poor that only a slow adaptation to those conditions makes it possible for them to retain either the power or the desire to live. In India this coincidence of corpulence and opulence has been so long observed that it is instinctively assumed; and certain Brahmins, it is said, in order to obtain the reputation of wealth, studiously cultivate a diet adapted to make them fat.

Poverty has, it is true, its good side from a hygienic as well as from other points of view; for, practically, good and evil are but relative terms, the upper and nether sides of the same substance, and constantly tending to change places. The chief advantage of poverty as a sanitary or hygienic force is that, in some exceptional natures, it inspires the wish and supplies the capacity to escape from it and in the long struggle for liberty we acquire the power and the ambition for something higher and nobler than wealth; the impulse of the rebound sends us farther than we had dreamed; stung by early deprivation to the painful search for gold, we often find treasures that gold cannot buy. But for one whom poverty stimulates and strengthens, there are thousands whom it subjugates and destroys, en-
tailing disease and an early death from generation to generation. The majority of our Pilgrim Fathers in New England, and of the primitive settlers in the Southern and Middle States, really knew but little of poverty in the sense in which the term is here used. They were an eminently thrifty people, and brought with them both the habits and the results of thrift to their homes in the New World. Poverty as here described is of a later evolution, following in this country, as in all others, the pathway of a high civilization.

In the centuries to come there will probably be found in America, not only in our large cities, but in every town and village, orders of financial nobility, above the need but not above the capacity or the disposition to work: strong at once in inherited wealth and inherited character; using their vast and easy resources for the upbuilding of manhood, physical and mental; and maintaining a just pride in transmitting these high ideals, and the means for realizing them, to their descendants. Families thus favored can live without physical discomfort, and work without worrying. Their healthy and well-adjusted forces can be concentrated at will, and in the beginning of life, on those objects best adapted to their tastes and talents; thus economizing and utilizing so much that those who are born poor and sickly and ignorant are compelled to waste in often-
times fruitless struggle. The moral influence of such a class scattered through our society must be, on the whole, with various and obvious exceptions and qualifications, salutary and beneficent. By keeping constantly before the public high ideals of culture, for which wealth affords the means; by elevating the now dishonored qualities of serenity and placidity to the rank of virtues, where they justly belong, and by discriminately co-operating with those who are less favored in their toils and conflicts, they cannot help diffusing, by the laws of psychical contagion, a reverence for those same ideals in those who are able but most imperfectly to live according to them. Thus they may help to bring about that state of society where men shall no more boast of being overworked than of any other misfortune, and shall no longer be ashamed to admit that they have both the leisure and the desire for thought; and the throne of honor so long held by the practical man shall be filled, for the first time in the history of this nation, by the man of ideas. The germs of such a class have even now begun to appear, and already their power is clearly perceptible on American society. The essence of barbarism is equality, as the essence of civilization is inequality; but the increasing inequality of civilization may be in a degree corrected by scientific philanthropy.
Comparative Healthfulness of Different Orders of Brain-Work.

While all brain-work is so far forth healthful and conducive to longevity, yet the different orders of mental activity differ very widely in the degree of their health-giving power; the law is invariable that the exercise of the higher faculties is more salutary and more energizing than the exercise of the lower. The higher we rise in the atmosphere of thought the more we escape the strifes, the competitions, the worryings and exhausting disappointments — in short, all the infinite frictions that inevitably attend the struggle for bread that all must have, and the more we are stimulated and sustained by those lofty truths for which so few aspire. The search for truth is more healthful as well as more noble than the search for gold, and the best of all antidotes and means of relief for nervous disease is found in philosophy. Thus it is in part that Germany, which in scientific and philosophic discovery does the thinking for all nations, and which has added more to the world's stock of purely original ideas than any other country, Greece alone excepted, is less nervous than any other nation; thus it is also that America, which in the same department has but fed on the crumbs that fall from Germany's table, has developed a larger variety and number of functional nervous diseases than all other nations combined.
Evolution in Relation to National Health.

The commanding law of evolution—the highest generalization that the human mind has yet reached—affords indispensable aid in solving the problem we are here discussing. This law, when rightly understood, in all its manifold dependencies, developments, complications, ramifications, divergencies, sheds light on numberless questions of sociology which formerly were in hopeless darkness. It is a part of this law that growth or development in any one direction, or along any one line of a race, family, or tribe, in time reaches its limit, beyond which it cannot pass, and where, unless re-enforced by some new or different impression or influence—a supply of vital force from some centre outside of itself to take the place of that which is expended in the exhausting processes of reproduction and expansion—it dies utterly away. Not more surely does a branch of a tree subdivide into numerous twigs, all of which must sooner or later reach their respective terminations, than do the various families of any people tend to their own elimination. The capacity for growth in any given direction, physical or mental, is always limited; no special gift of body or mind can be cultivated beyond a certain point, however great the tenderness and care bestowed upon it. The more rapid and luxurious the growth the sooner the supply of potential force is exhaust-
ed; and the faculty or gift, whatever it may be, is lost, only to be renewed in an entirely distinct family, or by the injection of the blood and nerve of a radically different race. The infinity of nature is not in the endurance or permanency of any of its elements — everything is changing, everything is dying — but in the exhaustlessness of the supply. In horses only a certain rate of speed, in cows only a limited milk-forming power, in fowls but a moderate fertility, can be reached in any line of stock by any degree of mortal prevision and skill. The dying is as natural and as inevitable as the living; declension is as normal as ascension, as truly a part of exceptionless law. In man, that higher operation of the faculties which we call genius is hereditary, transmissible, running through and in families as demonstrably as pride or hay-fever, the gifts as well as the sins of the fathers being visited upon the children and the children's children; general talent, or some special talent, in one or both parents rises and expands in immediate or remote offspring, and ultimately flowers out into a Socrates, a Shakespeare, a Napoleon, and then falls to the ground; a very great man can never be the father of a very great man. In accordance with this law, it is inevitable that many of the strong and great families of America at the present day must perish, and their places be supplied by the descendants of those who
are now ignorant and obscure. This does not mean, as many have fancied, the dying out of the American people: the race lives while tribes and families perish; the periodical crops ripen and decay while the tree that produces them is every year adding to its growth.

It is also a part of this law of evolution that the lower must minister to the higher. The strength of the strong must come, in part, from the weakness of the weak; millions perish that hundreds may survive. That a single family may rise to enduring prominence and power, it is needful that through long generations scores of families shall endure poverty and pain and struggle with cruel surroundings; shall vainly desire and perhaps strive for wealth and fame and position and ease, and sink at last in the conflict. For every brain-worker there must be ten muscle-workers. Even in Greece, the flower of all the civilizations, the majority of the population were slaves; that a few thousand might cultivate the intellect, hundreds of thousands must cultivate the soil. One cannot imagine a nation in which all should be rich and intelligent; for a people composed wholly of educated millionaires, intelligence would be a curse and wealth the worst form of poverty. For America, as for all people, this law is as remorseless as gravity, and will not go out of its way at the beck either of philan-
thropy or philosophy. The America of the future, as the America of the present, must be a nation where riches and culture are restricted to the few—to a body, however, the personnel of which is constantly changing. But although the distance between the extremes of society will still be great, perhaps even greater than in the past, the poor will have comforts and luxuries which now they cannot even picture, and correspondingly their health and comeliness should improve. The conserving and regenerating force of a large body of muscle-workers in society is enormous, and for the physical well-being of a nation indispensable, since it not only preserves itself, but supplies the material to be engrafted on branches whose productive power is tending to decay; our cities would perish but for the country, our country would perish but for other countries.

Yet further, it is a part of the law of evolution that nations, as well as the individuals of which nations are composed, can in time so fit themselves to unfavorable external conditions as practically to reverse them and make them favorable. This moulding of the internal to the external, with its accompanying disappearance of weak elements and persistence of the strong, is a process that never halts or wearies, but goes on without ceasing so long as there is any want of harmony between the internal and the external in the individual or the
nation. A nation thrust into an unusual and hostile environment tends, with all the might of its subjective forces, to fit itself to that environment, and to make itself at home there; old habits are dropped, new habits take their places; instinctively or rationally, there is constant sacrifice and study and deprivation, and correspondingly, friction of the internal against the external diminishes. Young America finds itself contending with the combined disadvantages of youth, an exhausting climate, and the heightened activity, common to all civilization, made necessary by the introduction of the railroad, the telegraph, and the periodical press. In the process of moulding itself to these conditions, it has been found necessary to seek out and develop numberless modes of physical exercise, and reduce the philosophy of enjoyment and recreation to a science and art. Habits of the ages have been shifted, medicine and medical practice revolutionized, while inventive skill everywhere exhausts itself in the constant effort to supply mechanical devices for senses and faculties bankrupted through over-confinement, over-excitement, and disproportionate use of the brain and nervous system. In this cruel process thousands have perished— are perishing to-day; but from the midst of this confusion, conflict, and positive destruction a powerful and stable race has been slowly, almost imperceptibly, evolving.
Prospective Increase of Nervous Diseases —
Inebriety a Type of all.

Before the redeeming forces that are in a measure to neutralize our nervousness shall be in full operation, there must be a still greater, perhaps even more rapid increase of nervousness and of functional nervous disease.

The inebriates of our day and country must be counted already by tens and tens of thousands, and by the twentieth century their numbers must be very much greater; the law of inheritance, which, briefly stated, is that we are parts of our parents, together with the constant activity of the exciting causes of nervousness, as heretofore described, cannot be neutralized in the next quarter of a century, by any of the agencies suggested, to a sufficient degree to prevent rapid increase.

Inebriety being a type of the nervous diseases of the family to which it belongs, may properly be here defined and differentiated from the vice and habit of drinking with which it is confounded.

The functional nervous disease inebriety, or dipsomania, differs from the simple vice of drinking to excess in these respects:

First. The disease inebriety is more irresistible than the mere vice. The simple habit of drinking even to an extreme degree may be broken up by pledges or by word promises or by quiet resolution,
but the disease inebriety can be no more cured in
this way than can neuralgia or sick-headache, or
neurasthenia, or hay-fever, or any of the family of
diseases to which it belongs.

Secondly. Inebriety is frequently or usually pre-
ceded, or accompanied, or followed by certain ner-
vous symptoms, and it is powerfully hereditary like
all other nervous diseases. Of the nervous symp-
toms that precede, or accompany, or follow ineb-
riety, are tremors, hallucinations, insomnia, mental
depressions, and attacks of trance, to which I give
the term alcoholic trance; striking cases of this form
of trance have been reported by Dr. T. D. Crothers.
Inebriates or those who have a tendency to ineb-
riety—may go off for several days in states of un-
consciousness of what they do, and are consequently
irresponsible, and in this state may transact business
and commit crime. The details of these cases of
alcoholic trance are among the most interesting facts
of medical literature; and will be recorded in a
work on trance on which I have been many years
engaged. Among the nervous diseases there is no
one, not even hay-fever, which is more demonstrably
hereditary; even drunkenness in a parent or grand-
parent may develop in children epilepsy or in-
sanity, or neurasthenia or inebriety.

Third. Inebriety is distinguished frequently by
the suddenness of its attacks. These attacks may
come on as suddenly as an attack of neuralgia of the face, with no more warning than cases of epilepsy; in some cases simply coming in contact with salt air will bring an attack of inebriety. Some attacks are of a subjective character quite independent of any external irritations, and in that respect differ from the forms of intoxication.

Fourth. The attacks of inebriety may be periodical; they may appear once a month, and with the same regularity as chills and fever or sick-headache, and far more regularly than epilepsy, and quite independent of any external temptation or invitation to drink, and oftentimes are as irresistible and beyond the control of will as spasms of epilepsy or the pains of neuralgia or the delusions of insanity. Inebriety is not so frequent among the classes that drink excessively as among those who drink but moderately, although their ancestors may have been intemperate; it is most frequent in the nervous and highly organized classes, among the brain-workers, those who have lived in-doors; there is more excessive drinking West and South than in the East, but more inebriety in the East. The habit of drinking may by insensible gradations develop into the disease inebriety; in some cases an attack of inebriety may appear without any previous habit of drinking.

While there is to be, probably, less and less
drinking in certain classes of American society during the next quarter of a century, there must be an increase of the disease inebriety, and there is little doubt that even the West, beyond the Mississippi, must in time suffer from this malady; already, indeed, our far-away States and Territories are enacting prohibitory laws, which are the combined products of our nervousness and our non-expertness.

The opium habit, likewise, is fated to increase during the next quarter of a century. Within twenty years the amount of opium imported into this country has increased five hundred per cent., being in 1859 seventy-one thousand eight hundred and fifty-nine pounds, in 1880, three hundred and seventy-two thousand pounds; probably no country outside of China uses, in proportion to population, so much opium as America, and as the pains and nervousness and debility that tempt to the opium habit are on the increase, the habit must inevitably develop more rapidly in the future than in the past; of hay-fever there must, in a not very distant time, be at least one hundred thousand cases in America, and in the twentieth century hundreds of thousands of insane and neurasthenics.

Women, though more nervous than men, are not so likely to suffer from inebriety, for two reasons:

First. Because they have on the negative side
less temptation to drink than men, while on the positive side they have socially more dissuasion from drinking; thus positively and negatively they are impelled and driven into temperance; but exceptions enough there are among the women of our land to make it necessary to erect a large building for the treatment of inebriety in females, as Dr. Turner is now doing.

*Increased Susceptibility to Muscular Exercise.*

There must be, also, an increasing number of people who cannot bear severe physical exercise. Few facts relating to this subject are more instructive than this—the way in which horseback-riding is borne by many in modern times. In our country, I meet with large numbers who cannot bear the fatigue of horseback-riding, which used to be looked upon—possibly is looked upon to-day—as one of the best forms of exercise, and one that is recommended as a routine by physicians who are not discriminating in dealing with nervously-exhausted patients. I find it is necessary to be very careful indeed in recommending this mode of pleasure which our fathers could indulge in freely without ever asking whether it was healthy or not.

I have been consulted by physicians whose nervous symptoms were brought on, or at least inten-
sified by horseback-riding in country places, and I have seen attacks of spinal congestion induced in the same way, in persons who are accustomed to that mode of exercise, and who are reasonably strong and enduring. The greatest possible care and the best judgment are required in prescribing and adapting horseback-riding to nervous individuals of either sex; it is necessary to begin cautiously, to go on a walk for a few moments; and even after long training excess is followed by injury, in many cases.

Gymnastics, also, must be administered in small doses; the nervous weaken themselves by trying to make themselves strong by dumb-bells, Indian clubs, parallel bars, and imitations of rowing; not because these exercises have not a place in hygiene, but because where the quantity of nervous force is limited there is the greatest danger possible of drawing too heavily upon it; and especially is this true where there are classes and ambition of one to do what another can not do. If either extreme is to be chosen, it is well, on the whole, to err on the side of rest rather than on the side of excess of physical exertion. I can see that twenty-five years hence the number of those who, though they may be in reasonable health, yet can not ride, row, or exercise in gymnastics recklessly will be much larger than now, and probably much greater in pro-
portion to the population. A few years ago it was pretty safe to advise a person who was somewhat broken down to ride, or row, or practise gymnastics; now, it is not safe to give that advice indiscriminately, especially to natives of the United States.

Reconstruction of Systems of Education demanded.

The systems of education in colleges and universities, and at home, are, in almost all respects, adapted to exhaust the nervous system—from their very cradles our children are trained to nervousness; our schools are too often on the road to the asylum.

In the philosophic analysis of any case of nervous disease or of nerve sensitiveness not yet developed into active disease, we are to go back to the ancestry, near or remote—then we are to go back to childhood—we are to follow the infant from the maternal arms through home-life, school and university, business and professional life, to the time when the symptoms of nervousness first appeared. For various reasons which can be traced and analyzed, if one should choose to attempt the task, the science and art of education are kept in the rear of the other sciences and arts; but during the last century, pre-eminently perhaps, during the last decade—most of all, indeed, during the last five
years, and never more than during the past year, there has developed an inquiry in the scientific study of the problems of education. This inquiry is to extend until the existing modes of discipline and instruction shall have only an historic and antiquarian interest.

Why Education is behind other Sciences and Arts.

Schools and colleges everywhere are the sanctuaries of mediævalism, since their aim and their powers are more for retaining what has been discovered than for making new discoveries; consequently we cannot look to institutions or organizations of education for the reconstruction of that system by which they enslave the world and are themselves enslaved. It is claimed by students of Chinese character, that that great nation has been kept stationary through its educational policy—anchored for centuries to competitive examinations which their strong nerves can bear while they make no progress. In a milder way, and in divers and fluctuating degrees, all civilized nations take their inspiration from China, since it is the office and life of teaching to look backward rather than forward; in the relations of men as in physics, force answers to force, and as the first, like the second childhood is always reactionary, a class of youths tend by their col
lective power to bring the teacher down more than he can lift them up. Only conservative natures are fond of teaching; organizations are always in the path of their own reconstruction; mediocrity begets mediocrity, attracts it, and is attracted by it. Whence all our institutions become undying centres of conservatism. The force that reconstructs an organization must come from outside the body that is to be reconstructed. To psychologists are we to look for the philosophy of education which in time is to give a new life to all the universities of the world.

_The Gospel of Rest._

The gospel of work must make way for the gospel of rest. The children of the past generation were forced, driven, stimulated to work, and in forms most repulsive, the philosophy being, that utility is proportioned to pain; that to be happy is to be doing wrong, hence it is needful that studies should not only be useless but repelling, and should be pursued by those methods which, on trial, proved the most distressing, wearisome, and saddening. That this philosophy has its roots in a certain truth psychology allows, but the highest wisdom points also to another truth, the need of the agreeable; our children must be driven from study and all toil, and in many instances coaxed, petted, and hired to
be idle; we must drive them away from schools as our fathers drove them towards the schools; one must be each moment awake and alive and active, to keep a child from stealthily learning to read; our cleverest offspring loves books more than play, and truancies and physical punishments are far rarer than half a century ago.

Dr. Pallen, of this city, has lately attempted to make some statistical study of the methods by which the schools, especially for girls, are conducted in this country.

Of a large number of circulars of inquiry which he sent out, satisfactory replies were received only to a few; but these were sufficient to clearly show that nearly everything about the conduct of the schools was wrong, unphysiological and unpsychological, and that they were conducted so as to make very sad and sorrowing the lives of those who were forced to attend them; it was clear that the teachers and managers of these schools knew nothing and cared nothing of those matters relating to education that are of the highest importance, and that the routine of the schools was such as would have been devised by some evil one who wished to take vengeance on the race and the nation. Scarcely anything taught that needs to be taught, almost everything that ought not to be taught, and which girls ought not to know, everything pushed in an unscientific and
distressing manner; nature violated at every step; endless reciting and lecturing and striving to be first; such are the female schools in America at this hour; but this picture, dark as it is, is brightening in many features, at least in some respects they are less bad than they were a quarter of a century ago.\* 

\* Dr. Treichler read before the sections of Psychiatry and Neurology, at the 52d meeting of the German Association of Natural Historians and Physicians, in Baden-Baden, in 1879, a very important paper on “Habitual Headache in Children.” From investigations at Darmstadt, Paris, and Neuremburg, he concludes that one-third of the pupils suffer more or less from some form of headache. It is not probable that these headaches in children, which are common enough in this country, are the result purely of intellectual exertion, but of intellectual exertion combined with bad air, with the annoyances and excitements and worries, the wasting and rasping anxieties of school life. If children would only study that which was well for them to study, and study only in a psychological way,—if their studies were conducted on sound psychological principles instead of in opposition to all psychological principles, as they are, and if the pupils lived in pure air instead of impure, headaches and other nervous symptoms would be far less frequent.

Even studies that are agreeable and in harmony with the organs, and to which tastes and talents are irresistibly inclined, are pursued at an expenditure of force which is far too great for many nervously organized temperaments. I have lately had under my care a newly married lady who for some years has been in a state of neurasthenia of a severe character, and of which the exciting cause was devotion to music at home; long hours at the piano, acting on a neurasthenic temperament given to her by inheritance, had developed morbid fears and all the array of nervous symptoms that cluster around them, so that despite her fondness for a favorite art she was forced to abandon it, and from that time was dated her improvement, though at the time that I was called in to see her she had yet a long way to travel before she would reach even approximate health.
It may be affirmed that the education of the future will differ from the education of the present and the past in these vital features:

_First._ The recognition of the fact that there is very little in this world worth knowing. Nearly all that passes for, and is believed to be, knowledge, is but different expressions of ignorance; and for these the interest is psychological only. The reconstruction of the principles of evidence, the primary need of all philosophy, which cannot much longer be delayed, is to turn nearly all that we call history into myth, and destroy and overthrow beyond chance of resurrection all but a microscopic fraction of the world's reasoning. Of the trifle that is saved, the higher wisdom of coming generations will know and act upon the knowledge that a still smaller fraction is worthy of being taught, or even remembered by any human being.

_Secondly._ A recognition of the fact that out of all real knowledge but a trifle, an infinitesimal portion, is to be acquired by any individual. The fact that anything is known, and true and important for some, is of itself no reason why all should know or attempt to know it; one might as well expect to devour every eatable substance, because it is eatable and nutritious, as to know every thing because it is known, and is of value to mankind.
In selecting ideas, as in selecting food, we are to consider relativity of individual capacity and the organic differences of taste and assimilative power in different individuals, and in the same individual at different times, and under diverse surroundings.

Ignorance is power as well as joy, as even our knowledge takes its roots in our lack of knowledge; to know one thing, we must needs be ignorant of many other things, a very general though accurate acquaintance with what is farthest from us in science, and exhaustive knowledge of what is nearest to us and most in the line of our tastes and duty—the harmonizing of these two aims is the true ideal of scholarship. The constant and unwavering admission of the fact that the human brain, in its very highest evolution, is an organ of very feeble capacity indeed, is the preliminary truth, by starting from which we shall reach other and more complex truths in the science and art of mental training. The brain can hold but little—it is more like a sieve than a target—allowing the majority of all external irritations to sweep over it, leaving no trace of their presence.

An army to make swift marches must dismiss its heavy baggage and take only what is imperative for a day; so the brain that is to do its best must forego or forget impedimental facts that have been
forced into it. In modern days an unschooled Edison, an unknown Bell or Gray, seize upon scientific inventions or discoveries that the grand scholar in universities, with all the appliances and all past experiences at his hand, shall not even comprehend. Thus even our sciences would seem to flourish best in the soil of ignorance and non-expertness.

Our children are coaxed, cajoled, persuaded, enticed, bluffed, bullied, and driven into the study of ancient and modern tongues; though the greatest men in all languages, whose writings are the inspiration to the study of languages, themselves knew no language but their own; and, in all the loftiest realms of human creative power the best work has been done, and is done to-day, by those who are mostly content with the language in which they were cradled. A quart measure that is filled to the brim with water has no room for wine, and the brain that is packed with foreign words and dialects is usually incapable of thinking, in any language; of all accomplishments, the ability to speak and write in many tongues is the poorest barometer of intellectual force, and the least satisfactory for happiness and practical use; a hundred pennies a day would buy for a lifetime the best couriers in Europe.

Shakespeare, drilled in modern gymnasia and universities, might have made a fair school-master,
but would have kept the world out of Hamlet and Othello;—the popular delusion that one cannot know his own language without first knowing others, being best of all refuted, so far as it is possible for a single case in illustration to do, by the fact that the chief creator of our language knew no language, not even his own, and thus was made free, bold, and powerful to originate and organize.

Of the sciences multiplying every day, but few are to be known by any one individual; he who has studied enough of the systematized knowledge of men, and looked far enough in various directions in which it leads to know which his tastes and environment best adapt him to follow, and who resolutely obeys his tastes, even in opposition to all teachers, philosophers, and scholars, has won the battle of life—success is his, even although he does nothing more; he has only to fold his arms, rest upon his oars, and float into victory.

Thirdly. The recognition of the fact that not knowledge, but the power to acquire and use knowledge, is the supreme need. The athlete in fencing, boxing, sparring, rowing, running, or acrobatics, develops the power, that he may use it when the time comes. In physical training, modern customs, with some exceptions and extremes, are mostly wise; in intellectual training, we have been mostly unwise; since our schools load us with baggage far beyond
our strength, in the unscientific expectation that we will gain strength by carrying it.

It is of little concern how much or how little a man knows, but it is of all concern whether he knows how to know, and to concentrate, and vitalize his knowledge. He whose mental discipline is so perfect that all his faculties play together like perfect machinery, and with the least friction, and most economical expenditure of force, finds the acquisition of the knowledge necessary for his mental peace or for the acquirement of a livelihood, or glory, but trifling sport; and without conscious toil he rejects the useless and harmful, passes by all obstructions and goes straight and swift to the heart of truth. Mental discipline of this kind is secured in various ways; nearly all forms of self-culture in all the paths that lead to success, require a certain grade of intellectual control; the study of the art of thinking, of the philosophy of reasoning, in mathematics, poetry, science, literature, or language, is the best exercise for those who would gain this mental discipline; but the art of thinking is what the schools have never thought of teaching, save through the century-old formula of logic that lead more to error than to ideas, and are, to a vitalized system of reasoning, what a log hut is to the tree out of which it was constructed. The art of thinking, the study of the reconstructed princi-
amples of evidence can be made most fascinating as well as valuable, even to the immature mind, and mental discipline acquired by this process is far more complete, and attained at incomparably less cost of force, time, and money, than the methods of the schools.

Fourthly. A recognition of the fact that education is but evolution — a mental growth — and, like all else in nature, without leaps, breaks, or chasms, from the single and simple elements towards the complex and multiform. The brain grows — the whole nervous system grows, and the mind grows with it, like a tree of the field, and the processes of education should follow the same natural processes. The mind does grow in this way — despite all the organized attempts to prevent it — the child becomes an adult by the assimilation of food, no matter how unwholesome it may be or how ill-advisedly, stingingly or extravagantly it may be given — the mind grows by assimilating the assimilable products of the vast and unnutritious material that is cast upon it, just as the tree grows by absorbing and vitalizing the inorganic constituents of earth and air. We can stunt the mind, as we can stunt the tree; we can aid the progress of the tree by fertilization and care — so we can aid the growth and progress of the mind in analogous ways; but, whether stunted or highly developed, the mind, like the tree, grows;
so far as it makes any progress at all, it must grow; it cannot be fed by burying it in learning, any more than can the tree be nourished through the support of props and slabs.

Fifthly. A recognition of the fact that very much knowledge that may be acquired is for temporary use only, to be laid aside when the occasion for its use is past. The brain is so organized that it can take possession of a fact at order, through a short or a long time, as may be needed, to be surrendered at the end of that time, just as we give notes, for a month, six months, a year or more. This psychological fact all actors understand, and they commit their parts with the expectation which is always met, that they may forget them in a week or more, as may be needed. To them the brain is a hotel where the words make but a short stay, or perhaps, stop but for a night, then pass on; were they to become permanent guests, the space would be at once over-crowded, and there would be no room for new comers. In all spheres of thought, the most hospitable of intellects, the most generous in their welcome to new truths or dreams of truth, are those who have once learned the great secret of life—how to forget. He who wisely acquires and wisely forgets will be likely to use wisely what he needs.

Conscientious professors in colleges oftentimes
exhort their graduates to keep up some of the studies of college life during the activity of years—if those graduates are ever to do much in the world, it is by doing precisely not what they are thus advised to do. As well might they be urged to take with them their dumb-bells, their boxing-gloves, their Indian clubs, and bear them on their persons all their lives, and hang their boat shells and oars on their shoulders, because with these agencies they have gained strength of muscle, as to take with them in their brains, the mathematics, the philosophy, the logic through which their intellect has been trained. The details of geography, of mathematics, and of languages, ancient as well as modern, of most of the sciences, ought, and fortunately are, forgotten almost as soon as learned, save by those who become life-experts in these special branches; success in life of the highest order for the educated man, may oftentimes be measured by the rapidity and completeness with which he has forgotten what he has been taught in colleges and schools.

Sixth. The recognition of the fact that the truly psychological and most economical method of education is that which makes the most use of all the senses. The mind is a highly evolved sense, and it is to be fed and developed from the roots upward, as a tree draws its nourishment from the soil. The education of the schools has sought, so far as
may be, to reverse the laws of nature, and to feed the tree through the leaves and branches. To put knowledge into the brain through other avenues than the senses, is like carrying food to a city and climbing over the walls or undermining them, instead of going through the open gates. The systems of Froebel and Pestalozzi, and the philosophy of Rousseau in his “Emile,” analyzed and formulated in physiological language, is, in substance, that it costs less force and is more natural and easy to get into a house through the doors, than to break down the walls, or come through the roof, or climb up from the cellar. Modern education is burglary; we force ideas into the brain through any other pathway and every other way except the doors and windows, and then we are astonished that they are unwelcome and so quickly expelled. Fortunately nature is stronger than our system of education, and our children, in spite of all our efforts, do get their education through the senses, since all the knowledge they acquire is obtained and retained through processes of mental imagery; they see with the mind’s eye, though we close their eyelids. When a child reads history or biography or geography, it must unconsciously form the mental image of that which it is reading; it must see the men, the battle, the country, the city, else it gains no fact. All education should be clinical. We should see the
case at the bedside; indeed, a right understanding of what medical education is and what medical education ought to be, and what it is to be, unlocks the whole mystery of the general subject of education. Medicine has been taught in all our schools in a way the most unphilosophical, and despite all the modifications and improvements of late years, by bedside teaching and operations and demonstrations, the system of medical education is in need of reconstruction from the foundation; it begins where it should end; it feeds the tree through the leaves and branches instead of through the roots; physiology itself is taught unphysiologically; the conventional, hereditary, orthodox style is, for the student to take systematic text-books, go through them systematically from beginning to end, and attend systematic lectures, reserving study at the bedside for the middle and later years of his study; the didactic instruction coming first, and the practical instruction and individual observation coming last. Psychology and experience require that this should be reversed; the first years of the medical student's life should be given to the bedside, the laboratory and dissecting room, and the principles of systematic instruction should be kept for the last years, and then used very sparingly. The human mind does not work systematically, and all new truths enter most easily and are best retained
when they enter in psychological order. System in
text-books is a tax on the nerve-force, costly both
of time and of energy, and it is only by forget-
ting what has been taught them in the schools,
that men even attain eminence in the practice of
medicine.

The first lesson and the first hour of medical
study should be at the bedside of the sick man;
before reading a book or hearing a lecture, or even
knowing of the existence of a disease, the student
should see the disease, and then, after having seen
it and been instructed in reference to it, his read-
ing will be a thousand-fold more profitable than it
would had he read first and seen the case afterwards.
Every practitioner with any power of analyzing his
own mental operations, knows that his reading of dis-
ease is always more intelligent after he has had a
case, or while he has a case under treatment under
his own eyes, and he knows also that all his reading
of abstract, systematic books is of but little worth
to him when he meets his first case, unless he re-
read, and if he do so, he will find that he has for-
gotten all he has read before, and he will find, also,
that he never understood what he read, and per-
haps thoroughly and accurately recited on examina-
tion. By this method one shall learn more what is
worth learning of medicine in one month, than
now we learn in a year, under the common system,
and what is learned will be in hand and usable, and will be obtained at incommensurably less cost of energy, as well as of time. So-called "systematic instruction," is the most extravagant form of instruction, and is really no instruction, since the information which it professes to give does not enter the brain of the student, though the words in which it is expressed may be retained, and recited or written out on examination. I read the other day an opening lecture by a professor in one of our chief medical schools. I noticed that the professor apologized for being obliged to begin with what was dry and uninteresting, but stated that in a systematic course it was necessary to do so. It will not be his fault only, but rather the fault of the machinery of which he is one of the wheels, if the students who listen to and take notes of and worry over his lecture, never know what he means; five minutes study of a case of rheumatism or an inflamed joint, under the aid of an expert instructor, will give a person more knowledge of inflammation, in relation to the practice of medicine, than a year of lectures on that subject.

I make particular reference to medical education, not because it is the leading offender, but because it has made greater progress than, perhaps, almost any other kind of modern education. It is already half a convert to the extreme revolutionary view
that I am here advocating, and the next generation it will be a whole convert to it; and the time will come when men shall read with amusement and horror of intelligent, human, and responsible young men beginning a medical course by listening to systematic abstract lectures. All the other systems of professional education need the same reconstruction. In theological seminaries, students are warned about preaching, or speaking, or lecturing during their first or second year, and tied and chained down to lectures and homiletics, and theology and history, just as medical students are warned about seeing the sick, to the study and relief of which their life is devoted. Aside from the study of language, which is a separate matter, the first day's work in a theological school should be the writing or preparing a sermon, and homiletics should follow—not precede.

All languages should be learned as we learn our own language—not through grammars or dictionaries, but through conversation and reading, the grammars and dictionaries being reserved for a more advanced stage of investigation and for reference, just as in the language in which we were born. Grammars, dictionaries, and didactic teaching are for experts; only those who are already scholars should use them. That the system of putting grammars and dictionaries last instead of first, is possible and
practicable, has been and is now being demonstrated in our country. The best and cheapest method of studying geography is to travel, and it would be much cheaper than to spend years in school. When my little daughter asks me where a certain place is I reply, "Wait a little and perhaps we will go and see." Thus she has travelled with her parents a distance nearly equal to the circumference of the globe, and it costs less than to send her to a fashionable seminary. Fortunately, very little geography is worth knowing or remembering, except as generalities, and that little can be taught to those who cannot travel, by maps and blocks and other appeals to the senses. I applaud the English because they boast of their ignorance of American geography; of what worth to them, of what worth to most of us whether Montana be in California, or Alaska be or be not the capital of Arizona?

The system of instruction by lectures and recitations is unpsychological as well as costly and wearisome to teacher and learner. Of the two, recitations are the least extravagant and unsatisfactory. But both methods of education are out of harmony with the laws of the mind, and, in the universities of Great Britain both these methods are in a degree displaced by a system which may be conducted in harmony with psychology; that is, private tutelage. The Harvard professor who says, or used to say,
that when students entered his room his desire was, not to find out what they knew but what they did not know, ought to have been born in the twentieth century, and possibly in the thirtieth, for his philosophy is so sound and so well grounded psychology that he cannot hope to have it either received or comprehended in his lifetime; and the innovation that Harvard has just promised, of having the teacher recite and the pupils ask the questions, is one of the few gleams of light in the great darkness by which this whole subject of education has been enveloped.

The universal habit of lecturing, which is so common in Germany, is one which the world ought to slowly outgrow.

Lectures, except they be of a clinical sort, in which appeals are made to the senses, cost so much in nerve-force, in those that listen to them, that the world cannot much longer afford to indulge in them; and the information they give is of a most unsatisfactory sort, since questioning, and interruption, and repetition, and reviewing are scarcely possible; whence it is, that what one derives from listening to lectures is not so much knowledge as a suspicion of knowledge. The human brain is too feeble and limited an organ to catch a new idea when first stated, and if the idea be not new it is useless to state it.
One of the pleasantest memories in my life, is that, during my medical education, I did not attend one lecture out of twelve—save those of a clinical sort—that were delivered (brilliant and able as some of them were) in the college where I studied, and my regret is, that the poverty of medical literature at that time compelled me to attend even those. All the long lectures in my academical course at the college were useful to me—and I think were useful to all my classmates—only by enforcing the necessity, and inspiring the habit of enduring passively and patiently what we know to be in all respects painful and pernicious, providing we have no remedy. It is by reading and constant reviewing, by having our teachers recite to us; by conversing informally with those who know more than we, by writing—above all, by seeing, and hearing, and tasting, and smelling, and touching, and by reflecting on what we see and hear, and taste, and smell, and touch, that we become truly wise. Work of this kind is healthful, as well as inspiring, and favors longevity; it is economical, and makes it possible for us to become learned without becoming nervous bankrupts.

The hardest worker, in the best modes of work, and one of the healthiest men I ever knew, is Edison, whose perfect method of intellectual activity makes it safe for him to break almost every known
law of health. Original thinkers and discoverers, and writers are objects of increasing worry on the part of their relatives and friends, lest they break down from overwork; whereas, it is not so much these great thinkers as the young school-girl or bank clerk that needs our sympathy.

In my own experience I have had a remarkable opportunity to test the value of the sense of sight as a means of scientific and popular instruction. For years I have been writing and lecturing on the subject of trance—which, next to evolution, is the great scientific problem of the century, as is now beginning to be understood by scientific men all over the world—without obtaining any evidence of intelligent interest except with a limited body of experts in psychology; and I had questioned whether it would ever be possible, in my lifetime, to obtain any scientific or popular recognition of the importance of this subject; but, during the past year, I tried the experiment of giving, before the New York Academy of Sciences, a lecture on trance, illustrated by large numbers of experiments of various kinds on living human beings. The theory and philosophy advanced in that lecture, and very many of the facts also, had been presented by me years before, in that same hall, and before some of the same audience, without exciting even a flash of interest; but these experiments, made before the eyes, on living human
beings, aroused an enthusiasm which has not yet
died away, but has developed what would appear
to be a permanent and enduring interest in this
fascinating and important realm of scientific study.
It was, so to speak, an experiment in psychological
object teaching, quite uncongenial to my own taste,
as I would have much preferred to give the facts,
theories, and philosophies without any experiments.

The experience was to me, most instructive and
important in its relation to the subject here under
review; it was a potent demonstration of the fact
that the eye is the widest and most accessible of all
the avenues that open to the brain.

More worthy of note is this experience from
this; that the lectures were given before scientific
audiences whose intellects were supposed to be
trained to thinking and to following logical proce-
dses. In England during the last summer, I attempt-
ed, without any human beings on whom to experi-
ment, to explain some of the theories and philo-
sophies of trance before an audience composed of the
very best physiologists and psychologists of Europe,
and with no better success than at home. If I had
had but one out of the twenty or thirty cases on
whom I have lately experimented, to illustrate and en-
force my views, there would have been, I am sure, no
difficulty in making clear not only the facts, but what
is of chief importance, the interpretation of the facts.
Competitive Examinations.
Modern competitive examinations are but slightly in advance of the system of recitations and lectures. They seem to have been invented by some one who wished to torture rather than benefit mankind, and whose philosophy was, that whatever is disagreeable is useful, and that the temporary accumulation of facts is true wisdom, and an accurate measure of cerebral force. Crammed-knowledge is ignorance; in Montaigne's words, "Knowing by heart is not knowing;" the greatest fool may often pass the best examination; no wise man can always tell what he knows; ideas come by suggestion rather than by order; you must wait for their appearing at their own time and not at ours; we may be ready to shoot them when they fly, like birds on the wing, but we cannot tell when they will rise; he who can always tell what he knows, knows little worth knowing.

Recent Improvement in the American Physique.
Herein is the partial, though not the entire elucidation of the observed fact that, during the last two decades, the well-to-do classes of America have been visibly growing stronger, fuller, healthier. We weigh more than our fathers; the women in all our great centres of population are yearly becoming more plump and more beautiful; and in the lead-
ing brain-working occupations our men also are acquiring robustness, amplitude, quantity of being. On all sides there is a visible reversion to the better physical appearance of our English and German ancestors. A thousand girls and boys, a thousand men in the prime of years, taken by accident in any of our large cities, are heavier and more substantial than were the same number of the same age and walk of life twenty-five years ago.

Many years of careful study of the physical appearance of our higher classes, in those places where representative types from all parts of the country are constantly seen—in our leading churches and concert halls, on Fifth Avenue and Broadway—have convinced me long ago that the combined influences of wealth and culture, of better manners and better diet, are already bringing fulness and freshness to the angular cheek of the traditional Yankee; the American race is filling out; the next generation, as the experience of the late war gives us reason to hope, may equal our European ancestors in strength, in solidity, and endurance, as our women have long surpassed them in personal attractiveness and beauty.

This improvement in the physique of the Americans of the most favored classes during the last quarter of a century is a fact more and more compelling the inspection both of the physician and the
sociologist. Of old it was said that the choicest
samples of manly form were to be found in the
busy hours of the Exchange at Liverpool; their
equals, at least, now walk Broadway and Fifth Av-
enue. The one need for the perfection of the beauty
of the American women — increase of fat — is now
supplied.

It could not, in fact, be different, for we have
better homes, more suitable clothing, less anxiety,
greater ease, and more variety of healthful activity
than even the best situated of our immediate an-
cestors. So inevitable was this result, that had it
been otherwise, one might well suspect that the law
of causation had been suspended.

The first signs of ascension, as of declension, in
nations are seen in women. As the foliage of deli-
cate plants first show the early warmth of spring
and the earliest frosts of autumn, so the impresible,
susceptive organization of woman appreciates and
exhibits far sooner than that of man the manifesta-
tions of national progress or decay.

Not long since I had occasion to take a train at
Providence on my way to Boston. It was a very
stormy morning, and I was surprised to see a large
number of ladies in the cars. I observed that the
majority of them were, if not handsome, at least
strong and vigorous, as though they lived well, and
were equal to a long walk or, if necessary, a hard
day's work. Still further, I noticed that many of them were of an intellectual cast of feature; various ages were represented, but nearly all were mature. On inquiring what had called out such a host of brave females on so disagreeable a day, I learned that a Woman's Congress had just closed its sessions in Providence, and that the members were returning to their homes. On subsequently reading the reports of the congress, as published in the Providence papers, I was both interested and mildly surprised to find that the essays were of a far higher order in topics and in treatment than I had been accustomed to expect in organizations sustained wholly by women; the subjects selected being more closely related to science, in its various branches, and the discussions were carried on in the scientific spirit; far less was said of politics, and far more of what requires higher and broader intellect than politics—the difficult and complex problems of psychology, physiology, sociology, and educational reform.

A well-trained intellect is itself medicine and hygiene, enabling its possessor to guard successfully against the appeals of passion and the storms of emotion, keeping the mind constantly supplied with the fresh and varied material for thought and action, and rendering the avoidance of exhausting pleasures at once spontaneous and intelligent. The nervous female patients of our time do not come
from the most intellectual of the sex. The pioneers in feminine development are often sturdy and patient of physical and mental toil — capable of enduring the fatigue of travel, of public speaking, or literary and philanthropic activity; and if, like George Eliot, of a sensitive frame, yet able to keep themselves out of helpless invalidism and in fair working order.

This improvement in the physical appearance of our women is not equally distributed through all classes, nor has it reached all sections. The late Centennial gave an unusual opportunity to study American physique such as we have not had for a century, since there it was possible to see, on any day, every phase of American society, and from every State. It was observed that the women from many distant country places represented, in size, color, and features, the type that twenty-five years ago was national, almost universal; the wave of physical improvement had not yet reached their class of neighborhood; they were thin, angular, stooping, anxious, pale, and, in not a few cases, emaciated. The wives and daughters of farmers are often in some respects less favored hygienically than the fashionable classes of our great cities; they give far too little thought and care to the preparation and mastication of food; they labor oftentimes out of proportion to their strength, and, in want of temptation to walk out
or even to ride during inclement seasons, really suffer more from confinement in excessively heated rooms than their sisters in city or town or village.

American inventions are now assisting both American men and American women to diminish their nervousness; palace cars and elevators and sewing machines are types of recent improvements that help to diminish the friction of modern life. Formerly inventors increased the friction of our lives and made us nervous.

Germanization of America.

The Germanization of America—by which I mean the introduction through very extensive immigration, of German habits and character—is a phenomenon which can now be observed, even by the dullest and nearest-sighted, in the large cities of the Northern portion of our country. As the Germans in their temperament are the opposite of the native Americans, this process promises to be in all respects beneficial, encouraging in every way out-door life and amusements, tending to displace pernicious whiskey by less pernicious beer and wine, setting the example of coolness and calmness, which the nervously exhausted American very much needs. Quite true it is that the second and third generations of Germans do themselves become Americanized, through the effects of climate and the
contagion of our institutions; but the pressure of immigration provides, every year, a supply of phlegmatic temperament.

America of the past has been but England in a minor key. All that is good, all that is evil in the United States has come directly and mainly from Great Britain—the daughter is but a mild type of the mother. In the angry and inexpert discussions of national characteristics, it is forgotten that the difference between one country and the other is far less than is suggested or commonly alleged. We have been all English in our conservatism, a quality which has increased in proportion as we have gained anything of wealth or character or any manifestation of force whatsoever, that is worth preserving. To supplement the Anglican by German characteristics is a process to be developed during the coming half century.

Americanization of Europe.

Observations in both continents bring into view another process, that is of supreme import in its relation to the future of mankind, the Americanization of Europe. That Americans were more rapid in their movements, more intense in their whole life, and concentrated more activity in a certain period of time than any other people, has been the faith of all travellers, and this belief has a founda-
tion of reality; but in Europe at least, and to a less degree in Continental Europe, we now observe the same eagerness, intensity, concentration, feverishness, and nervousness that have hitherto been supposed to be peculiarly American.

Particularly was I amazed by this when I was in Cork and Cambridge, attending meetings of the British Medical Association. The labor of a month was compressed into a week. Every one was in haste—officers and members having only bits of time to breathe or speak; a procession of suppers, breakfasts, balls, banquets, scientific orations, garden-parties, and excursions at every point of the compass, crowded so closely as to tread upon each other's heels; after such a vacation one needed a vacation. At no gathering outside of political assemblages in America have I seen such excitement, such hurryings, such impatience, such evidences of imminent responsibility as among the leaders and officers of these meetings.

This Americanization of Europe would seem to be the complex resultant of a variety of influences—the increase of travel and trade, and concentration, and intensifying of activity required by the telegraph, railway, and printing-press—the endosmosis and exosmosis of international life—a reciprocity of character. It is clear that even in Europe each generation becomes on the whole rather more
sensitive than its predecessor, and in this pathological process even Germany shares; Switzerland, perhaps, being less affected up to the present time than almost any other part of Central Europe.

The nervousness of the third generation of Germans is a fact that comes to my professional notice more and more. Men whose parents on both sides were born in Germany, here develop the American type in all its details — chiselled features, great fineness and silkiness of the hair, delicacy of skin and tapering extremities. Such persons have consulted me for all phases and stages of functional nervous trouble. Indeed, I have seen no more severe examples of nervous suffering than in this class. Englishmen, even those who were born in England, develop either in their own country, or in this, the land of their adoption, many of the prominent symptoms of functional nervous diseases that are supposed to be especially and pre-eminently American. Quite a percentage of my patients are of German and English birth. I am told by one of the leaders of German science, Professor Erb, of Leipsic, whose opportunities for getting facts on this theme are exceptionally good, and whose capacity for observing and for reasoning justly from his observations is very great, that in nearly all parts of Germany there can be found at the present day, and that too without very much seeking, cases
of functional nervous disease in all respects the types of what we see in America; and that there has been an increase in these disorders. Within less than nine months after the publication of my work on Nervous Exhaustion, two independent requests for authority to translate it into German were made of me and my publishers by German physicians; this could not probably have happened if the disease were not increasing in Germany. Even Irishmen born in this land or brought here early are not entirely safe from the chances of nervous contagion.

The increasing fluency of speech among English orators is, perhaps, one of the best of all the proofs of the Americanization of Europe. Not only are the "ha, ha's," of which so much sport was once made, heard much less frequently than formerly in public meetings, but there is a positive ease and attractiveness to very many of the English speakers in and out of Parliament, in the pulpit and on the platform, that is thoroughly American; and this is noticeable, not only among orators of renown, like Gladstone or Bright, but in many who are in no wise famous.

While I was in London, during the last year, the House of Commons spent a good portion of a session in recapitulating, to the excessive amusement of readers and listeners, the amount of talk-
ing that had been done by both sides. By this inquiry—which was inaugurated by the Marquis of Hartington—it was proved that if all the speakers continued to speak as often and as elaborately as they had been speaking, a number of years would be required before they could adjourn.

This difficulty, American legislative bodies have long recognized; but only lately has it become a matter of formal investigation in Parliament; but outside of Parliament—at public banquets, and on all occasions where oratory is required, there is no more fluent or attractive speaking than in Great Britain to-day. Great Britain has long had great orators—excelled by none of any modern nation, but this universal and widely diffused alertness and facility of speech, the contemplation of which kept Carlyle in a dolorous growl and ferment, is a late development.

The Omnistic Philosophy applied to this subject.

It is a part of the omnistic philosophy—and by omnistic philosophy I mean that which includes optimism on the one hand, and pessimism on the other, and makes the best of both—to see simultaneously the redeeming and the destroying forces of society; to study them with a single eye in their relation to each other.

Applying the omnistic philosophy to our sub-
ject, we find that the American people are not coming to complete and immediate overthrow; the forces that renovate and save are mightier far than the forces that emasculate and destroy.

Although mental friction is the most fruitful of all causes of nervousness, yet intellectual activity in the serene realms, is an antidote and a modifier of nervousness and other diseases.

It is not a dream to predict that, under the inspiration of the scientific sense, the last and best expression of the evolution of mind, there shall be developed on this continent a higher order of humanity from which shall be developed what the world, thus far, has never seen, a limited number of philosophers who, in all the eternal problems, shall think for themselves, as though the gods were blind, and they were alone upon their footstool.

The American race, it is said, is dying out; but there is no American race. Americans are the union of European races and peoples, as lakes are fed by many streams, and can only disappear with the exhaustion of its sources. Europe must die before America. In sections of America, as in New England, and in large cities, the number of children to a family, in certain classes is too small for increase of population; but these classes are a minority in society, and immigration is as certain as the future. Malthus forgot that the tendency
of all evil is, in a certain degree, to cure itself; the poison and the antidote being rooted in the same soil.

The typical American of the highest type will, in the near future, be a union of the coarse and the fine organizations; the solidity of the German, the fire of the Saxon, the delicacy of the American, flowing together as one—sensitive, impressionable, readily affected through all the avenues of influence, but trained and held by a will of steel; original, idiosyncratic; learned in this—that he knows what not to know, laborious in knowing what not to do; with more of wiriness than of excess of strength, and achieving his purposes not so much through the amount of his force as in wisdom and economy of its use.