

*alienist* physicians, I have, too, experienced their great kindness and goodness for me.

"I beg you, Sir, with all my thanks, to tell my feelings to the eminent Association of which you are the noble general secretary.

"Heartily and respectfully,

"Your most obedient servant,

"DR. BIFFL."

"VIENNA; 18<sup>th</sup> February, 1866.

"DEAR SIR,—By your letter of January 1st, which I have received on the 10th instant, you kindly informed me that the last meeting held at the Royal College of Physicians did me the honour to select me an honorary member of the Medico-Psychological Association.

"I am desirous of expressing my grateful sense and high appreciation of this honour, and pray have the kindness to transmit my sentiment of warmest gratitude to the Association.

"I am, Sir, truly yours,

"DR. L. SCHLAGER,

"Professor of *Psychiatrie* at the University of Vienna."

"GHEEL, le 22 Février, 1866.

"MONSIEUR ET TRÈS-HONORÉ CONFRÈRES, — J'ai l'honneur de vous accuser réception de la lettre par laquelle vous m'annoncez mon agrégation comme membre honoraire de l'Association Médico-Psychologique de Londres.

"Cette marque de haute distinction m'honore et m'encouragera dans l'accomplissement de la mission humanitaire qui m'est dévolue. Par mon dévouement, je tacherai toujours de me rendre digne de votre savante et philanthropique Association.

"Monsieur, et très-honoré Confrères, veuillez à ce sujet agréer personnellement et exprimer à vos estimables collègues mes sincères remerciements. Veuillez croire à la parfaite estime et à la haute considération, etc.

"Votre dévoué Confrère,

"DR. BULCKENS."

"Monsieur HARRINGTON TUKE,

"Docteur en Médecine, etc., Londres."

### *The Want of Education in Physical Science.*

To every man abhorrent of waste, the thought that thousands of his fellow-countrymen have received no useful training must prove a source of frequent and deep regret. It is a trite remark, that while we devote our utmost energies to the improvement of bullocks and sheep, we leave God's last and greatest work—man—too often untended and uncared for. The stimulus to improve the breed of cattle lies in the immediate gain to the owner; but the benefit to be derived from the improvement of the human race seems to lie too remote from individual interests to excite the necessary sympathy, unless exceptionally, in the breasts of philanthropists. Yet we are not an inhumane people. We spare no cost to provide hospitals, asylums, poor-houses, and jails, for the care and recovery of our less fortunate brethren; and we appoint inspectors and commissioners to watch over and report on the manner in which these establishments are conducted. So far, so well. But, in spite of all this labour, a fear, strengthened by a consideration of the

results, will nevertheless intrude that our exertions are in the main unsuccessful, and that our work of reform has been begun at the wrong end. What should we think of a railway company which, instead of doing its best to secure locomotives of the best material and most durable construction, was to accept them from the maker, however indifferent in quality, and be satisfied with fitting up a variety of workshops for their repair? No man would have any difficulty in perceiving that this procedure was at once short-sighted and ruinous. But it never seems to occur to our legislators that sickness, insanity, pauperism, and crime are far more likely to be successfully met and counteracted by measures calculated to ensure at starting a healthy mental and bodily constitution, than by endeavours to restore this condition after it has been destroyed by neglect. Every one, in the abstract, admits the value of training. A trained dog, a trained horse, a trained servant, a trained mechanic, a trained soldier, a trained physician, are all valuable in their individual capacities through their training, and their services are estimated accordingly. But the training to an art is special in its nature, and is a very different thing from that general training to which the whole population should be subjected. A man may be a good ploughman, a good watchmaker, or a good lawyer, and yet lack that knowledge which will protect him from falling into sickness, insanity, or crime. The general standard by which a man's education is estimated, is his capacity to read and write; and, accordingly, in our Parliamentary blue-books, criminals, or soldiers, or sailors, are classified as well- or ill-educated, according to this test. But a man may be able to read and write with the utmost ease, and yet be destitute of all knowledge of the simplest facts of science, and know no more of the manner in which he ought to live in order to secure his mental and bodily health than the babe which was born yesterday. Beyond a doubt, a man who can read and write is armed with a very powerful weapon for the acquisition of knowledge; but *per se* reading and writing are merely extensions of the means of communication—facilities for holding intercourse with those who are absent. To what extent they are practically useful will depend upon circumstances. One man has leisure and inclination to read; another has neither the one nor the other. To the latter, accordingly, the talent is of little use; and in neither does it constitute an exact test of knowledge. Who does not look back on his schoolboy days, and grieve over the little useful knowledge he then acquired, and wonder that a system which aimed principally at imparting a knowledge of dead languages, of superseded religions, and of the manners and customs of extinct peoples, should still successfully struggle against the general introduction of the study of living languages, of existing faiths, and of the laws and customs of modern nations? How few boys are there among those who have completed the curriculum of even our best schools, who have any knowledge of physical science and of the laws of health; who can tell why they breathe, or on what circumstances the normal performance of the function of respiration depends; who can give reasons for the necessity of ventilation; who have, in short, even the rudimental knowledge necessary for the preservation of their own health! How few are there who are acquainted with the political and social constitution of their own country, who have any clear ideas on the subjects of municipal government, church establishments, the support of the poor, or the punishment of crime! How few who know anything of the past history of the earth, and of the wonders revealed by the stones on which they tread; how few who can read the book which nature displays in the wood or in the meadow, on the mountain or on the shore! A consideration of facts like these must show to every thinking man how limited, how scanty, and how unsatisfactory must be our present system of education.

And if such be the results even among the so-called educated classes, what state of matters can we expect to find among those who have been allowed to grow up in ignorance, and too frequently in vice? Who can walk through the poorer districts of our large cities without a feeling of indescribable sadness over the wasted lives and energies of the miserable creatures he sees on every side, who are reduced to a state of degradation such as is seen in no other European country? But alarm as well as pity may well be felt, for the question cannot fail to present itself whether, with so large a mass of the population so steeped in ignorance, so deficient in moral and intellectual culture, so little acquainted with the duties and responsibilities of a loyal and a Christian people, and with so little to lose in the event of civil strife or convulsion, we are not sleeping on the brink of a volcano which, although at present in repose, may at any moment break out in a fearful and devastating eruption? From time to time we hear of endeavours to provide for the general education of the people; but opposition arises, and nothing is done because we cannot agree on the religious tenets that should be taught by the State. True, the proposal has repeatedly been made, that secular knowledge alone should be imparted at the public expense; but hitherto it has always been suppressed in a shout of horror against godless and infidel training. And so it happens that year after year nothing is done, and a population is left to grow up around us which fears not God and respects not man. Every Sunday the clergy in their pulpits pray for blessings on this corner of the Lord's vineyard, and return thanks that their lot has been cast among a loyal, a happy, and a religious people. Are they in reality proud of the condition of those portions of the Lord's vineyard which are comprised in the Cowgate and Canongate of Edinburgh, or the Salt Market and High Street of Glasgow? Do they ever ask themselves how many heathens are living in this Christian land—not the quiet, respectable heathen of a pagan country, but the neglected outcasts of our boasted civilisation? Shall this state of matters be allowed to continue until some fearful convulsion shall shake the foundations of society and expose the rottenness of our social fabric, even as we have seen the rottenness of the social and military system of Austria brought to light? Wherein lies the secret of the success of Prussia in the recent contest? In the needle-gun? Yes, to a certain extent; but the needle-gun, be it remembered, was placed in the hands of educated and intelligent men, whose triumph was the triumph of knowledge, and of the loyalty and national spirit which knowledge imparts. That national spirit exists among us, the volunteer movement has sufficiently proved; but this movement has not reached, and cannot reach, the lowest strata of the people. In Prussia, education is compulsory. Every man is brought under its influence; and herein lies a mighty instrument for imparting national sentiment and national virtue, and a power of co-operation in circumstances of difficulty and danger. In the Northern States of America we have recently seen an equal exhibition of national power springing from similar sources; and we have all heard how strongly national sentiment, although too often exclusive and bigoted, is fostered in these States by the lessons of the school.

Every man in the narrow sphere of his business and of his home can appreciate the value of education and training in his assistants and his servants. Skilled labour everywhere commands a higher price than that which is unskilled. The trained man is more valuable than the untrained, and an educated people must thus necessarily be possessed of sources of wealth and power and strength far beyond those of a people who is untrained and ignorant. Every year immense sums are spent in improving our ships and our guns, which are merely the inanimate instruments of our defence, and will certainly fail us in the hour of need, unless used with judgment,

zeal, and loyalty. But what caring can a man who has been drafted into the army from the back slums of Edinburgh, Glasgow, or Aberdeen, be expected to have in the honour and interests of his country? The chances are that he was driven to enlist to save himself from starvation, which stared him in the face through want of education, vice, or intellectual deficiency. When a man is fit for nothing else, he is still considered good enough to defend his country's honour. He may, indeed, fill a pit as well as another; but a soldier, even of the kind we have, is too costly an article to be expended in this fashion. Besides, we do not want him to fill a pit himself, but, if need be, to fill pits with the bodies of the enemy.—*The Scotsman*, September 15th.

*The Medico-Psychological Association.*

Definition is dangerous, and never more so than when it seeks to ensnare Psyche in its net. From the dawn of speculation to the present day, the intelligence of mankind has been continually prying into the laws of its own processes, and into the relation of these with the physical organism, through which alone it becomes cognisant of them. In proportion, however, as speculation has grown scientific, it has desisted from seeking its object by what Coleridge called "the high *priori* road," and any progress it has made towards the solution of its inquiries has been effected on the narrow and humble pathway of inductive research.

Hitherto psychological investigation has had mainly a speculative interest; and considering the method which it pursued, it could scarcely have had any deeper one. Now, however, by the almost unanimous consent of its votaries, it has been content to range itself among the inductive sciences; and, as a reward for this condescension, it has received a large reinforcement of followers, who have given it a much more practical, not to say human, interest. The psychologist no longer sneers at the low and grovelling pursuits of the physiologist. The physiologist no longer turns away in contempt from the purblind gropings of the psychologist. They have united their forces in an offensive and defensive alliance for the attainment of a common end.

"Alterius sic  
Altera poscit opem res et conjurat amice."

At no former meeting of the Medico-Psychological Association has this fusion of the two sciences been more distinctly recognised than at the recent one in Edinburgh, presided over with such ability by Dr. Browne. Medico-psychology now claims a definite place among the inductive sciences, and if asked to show its credentials it points to the field which it cultivates, to the method by which it proceeds, and to the results which it has already achieved. The field is surely a sufficiently palpable one, and by no means likely in these days to have its area diminished. The very fact that, in spite of the much more normal mode of life pursued by the great body of the public, the phenomena of lunacy have betrayed no tendency to decrease, is enough to prove that there are forces working through our modern civilisation which are directly injurious to mental health. The annual reports of Her Majesty's Commissioners in Lunacy for England, Scotland, and Ireland furnish a direct answer to all who would question the significance of the medico-psychologist's department.

Again, the method by which the medico-psychologist proceeds is one with which the most rigid votary of science has, now at least, no right to quarrel.