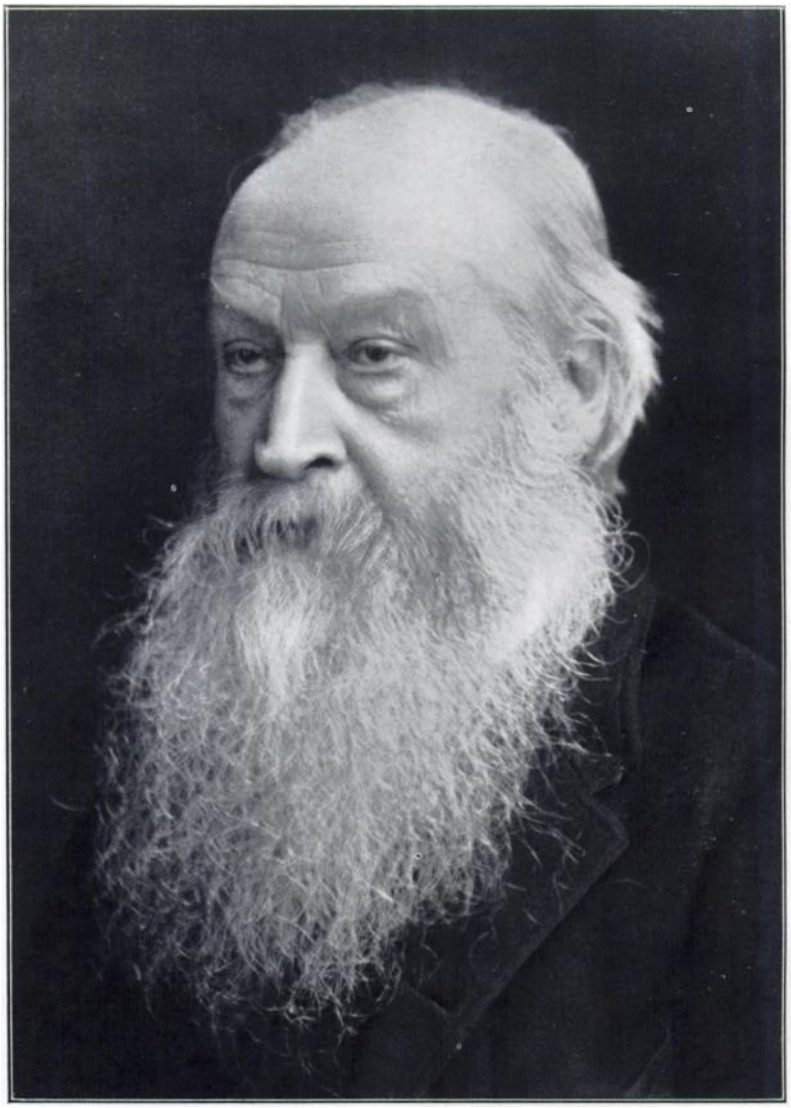


HENRY MAUDSLEY, LL.D.Edin.(Hon.), M.D.Lond., F.R.C.P.Lond.

Obiit January 24th, 1918. Editor of Journal 1862–1878.

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HENRY MAUDSLEY, M.D., F.R.C.P.LOND., LL.D.EDIN. (HON.).

IN my endeavour to provide a suitable obituary notice of Dr. Henry Maudsley, I shall make frequent use of his own words. And thus I begin with an extract from his obituary of his father-in-law, Dr. Conolly: "The history of the man is his character. When a man dies who has occupied a conspicuous place in the world's eye, there is a great noise of lamentation heard. At the moment it seems as if nothing ever could compensate for the mighty bereavement. But Nature's serene features, fixed in their majestic and unchanging calm, reveal no sympathy with the sorrows of her children. The individual loss is her gain, death is the new condition of life, and the funeral dirge the song of joy for the new Conception."

As to the man Maudsley, as he said of himself, he was a man of two temperaments, two distinct and original differences. We always think of Wendell Holmes and his way of representing each person as he is, as he appears to others, and as he appears to himself. Maudsley, as he appeared to others, was cynical and rather unfriendly: a man who seemed to prefer solitude and contemplation to social life. He could, and did, enter into some social medical life, and belonged to at least one dining club. But there he showed his critical side, and was not personally popular. All recognised in him the critic, and in many cases did not show their best side to him. He was uncompromising, and perhaps hardly entered into the other man's mind and conduct. He had a very high standard not only of what was right, but of what was most seemly. Anything like professional self-assertion or advertisement he condemned. To the outside world he appeared to be a materialist and a pessimist, with no basis of any religious faith; yet I have known him repudiate the accusation of being opposed or antangonistic to religion. Besides being a materialist and a careful seeker for truth gained by observation,

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he accepted Agnosticism, but he felt that although he had little use for religion or faith himself, for others it might serve as a help. The Bible, he says, does not teach science: it speaks of important truths to man in a way he can best understand. It is the Infinite speaking to the finite and adapting Himself thereto.

Personally, he was a handsome man, and he had a healthy amount of conceit. In younger days he was carefully dressed, and scrupulously careful of his hands. As he grew older, he allowed his hair and beard to grow long, and he had rather the aspect of an aged prophet. To the end his senses were keen and his movements active. As I have said, he was critical, and he had a Gladstonian habit of using post-cards. I have a collection, which I have headed "Maudsley's Fire." I shall never forget some of these, in which he criticised either something I had written, or some opinion I had given. As will be seen, he led a life apart, though he belonged to the Reform Club, and, I think, to the Savile; yet he was not a clubbable man. Though fond of Art, he had no special taste, and, I believe, avoided one of the vices of doctors with means—he was not a collector of anything. He had no knowledge of, or interest in, music. He was fond of bowls as a game, so I understand, but cricket was his great pleasure. I do not know that, even in youth or later, he played in any great match, but for some years, I think, he used to go up to Lord's, where he was bowled at by professionals. He went, when over seventy, to Australia, as he said, to see the best of cricket in its best home. Anyway he attended matches, and had a complete knowledge of players, both English and Colonial, and of their peculiarities. Later, when he went to live at Bushey, he used to drive a pair of horses. I believe that for some time he took quite a Yorkshireman's interest in horses.

He was a brilliant success as a student, but I remember his telling me that he felt rather ashamed of winning medals and prizes, as they did not represent real knowledge, but only accurate memory. He said he had an unusual visual memory, and that if asked a question he seemed to be able to copy the answer from the text-books. There is no doubt he had a wonderful memory, and he was always ready with quotations from Shakespeare, the Bible, and from certain poets. I do not think he professed to being a Shakespearean authority, but he was a great lover of his works. Early in the sixties he wrote a study of "Hamlet," maintaining that he was not insane; and in 1908 he wrote about "Shakespeare in his own bringings-forth," gleaning the history of Shakespeare from his writings.

His literary style was very cultivated, and yet there was a fluidity which relieved its rather long and formal sentences. I have no know ledge as to his method of writing or correcting, but I should fancy he was very careful and very painstaking.

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So much for what Maudsley appeared to the world. As to Maudsley himself, it would be rash to give at present an opinion. That he was a man of refined taste and crtical habit there is no doubt. That he had a deep sense of tenderness, I think, is also true, but his political Radical principles seemed to mask this, and I once told him he seemed to be so absorbed in his love for humanity that he had no affection to spare for the individual man. As a result, he had very strong feelings in reference to the treatment of the insane, and was very jealous of any return to undue control being used over them. He was extreme in this in some ways, and I had some rather sarcastic communications from him in reference to forcible feeding. He maintained that it was hardly ever necessary, and that it was degrading to the doctor and to the patient. He fully recognised his independent opinion, and was not always tolerant of opposition.

Maudsley was a home-lover, and I feel, with others, that if he had had children he would have gained, and that his sympathies would have been wider. He was a close critic and careful student of current medical knowledge, but very independent in his ways of expressing his opinion.

Next, I purpose considering him as an author. His first essays, as far as I know, are to be found in the *Journal of Mental Science* in 1859, when Bucknill was editor. Bucknill called him then the young philosopher. He was only twenty-three. His first article was on "The Correlation of Physical Forces," being a review of Groves' epoch-making book, as well as a notice of some other books on similar subjects. The review was a good example of Maudsley's style and of his future lines of thought. He began with a general abuse of the accepted ideas of philosophy, pointing out the futility of wrangling about words instead of following observed facts. He says: "Wretched mistaken man that thou art! How long, how long wilt thou rest satisfied to concern thyself with the heresy of phenomena when there is in actual existence essences in the Universe? Science cannot be possibly rejected, and must be accepted. It must be regarded as affording data on which to found the investigation of the real and the spiritual, or by whatever other name it is called. The enlightened mind conquers Nature by obeying her. Conscious soul may forget; unconscious soul does not. Of all vanities metaphysics is the vanity of vanities, and the study thereof is vexation of spirit."

In Maudsley, however, there was a religious feeling, though, apparently, great contempt for formal religion. He accepts Sterling's statement that science is religion; all things are so. Nothing is irreligious but by error and by ignorance. For what is science but truth, and the knowledge we get thereby but a knowledge of the laws of Nature, which are the ways of Providence? A world of revelation, there can be no finality, as there is no finality in knowledge.

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In a very long article on "The Genesis of Mind" he follows the line of evolution, and is against there being any proof of any other than simple natural processes to explain the development of consciousness, of mind, and of intellect generally. He traces, in the lower animals, the growth first of reflex nervous action, which passes gradually through sensational to the highest ideational relationships to the environment as seen in man. He is greatly influenced by Darwin, though, after his usual manner, he suggests that Darwinism may, after all, be but a passing phase of philosophy. Yet he fully recognises the gulf between mind and matter. He is in opposition to many recent observers in believing that acquired traits may be transmitted. The article is full of many animal tales, some of which would need a good deal of evidence to accept. Man is endowed with a noble birthright; he must labour hard to assert it, for it is by no means sufficient for him to open his eyes upon the world, but absolutely necessary that he should look into it. In 1864 he wrote a long article on "Considerations with Regard to Hereditary Influence." This is full of wise thought and epigrammatic teaching. In this we see still the influence of Groves' article on "Correlation and Conservation of Force," there being, as he says, no beginning and no end—all one continuity. Man has to learn that he is but a link, and not the last link, in the mighty chain of the Universe. He compares the union of the parents to a chemical, not to a mechanical union, the results differing from both elements. One can only give short extracts from, or references to, his article. He points out how twin monsters may have different temperaments, though, of course, precisely similar origin. It is a fact also, he says, that distinguished fathers often have weak sons, while parents "with restrained or contracted expressions may produce strong children." He thinks that by great men society may gain, but the family may suffer. No mortal can transcend his nature, and his present nature is by no means a present production; it has descended from the past through the regular laws of development. The destiny of man is innate in himself. He is strongly of opinion that men given to great sexual indulgence will fail in mental vigour, and that the intellectual man may very probably fail sexually; he is of opinion that emotional disturbance may affect the quality of the semen, or the nature even of the ovum, and hence affect the progeny. Temporary mental conditions of the parent may affect the offspring. Here, as elsewhere in Nature, we are taught the eternity of action of any kind—that nothing perishes absolutely in the Universe, not even a gust of passion. From normal heredity he considers morbid transmission.

In conclusion, then, it may be added that the supposition that definite laws of organic combination do exist and determine the nature of the individual as surely, though not yet as clearly, as the laws of chemical combination determine the nature of a chemical compound,

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can afford no possible excuse for the selfish indolence of an inactive fatalism. Rather is there imposed on everyone a very serious responsibility, seeing how much the destiny of coming generations is in the power of the present generation. "Neither the evil nor the good which a man does is interred with his bones, and long after the individual has gone to sleep posterity may be receiving the benefits of his virtues or paying the penalty of his vices."

In 1865 Dr. Maudsley reviewed several French articles on "Syphilis and Disease of the Brain," and in this article he gives his opinion on the pathology of brain syphilis. It is noteworthy that it was twelve years later that Dr. Julius Mickle, reviewing the work again of foreign authors, came to much the same conclusion as that formed by Maudsley. In this article he recognises the gross results on the brain produced by syphilis—the syphilomata of the membranes and the vascular changes. And he shows how external symptoms only in part represent the deep disease, and that even the microscope cannot reach the bases. In the cases of brain syphilis recorded we recognise typical examples of general paralysis, and Maudsley recognisse that paralysis and dementia result from syphilitic disease of the brain. But he admits that these symptoms certainly do not depend upon the more coarse and visible changes which are found either in the membranes or in the vessels. He recognises fully that parental syphilis may cause all forms of mental defect in the progeny, although, of course, he did not know or recognise the adolescent forms of general paralysis. Thus we find that, while recognising syphilis as a cause of many diseases, its intimate connection with general paralysis and locomotor ataxy had not yet been made clear to him.

I have, thus far, traced the early work of Maudsley, and now I can refer our readers of the *Journal of Mental Science* to the numbers of the Journal during which he was editor, when he and the late Sir Thomas Clouston left very marked evidence of their distinguished editorship. I feel that it is not for me, here at least, to refer in any detail to his main literary work as represented in his books on the Physiology and Pathology of Mind, on Responsibility and Conduct, on Body and Will, on Natural Causes and Supernatural Seemings, as they will probably be referred to by some other writer. I must, however, more fully refer to his last works as evidences of the maintenance of all his powers and grace to the very end. Without doubt he contemplated his end, as we shall see in referring to his later writings.

His last publication, published at about the time of his death, was *Essays on Religion and Realities*. This is a very concise exposition of his beliefs, and also the results of his life's experience. His essays on Old Age, Death, and Life are very clear expositions of his own desires and conclusions. He certainly looked on death as a friend

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rather than as a foe. He writes: "With all, Nature has the last word to say, and says it alike to ants and men. They must learn to go into the dark, without fear. It seems to be the right fulfilment of an individual's destiny upon earth not to trouble himself greatly about what he can do, but to do what he can. Try as he will, no one can elude the fate of his hereditary antecedents whose fixed bond and silent memory are latent in him, and may, on the occasion of a fatal evoking crisis of danger or other mental condition, show openly. Implicitly in his nature the wills of his forefathers have silently acted from all eternity to make him what he is." In searching for what life is, he writes: "The potent influence is derived from the sun, which is the light of life, as it always has been." His sun-worship is distinctly interesting, and is thus expressed: "No duly instructed and competent thinker has any difficulty in conceiving, on the contrary he easily conceives, that the perpetual bombardment of the sun's rays on a nowise inert speck of protoplasm must excite and maintain its growth and continue to do so in increasing proportion as it grows in bulk, just as such bombardment makes the pear grow and ripen. The sun is visibly the light of its life, as it is of all life, under its genial radiance. In the Spring, when the warmer rays are felt, the tender grass shoots up, the leaf puts forth its prophetic buds; the fish in the pond rises from its winter quiescence, the fly wakes from its suspended animation in the crevice of the wall, the frog croaks in amorous cry from the ditch, the bird pours forth its rapturous melody, and the young man's and maiden's fancy turns pleasingly to thoughts of love. All Nature feels and with one consent responds to its vivifying rays." The whole essay is eloquent and instructive.

Another essay, that might be called the essay on Pontius Pilate, is devoted to Truth. This essay gives, in brief, Maudsley's faith. It shows his strength, his beauty of language, and also, I think, his limitations. He makes it clear that Pilate represents all thoughtful minds, and that there is no ultimate truth unless it rest in Nature deeply hidden and hard to find. He, in his usual cynical way, laughs at the religious beliefs of men as representing phases of evolution. As he says, men invented, fear fashioned false fictitious causes to account for ills which they suffer, and by servile worship hope to escape. He points out how each so-called truth should be the stepping-stone only to the next. "Let man apply himself, with all reverence, to Nature, as much of knowable Nature as he ever can know. There must always be a vast amount which he can never know, and thereafter rest in the quiet conviction that he is thereby doing his best to justify his existence on earth, even though that existence has been at last a vanity and often a vexation of spirit." He has very little sympathy, when referring to religious matters, with the mystics. He describes them as knowing

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little or nothing of physical forces and their natural effects in an inviolable system.

The last essay is on "Pessimism and Optimism," and a special interest of this essay is that it first appeared in the *Journal of Mental Science* for January, 1917, a very small addition having been made to the article in the final production. He points out, pretty clearly, his view that though in life and living there are miseries enough in the world, yet, after all, there are compensations. He again points, in this, to his longings for truth, and he recognises that truth is variable, and that there is no such thing as a perpetual or universal truth. Truth, he says, is a pleasant abstraction, a visionary, an ever-receding ideal to be pursued, the particular truth changing from day to day. The pessimist observes sincerely, thinks fully and feels deeply, unlike, in that respect, the optimist, who is exultant in the joy of living, seeing lights available for human guidance in the gloomy vale of tears, his faith the greater and reason the lesser light. That is the still disputed and unresolved question, which the optimist answers by inspiration of feeling, and the pessimist, less confidently doubting, by the daylight of reason. A true reflective optimism will surely demonstrate that life, rightly considered and rationally governed, is not only worth living, but capable of incalculable improvement.

And now, having laid before the reader an outline of Maudsley's literary products as exemplifying his opinions, I feel that, though this has been done imperfectly, yet it has been done conscientiously, and with a faint appreciation of the great man he was.

And so there passes from our sight a powerful and graceful influence, one with deep human sympathy, masked, to some extent, by reasonable cynicism. His influence was wholly for good, though one feels, with all the poetry and beauty of his writings, there is a want of some definite faith, as felt, I think, by himself when we read what he thinks, that reason cannot reason about it, the fact cherished as a sacred mystery, which can be only embraced by minds extraordinarily and specially graced. Their intuition of feeling is, however, absolute assurance. And so we leave his influence to spread, as were his ashes, on the land he loved.

G. H. SAVAGE.

The following notice has appeared in the *British Medical Journal*:

"Henry Maudsley came of a yeoman family long settled in Yorkshire near the border of Lancashire. He was born on February 5th, 1835, the third son and fourth child of Thomas Maudsley of Rome, near Settle, Yorkshire. He attended Giggleswick School, but when twelve or thirteen, at the suggestion of his uncle, Dr. Bateson, at one time

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medical officer of health for Southwark, he went as a private pupil to Mr. Newth of Oundle, Northamptonshire. From there he matriculated in due course at the University of London, and, again on the advice of Dr. Bateson, was apprenticed to the apothecary at University College Hospital, Mr. Clover, afterwards the well-known anæsthetist. His career at University College and in the University of London was very distinguished. He was the first in most class competitions, and carried off ten gold medals; he also took the University Scholarship and gold medal in surgery when he graduated M.B.Lond. in 1856. Still he was not reckoned a diligent student, and often seemed to his teachers less interested in science than in sport, becoming, indeed, an authority on cricket. But his brilliant intellect carried all before it. At first he thought of becoming a surgeon, and was house-surgeon at University College Hospital to Mr. Quain; afterwards he contemplated entering the Indian Medical Service, and in order to fulfil the regulation requiring candidates at the examination to have had experience in lunacy, he took an appointment in the Essex County Asylum. This accidental circumstance may be said to have determined his career, for after a short period at the Wakefield Asylum he became, at the age of 24, medical superintendent to the Manchester Royal Lunatic Asylum, Cheadle, in 1859, an appointment which he retained until 1862, when he went to London to try his fortune. He had already written some essays, including one on "Hamlet," which had attracted the notice of Dr. John Conolly, who at that time was superintendent of Hanwell Asylum; he had a small private asylum near by, and Maudsley was resident physician there for a time, and afterwards married Conolly's youngest daughter. Soon after settling in London Maudsley was appointed editor of the *Journal of Mental Science*. Two years later he became physician to the West London Hospital, Hammersmith. He was appointed professor of medical jurisprudence at University College, London, in 1869, and retained the chair until 1879. He early attained success in the practice of his speciality, and contemporaneously became well known as a writer, by a series of books which were not only of high technical distinction but appealed to the more thoughtful section of the general public. In 1866 he published his first large book on the *Physiology and Pathology of Mind*, which has been described as epoch-making. In 1874 he published a book on responsibility in mental disease. Afterwards he rewrote his early book, and issued it in two separate volumes—the one in 1876, on the physiology of mind, and the other in 1879, on the pathology of mind; this last volume reached a second edition in 1895. In 1883 he published *Body and Will*, and in 1886 *Natural Causes and Supernatural Seemings*, a book which reached its third edition in 1897. Another book was *Life in Mind and Conduct* (1902), and his final work, which may be said to embody the philosophy

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of his long life, entitled *Organic to Human, Psychological and Sociological*, appeared in 1917.

"He became a Fellow of the Royal College of Physicians in 1869, and, we believe, was at the time of his death, both by age and seniority, the fourth on the list. He delivered the Goulstonian Lectures in 1870 on body and mind. He received the honorary degree of LL.D.Edin. in 1884, and was an honorary member of the Medico-Psychological Society of Paris, of the Imperial Society of Physicians, Vienna, and of the Medico-Legal Society of New York.

"His interest in the work of the British Medical Association is shown by the fact that he was vice-president of the Section of Psychology at the annual meeting in Newcastle in 1870, and president of the same section at the annual meeting at Birmingham in 1872. In 1905 he delivered the address in medicine at the annual meeting at Leicester. This address covered a wide field and contained the germs of his later book, for he looked forward then to the ultimate levelling of all artificial partitions, to the recognition of inorganic, of organic, and of spiritual nature as grades in a continuous scheme woven together by the golden thread of evolution. But it also dealt in a philosophic spirit with the practical problems underlying the prophylaxis of disease, for, specialist though he was, Dr. Maudsley took care to keep himself acquainted with all movements in medicine.

"Dr. Maudsley may be said to have retired from practice in 1903, when he paid a visit to Australia for the purpose, as he said, of 'seeing how cricket was played.' He retained his mental faculties and the clearness of his intellect to the very last, and had just finished the revision of the proofs of a volume of essays. He had been failing in health for some two or three months, but died peacefully in his chair on January 24th after a few weeks of confinement to his house overlooking Bushey Heath, not far from Harrow, one of the last of the untouched heaths near London.

"We are indebted to Dr. F. W. Mott, F.R.S., for the following tribute to Dr. Maudsley's life and work:

"By F. W. Mott, F.R.S.

"At the age of 30 Maudsley's philosophical mind revealed itself to the general public by the publication in the *Westminster Review* of a remarkable essay on 'Hamlet.' He had been previously known to the profession by a number of original articles in the *Journal of Mental Science* under Dr. Bucknill's editorship, by whom he was nicknamed 'the young philosopher.' Is it not strange to know that he harked back to his grandfather, who was notable in the countryside for his sayings, sardonic and sarcastic, which had earned him the soubriquet of 'the old philosopher.' Henry Maudsley's next most notable work was

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the *Physiology and Pathology of Mind*, published in 1867; and as early as this he declared his aim to be—

"To treat of mental phenomena from a physiological rather than from a metaphysical point of view, and to bring the manifold instructive instances presented by the unsound mind to bear upon the interpretation of the obscure problems of mental science. Also to do what he could to put a happy end to the inauspicious divorce between the physiology and pathology of mind.

"I was informed by a very eminent physician that upon reading that work when he was studying philosophy and law as a young man at Oxford, he determined to take up medicine, and especially that branch relating to disease of the nervous system. Thus the seed soon fell on fruitful ground, and during the last generation Maudsley's name has been pre-eminent in all that pertains to mental science. Indeed, it would repay the present generation to read his later separate works on the *Physiology of Mind* and the *Pathology of Mind*, which are referred to frequently by Charles Darwin and by Ribot, and many other great contemporaries of his. William James, the author of *Principles of Psychology*, recommended his students to read Maudsley's *Pathology of Mind*. One of the most interesting chapters I know, and from which I have gained much valuable information, is on 'The emotions or affections of mind.' It is prescient and original in thought, and is particularly interesting at the present time when emotional stress is operating on a large part of civilised humanity. One passage in relation to modern conditions of shell-shock may be noted:

"To all appearances a violent emotion may react as a strong physical shock to the nervous system, for it may produce convulsions, fainting, loss of sensation, paralysis of movement, deafness—exactly the effects which a strong electric shock may produce. We have not then to do with mysterious self-determining agencies; we have to do with phenomena which, complex as they are, will eventually receive a complete analysis.

"In a copy of this work which he presented to me he said: 'The quotation-notes at the end of chapters might, at any rate, be interesting.' These quotations and the references show his extraordinary knowledge and wide reading in philosophy, whence he got the broad grasp of science as applied to the physiology and pathology of mind, and how he has analysed and woven these into his work in a most lucid and convincing way, so that it has become his own fabric, and not a patchwork of ideas and thoughts of others.

"The same might be said of his book *The Pathology of Mind. Responsibility in Mental Disease* was another work which aroused a great deal of attention, and was regarded as a standard book on account of its practical application to medico-legal questions relating to insanity,

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crime, and responsibility. When Dr. Maudsley was lecturer on medical jurisprudence at University College, I well remember his coming in and reading a case of mistaken identity from the *Times*, and commenting upon it in a way that immediately attracted the attention of the students by his originality, humour, and critical insight. His latest work, *Organic to Human*, embodies his philosophy, which may be summed up in the principle of unity of the human organism and its continuity with the rest of Nature's processes. Borrowing his own words, it may be said that having done diligently the work which it came in his way to do for a livelihood and fulfilled his life-function in *the sincere utterance of himself*, Maudsley has left his philosophical and philanthropic work to the fate of time and events, well knowing that when all is said—

> "Thought is the slave of life, and life the fool of time,
> And time that takes survey of all the world
> Will have a stop.

"*The Maudsley Hospital.*

"Dr. Maudsley in 1907 communicated to me his desire to give £30,000 to the London County Council if it would build a hospital for the study and treatment of acute mental cases. I mentioned the matter to Sir John McDougall, who pointed out to me the desirability of such a hospital being associated with the University of London; consequently I drew up a scheme, and this was supported by Mr. Balfour and Sir Arthur Rücker, the late principal of the university. The offer was then communicated privately to the chairman of the London County Council, and in December, 1907, Dr. Henry Maudsley put before Mr. H. P. Harris, who was then chairman, his scheme for the establishment of a fully equipped hospital for mental diseases in London. Towards the cost of carrying it into effect Dr. Maudsley offered to contribute a sum of £30,000. In a letter to Mr. Harris' dated February 14th, 1908, Dr. Maudsley said that as a physician who had been engaged in the study and treatment of mental diseases for more than fifty years, he had been deeply impressed with the necessity of a hospital whose main objects should be the early treatment of cases of acute mental disorder, with the view as far as possible of obviating the necessity of sending them to the county asylums; the promotion of exact scientific research into the causes and pathology of insanity, with the hope that much may yet be done for its prevention and successful treatment; and the provision of an educational institution which should offer to medical students the opportunities of getting good clinical instruction in a class of diseases of which under existing conditions it is not easy for them to obtain a competent knowledge. Dr. Maudsley's gift was accepted, but much delay occurred before a site was finally chosen at Denmark Hill, opposite the new King's College

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Hospital. The following statement submitted by the London County Council to the Royal Commission on University Education, 1913, as to clinical instruction in special hospitals, may with advantage be quoted from the final report of the Commissioners :

"In addition to the advantages which it is expected will ensue to the patients who are treated there, it is hoped that the hospital will prove of great value in the dissemination of knowledge of mental diseases and in the provision of systematic instruction in methods of treatment. The proposal includes the provision of a department for pathological research, which, it is suggested, would be accomplished most economically by the removal of the staff and equipment of the Claybury Laboratory to the new institution. It is hoped that this institution, when in being, will be in close touch with the London University and medical schools.

"The hospital was not finished when the war broke out, but to the 4th London General Hospital, of which King's College Hospital is the nucleus, the London County Council not only handed over two large Grove Lane schools, but in addition hastened the completion of the Maudsley Hospital, the whole being placed in connection and forming the Maudsley extension of the 4th London General Hospital. For the past two years or more this has formed the neurological section, and served as a clearing hospital, and for the treatment of cases of shell-shock and war psychoneuroses. It has already fulfilled a most useful purpose, which, it is to be hoped, may be extended to the civil population after the war is over. We only regret that Dr. Maudsley did not live to see this practical application of his life work and principles.

"*Some Personal Reminiscences.*

"In connection with the planning, building, and future objects of the hospital, I had many opportunities of becoming personally and intimately acquainted with Dr. Maudsley, and I made frequent visits to Bushey Heath. It was a great pleasure and intellectual treat to talk with the grand old philosopher, and after dining and spending the evening with him, I would come away sometimes humbled but always mentally refreshed. No matter what subject we talked upon I always learnt from him ; even upon technical matters of which I had more knowledge and experience, I would find his keen, critical mind ready to detect weak points in the argument, but his sound judgment seemed intuitively to tell him when the facts were adequate to support a proposition.

"To those who had not the privilege of knowing him intimately, he might seem cynical and satirical, but beneath a seeming hypercritical manner was a most kindly disposition. I cannot help thinking that at times the tinge of pessimism which he generally showed was

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partly due to his having no children, and partly to an inborn trait; for he told me that he believed a man may inherit two unblended temperaments, and that it was so in his case.

"His knowledge of character, derived from long experience and contact with men in all ranks of society in his professional capacity and otherwise, made his conversation upon politics and social problems most interesting and entertaining, for it revealed a keen insight into human conduct, and the motives activating it.

"He had a great love of Nature, and up to a few years ago he worked industriously in his garden, but he had no taste for music; although he possessed the sense of rhythm, that of melody was lacking.

"Up to the very end he retained all his remarkable mental faculties, and his memory was marvellous; for he would quote long passages from the great authors and poets, and show that he still kept abreast with the general principles underlying modern biological science."

Part I.—Original Articles.

The Ætiology of Crime. By CHARLES GORING, M.D. B.Sc., Fellow University College, London.

IN a recent number of the *Journal of Mental Science*, Sir Bryan Donkin contributes some important and interesting "Notes on Mental Defects in Criminals." This is an important contribution, because, with manifest sincerity, it criticises adversely an important modern idea: the idea that Criminological Science, that all Social Science, must be built upon facts, and facts only. And, apart from their general interest, these notes are particularly interesting to me, because they refer, more than incidentally, to my book *The English Convict*, wherein the validity of arguments and conclusions depends entirely upon the study and logic of facts whose value, for elucidating biological problems, Sir Bryan would appear to discredit. For this reason may I be permitted to say a few words in support of a position which has been formidably assailed?

As a method of biological research, Sir Bryan holds, or used to hold, strong views on the subject of Biometry, which he would seem to regard, at best as an intellectual fad, at worst as a troublesome expedient for exploiting Biology in the interests of Mathematics. This prejudice, which is not shared with many other informed thinkers, has always been to me an unaccountable mystery, and I never read an article by Sir Bryan without hoping to find therein some explanation which may clear it up. In the present case I was not so disappointed as usual. On p. 31 Sir Bryan states that "the complex environment which moulds

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