

and Winwick were always intensely interesting and often very amusing. He was a man of unbounded energy. Up at 7 a.m., he saw all his heads of departments before he breakfasted, and much that he might with advantage to himself have delegated to others he carried out himself.

He was loved by his patients and had a most intimate knowledge of everyone under his care—one had only to walk round the wards with him to perceive both these facts.

Albert Irwin Eades was born on June 21, 1873, in the town of Sligo. His father was W. C. Eades, M.A., a distinguished classical scholar who entered the Indian Civil Service, but was invalided in 1866, although he lived till 1919.

Dr. Eades was educated at the Diocesan Schools of Sligo and Elphin, co. Roscommon, both of which were then presided over by his father. Eades showed the same aptitude for the classics as his father, and won many prizes.

In 1892 he entered the Royal College of Surgeons, Dublin, and obtained the Licence in 1897, after a distinguished career, being awarded the Mayne Scholarship, which is the blue riband of the College.

Most of his professional life has been spent in mental work, and he served in various asylums until, in the year 1905, he succeeded Dr. Hingston as Superintendent of the North Riding Mental Hospital.

He had not been in robust health for some time: the strain of the war years told severely on one of his temperaments. Last autumn he was much debilitated by a succession of large boils, and there can be little doubt that the Harnett case in his run-down state preyed on his mind to a morbid degree.

The love and esteem in which he was held was given eloquent testimony to by the large attendance at the moving funeral service in the Hospital Chapel on the day of his burial.

Committee, staff, patients, and the local members of the medical profession were present in large numbers. Of our own specialty there were present Prof. Shaw Bolton, Dr. Brunton of Nottingham, his former Senior Assistant, Dr. Rutherford Jeffrey, Dr. Mackenzie, Dr. Simpson, Dr. Yellowlees, and had it not unfortunately been the occasion of the Divisional Meeting of the M.P.A. at Prestwich, many others would doubtless have paid their last tribute.

Eades had no very near relations to mourn his loss and he was a bachelor, but he will be greatly missed in the sphere in which he laboured so successfully, as is shown by the resolution which his committee have placed on record and which I repeat in full:

“The Visiting Committee of the North Riding of Yorkshire Mental Hospital desire to express their profound grief and regret for the death of Dr. Albert Irwin Eades, their Medical Superintendent, and to record their high appreciation of his work for nineteen years past, during which, by his unrivalled medical skill, conspicuous administrative ability, and, above all, his intensely conscientious devotion to duty, he raised the Hospital to the highest standard of efficiency, both in the care and treatment of patients and in the administration of its finances. They further wish to offer to his relatives their deepest sympathy in their loss and sorrow.”

E. S. SIMPSON.

CORRESPONDENCE.

To the Editors of the JOURNAL OF MENTAL SCIENCE.

I have only just received from Messrs. Longmans the review of my *Applied Philosophy*, and I should like to write a line to the writer. Being signed gives it a personal touch and adds interest to it, as obviously we are both discussing a subject which appeals to us both. If we met in person I think we should agree—if only to differ.

With much that he says I am not going to quarrel. The fact is, it should have been written at the beginning instead of the end of life—only I don't think I thus saw things at the beginning of life. The thought wants working out and it wants years to do it. But evidently I have not made clear what my central thought is. It is not to demonstrate the truism, as stated, but to urge that this truism should

be realized and made the basis of judgment in all our affairs of life. Now can Mr. Hockly recall—I cannot—any human movement, modern, medieval or ancient, which has thus been measured? I have read tons—so probably has he—of writing in praise or dispraise of this philosophy or this line of action, but can he give me instance of one writer who has judged any political party or religious sect in this dual method?

E.g., how do we judge the present labour *régime*? In amazing fashion they have proved that with views some consider disastrous they can combine conduct as sensible as if dictated by Bentham himself.

If you measure them by their philosophy alone, as so many do, you sum them up—well, depends on your party. If you measure them by their conduct alone you may go to the other extreme, and may give them a lease of power which you may or may not regret.

My book is not a defence or elaboration of the truism, but rather an appeal that we may take it as the basis of our judgment when dealing with human affairs in general.

Judging the individual we are thus influenced: We often vote a man a good fellow though we think his opinion rotten, also *vice versa*, but we do not thus judge movements in the aggregate. We are usually carried away by window-dressing.

Perhaps I do not make myself clear here, as I am afraid I must have failed to do in my book, but can't you see the difference between stating a truism and advocating that such truism shall be made the basis of our critical analyses?

I once took as the basis of an economic subject a similar truism: "It is not work we want." "Oh," said everyone who read it, "We don't want work? Well, I do." "Not so," my reply, "It is not work we want. It is—the *profit* of our work." "Of course! Of course! That is so," in chorus in reply; but there is no "of course" about it.

At the time all our economics were based on wanting work and increasing work.

Whilst this truism (?) taught it was an entirely different matter we had to consider how to increase our profit and not our work, so here I don't write to demonstrate a truism, but to advocate its reduction to practice—not quite the same thing.

And is not this wanted? And if your reviewer can give me one case even to study where this has been done, I shall read it with the greatest interest and be greatly obliged.

Yours truly,

C. Y. C. DAWBARN.

12, Adelaide Terrace,
Waterloo, nr. Liverpool;
May 10, 1924.

[Mr. Dawbarn's letter of protest to the Editor of this Journal with regard to a review of his book, *Applied Philosophy*, in the issue of January, is so courteous in tone that the reviewer feels it incumbent on him, though contrary to usual practice, to reply briefly to some of the points raised in that letter. But he greatly regrets that he cannot temper his criticism even after another perusal of the book, and his judgment has been fully endorsed by several competent scholars whose opinion he sought.

The author's object—"to urge that the truism in question should be realized and made the basis of judgment in all affairs of life"—cannot be traced in the book, even after the explanation of the letter. If this object had been made clear, the review of which Mr. Dawbarn complains would not have been so adversely critical, and would have emphasized the advocacy. The intended line of argument, however, is completely hidden.

Equally mysterious is the treatment of the subject, "Applied Philosophy." No enunciation is made of the tenets of any one of the many variant systems of philosophy, indicative of the author's standpoint. The title, "Applied Philosophy" demands primarily, in a treatise on this theme, a definite statement of the philosophy favoured, otherwise it is obviously impossible to "apply" it. An attempt to show how the laws of any science may be used effectively must be preceded by a synopsis of those laws, if the work is not to be as futile as a sign-post without any words of direction on it. The writer's philosophical position is left a matter of conjecture (most probably a sort of Neo-Hegelianism), and on guess-work foundations a satisfactory superstructure can never be reared.

The challenge to name any writer who is an advocate of the government of life by philosophy is easily answered. If there be an absence of such teaching—and this point cannot be settled by a sweeping generalization in view of the infinite issue of works on ethics, economics, politics, psychology, the practical parts of philosophy, nor solely with regard to the more abstruse parts, ontology, cosmology, theodicy, metaphysics, heights which soar beyond the range of human conduct, almost beyond the power of human thought—this absence is owing to the fact that the inculcation of this doctrine is unnecessary, because man naturally bases his mode of living on a philosophy. Man is called “the rational animal,” *i.e.*, “a philosopher.” Instinctively he asks “Why?” and “How?” and “What?” with an intention to practical result, and then guides his actions according to the system of philosophy which he individually forms from the answers to these questions, aided perhaps by the teachings of the mighty thinkers of old, whose very names he may not know, but whose speculations have been sorted, sifted, and finally adopted by the great aggregate of the human mind, and now, a common heritage, are enwrapped in common thought. So it is that every man has a philosophy of the things which lie within the sphere of his experience, although vulgarly he names it “common sense,” and uses it to guide his conduct.

The illustration derived from the Labour Party is decidedly inappropriate, for that Party has a very clear-cut political philosophy, but is hindered from bringing its principles into effect by another philosophy more largely held. Expediency and enforced submission to the conventional have, times without number, been the invincible opponents to the practice of many a system of philosophy.

Lastly, as to the query whether the ethics of Christ cannot be viewed apart from His religion—they *can*, but so, their influence is usually slight: they serve only to dishearten and repel. Very probably the present low standard of Christian living is due to this attitude. Unless they are regarded as the standard set by the Divine Master, as the Divine Code of Laws imposed on men, they become “counsels of perfection”—an altitude of life too lofty and sublime for attainment, not really to be expected. They require the Divine imprimatur to urge men to adopt them, and the consequence of the Divine help to perform them. E. J. H.

NOTICES OF MEETINGS.

Annual General Meeting.—July 1-5, 1924, at Belfast and Downpatrick.
Quarterly Meetings.—November 20, 1924; February 19, 1925; May 21, 1925.
South-Western Division.—October 23, 1924; April 23, 1925.
Irish Division.—November 6, 1924; April 23, 1925; July 2, 1925.

APPOINTMENTS.

COBB, G. F., M.R.C.S., L.R.C.P., D.P.M., Senior Assistant Medical Officer, County Mental Hospital, Burntwood, Lichfield.
 REID, WILLIAM, M.A., M.B., Ch.B., Medical Superintendent, County Mental Hospital, Burntwood, Lichfield.