bility of these patients keeping to one thing or showing any stability of purpose during the persistence of their disease.

"9th. Lastly, when the morally insane conceal their morbid ideas, causing doubts as to their reality, and do not commit injurious acts, the only course is to leave them at liberty, warning them they are the arbiters of their own fate."

G. M. B.

Inaugural Address delivered to the University of St. Andrew's, February 1st, 1867. By JOHN STUART MILL, M.P., Rector of the University.

COMPLYING with the custom, which he holds to be highly commendable, of embodying in an address some thoughts on the subjects which most nearly concern a seat of liberal education, Mr. Mill has taken the opportunity of his inauguration as Rector of the University of St. Andrew's to express his opinions upon what should be the character of university education. It has become a great question of the day whether general education should be classical or scientific; a dispute going on in a smouldering way, and occasionally lighting up into fierceness, as to the superiority of the ancient languages or of the modern sciences and arts. To impartial on-lookers it is sufficiently plain that the champions of each cause are far too one-sided; they are acutely alive to the merits of their own case, singularly blind to the merits of the case which their adversaries present. It is the old story, as old as life: has the shield a golden or a silver side?

"This question, whether we should be taught the classics or the sciences, seems to me," says Mr. Mill, "very like a dispute whether painters should cultivate drawing or colouring, or, to use a more homely illustration, whether a tailor should make coats or trousers. I can only reply by the question, why not both? Can anything deserve the name of a good education which does not include literature and science too? If there were no more to be said than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both? Can anything deserve the name of a good education which does not include literature and science too? If there were no more to be said than that scientific education teaches us to think, and literary education to express our thoughts, do we not require both? And is not any one a poor, maimed, lopsided fragment of humanity who is deficient in either? We are not obliged to ask ourselves whether it is more important to know the languages or the sciences. Short as life is, and shorter still as we make it by the time we waste on things which are neither business, nor meditation, nor pleasure, we are not so badly off that

our scholars need be ignorant of the laws and properties of the world they live in, or our scientific men destitute of poetic feeling and artistic cultivation."

Granting all this as theoretically most desirable, it may perhaps be objected that human life is short; that only a small part of it can be devoted to education in a world in which no manna drops from heaven, no benevolent ravens come with eager flight to feed the hungry; that the race of life is on the whole to the swift, and the battle of life to the strong; and that the swiftness wanted in the rude struggle for existence is not the swift flight of a cultivated imagination, the strength wanted not the strength of poetic feeling. It may be asked whether it is not more to a man's advantage, who has his way to make in this rude world, to be destitute of the delicate grace of cultivated feeling and of the torturing ingenuity of an acute and active imagination. By thinking too precisely on the event, and by bending his course in accordance with the sensibilities of delicate feelings, a man is very apt to be pronounced not practical, and to be considered of small hope in the world. He will be quite as badly off if he carry his imagination beyond the things that are immediately under his eye, and get the reputation of a visionary or fanatic. This is an aspect of the question which Mr. Mill does not enter upon, and it was unnecessary to do so. What he does point out very forcibly is how strangely limited is the estimate usually made of what it is possible for human beings to learn.

"So narrow a conception," he says, "not only vitiates our idea of education, but actually, if we receive it, darkens our anticipations as to the future progress of mankind. For if the inexorable condition of human life make it useless for one man to attempt to know more than one thing, what is to become of the human intellect as facts accumulate? In every generation, and now more rapidly than ever, the things which it is necessary that somebody should know are more and more multiplied. Every department of knowledge becomes so loaded with details that one who endeavours to know it with minute accuracy must confine himself to a smaller and smaller portion of the whole extent; every science and art must be cut up into subdivisions until each man's portion, the district which he thoroughly knows, bears about the same ratio to the whole range of useful knowledge that the art of putting on a pin's head does to the field of human industry. Now, if in order to know that little completely it is necessary to remain wholly ignorant of all the rest, what will soon be the worth of a man for any human purpose except his own infinitesimal fraction of human wants and requirements. His state will be even worse than that of simple ignorance."

Mr. Mill is of opinion that there is no ground for so dreary an anticipation; on the contrary, he is convinced that it is quite possible to combine a minute knowledge of one or a few things with a general knowledge of many things, understanding by general knowledge not a superficial knowledge, but a true conception of the subject in its great features. The minor details should be left to those who require them for the purposes of their special pursuit; it is

idle to throw away time upon the details of anything which is to form no part in the occupation of our practical energies.

It by no means follows, however, that every useful branch of general knowledge should be included in the curriculum of school or university studies. The modern languages may be much more easily acquired by intercourse with those who use them; a few months in the country itself, if properly employed, go so much farther than many years of school lessons, that it is really waste of time for those to whom the easier mode is attainable to labour at them with no help but that of books and masters. The only languages and the only literature to which Mr. Mill would allow a place in the ordinary curriculum, are those of the Greeks and Romans; and to those he would preserve the position in it which they at present occupy. If this be done, we fear there will be very little margin left for improvement. The practice of translating with accuracy from one language to another Mr. Mill believes to be the best corrective of the tendency of mankind to mistake words for things; and he holds the Greek language to be the best for this purpose. It may be doubted whether his scientific readers will agree with him in this opinion. Much of Greek philosophy consists of vague words having no precise and definite facts beneath them, and it is not easy to perceive how a youth will profit greatly by translating thought that has meaning into words that have none. The study of some modern languages embodying the acquisitions of modern philosophy and the results of science, would seem far better fitted to secure exact attention to the meaning of words. The researches of science have in fact given exact definitions, and made known the relations, of a multitude of facts about which Greek philosophy vainly and vaguely speculated; and not the least of the evils springing from the present system of university education is that on account of the large esteem given to Greek literature, and the small esteem given to science, many people go on through life mistaking for philosophy empty abstractions with pretentious names, which have no meaning when brought to the test of facts. The philosophy of the schools now is very much what the philosophy of the schools was in Bacon's time—an elaborately constructed net of words ensnaring for life many minds that deserve a better fate. What the advocates of scientific education demand, and very justly demand, is that the university curriculum should be so modified that those who are being trained there should be made acquainted with the *facts* of the universe so far as they are known, apart from the *names* which any school of ancient philosophers may have chosen to give to such obscure intimations of them as they had; for we may assume it to be necessary in the long run that the human intellect be nourished not on names, even though these be Greek names, but on facts. Having given these opinions, we shall make no comment on the

following passage:—"Modern phraseology never conveys the exact meaning of a Greek writer; it cannot do so, except by a diffuse explanatory circumlocution which no translator dare use. We must be able, in a certain degree, to think in Greek if we would represent to ourselves how a Greek thought; and this not only in the abstruse region of metaphysics, but about the political, religious, and even domestic concerns of life." Certainly it would require a considerable circumlocution to make intelligible to the student of modern metaphysics the Greek's ideas regarding the first principle of things, the unchangeable essences or entities of which phenomena were but the changeable manifestations, and the hierarchy of souls. Nor, we think, would it conduce much to a student's advantage if it were done.

Let it not be thought that we undervalue the liberalising, refining, and enlightening influence of the study of Greek and Latin authors. Far from it; we appreciate such benefits as highly as Mr. Mill can; but we feel that he is not penetrated with the spirit of modern science, that in respect of certain subjects he belongs to an epoch of thought which is almost past, that he fails therefore to appreciate at their proper value the far-reaching claims of science, and unwittingly assigns to Greek and Roman literature too prominent a position in a scheme of education. The time available for a university training is limited; the matter for study is really unlimited; and the question is so to proportion different studies as to lay the best foundation of future development. We cannot help thinking that if the student has to study Greek so thoroughly that he shall be able to think in Greek, he will have done what he ought not to have done, will have left undone what he ought to have done, and that there will be but little health of mind in him.

It will be gratifying to those who remember how lightly Mr. Mill has spoken of physiology in his earlier works, and even until quite recently, to perceive that he has now awakened to a feeling of its importance.

"The practice which it gives in the study of nature is such as no other physical science affords in the same kind, and is the best introduction to the difficult question of politics and social life. . . . Take what view we will of man as a spiritual being, one part of his nature is far more like another than either of them is like anything else. In the organic world we study nature under disadvantages very similar to those which affect the study of moral and political phenomena; our means of making experiments are almost as limited, while the extreme complexity of the facts makes the conclusions of general reasoning unusually precarious on account of the vast number of circumstances that conspire to determine the result. Yet in spite of these obstacles it is found possible in physiology to arrive at a considerable number of well-ascertained and important truths. This therefore is an excellent school in which to study the means of overcoming similar difficulties elsewhere. . . . Physiology at its upper extremity touches on psychology, or the philosophy of mind; and, without raising any disputed

questions about the limits between matter and spirit, the nerves and brain are admitted to have so intimate a connection with the mental operations, that the student of the last cannot dispense with a considerable knowledge of the first."

Were it not perhaps better if the student of the last had more than a considerable knowledge of the first? The portion of physiology which touches on, or, more correctly, which underlies, psychology is the most complex and difficult department of the science, and to get anything like just conceptions of it there is required a full and exact knowledge of all those departments of physiology that are concerned with structures lower in the scale of life than the nervous system. In reality, it is an acquaintance with the whole region of organization, at the head of which stands the nervous system, that the student of psychology must make up his mind he cannot dispense with. Only so will he be able to acquire an order of conceptions essential to the interpretation of the phenomena of the mental organisation. There is no miraculous virtue in physiology to inspire with intuition the psychologist who touches only the hem of its garment. And, however unwilling he may be to believe the fact, it admits of no dispute now, that the question between him and the physiologist concerning mental phenomena is not a question of one of the two having some smattering of the doctrines of the other, but a fundamental question of method of study.

But we must hasten to make an end of these remarks. It is impossible to give a just idea of Mr. Mill's admirable address by short extracts and desultory commentaries. Pregnant with suggestions for reflection and discussion, it deals with many more subjects than those to which we have adverted. Animated with earnest feeling, its language at times is well adapted to awaken noble aims and generous aspirations. We quote the concluding remarks,—

"And now, having travelled with you over the whole range of the materials and training which an university supplies as a preparation for the higher uses of life, it is almost needless to add any exhortation to you to profit by the gift. Now is your opportunity for gaining a degree of insight into subjects larger and more ennobling than the minutiæ of a business or a profession, and for acquiring a facility of using your minds in all that concerns the higher interests of man, which you will carry with you into the occupations of active life, and which will prevent even the short intervals of time which that may leave you from being altogether lost for noble purposes. Having once conquered the first difficulties, the only ones of which the irksomeness surpasses the interest; having turned the point beyond which what was once a task becomes a pleasure; in even the busiest after-life the higher powers of your mind will make progress imperceptibly, by the spontaneous exercise of your thoughts, and by the lessons you will know how to learn from daily experience. So, at least, it will be if in your early studies you have fixed your eyes upon the ultimate end from which those studies take their chief value—that of making you more effective combatants in the great fight which never ceases to rage between good and evil, and more

equal to coping with the ever new problems which the changing course of human nature and human society present to be resolved. Aims like these commonly retain the footing which they have once established in the mind: and their presence in our thoughts keeps our higher faculties in exercise, and makes us consider the acquirements and powers which we store up at any time of our lives, as a mental capital, to be freely expended in helping forward any mode which presents itself of making mankind in any respect wiser or better, or placing any portion of human affairs on a more sensible and rational footing than its existing one. There is not one of us who may not qualify himself so to improve the average amount of opportunities, as to leave his fellow-creatures some little the better for the use he has known how to make of his intellect. To make this little greater, let us strive to keep ourselves acquainted with the best thoughts that are brought forth by the original minds of the age, that we may know what movements stand most in need of our aid, and that, as far as depends on us, the good seed may not fall on a rock and perish without reaching the soil in which it might have germinated and flourished. You are to be a part of the public who are to welcome, encourage, and help forward the future intellectual benefactors of humanity; and you are, if possible, to furnish your contingent to the number of those benefactors. Nor let any one be discouraged by what may seem, in moments of despondency, the lack of time and of opportunity. Those who know how to employ opportunities will often find that they can create them, and what we achieve depends less on the amount of time we possess than on the use we make of our time. You and your like are the hope and resource of your country in the coming generation. All great things which that generation is destined to do, have to be done by some like you; several will assuredly be done by persons for whom society has done much less, to whom it has given far less preparation than those whom I am now addressing. I do not attempt to instigate you by the prospect of direct rewards, either earthly or heavenly; the less we think about being rewarded in either way the better for us. But there is one reward which will not fail you, and which may be called disinterested, because it is not a consequence, but is inherent in the very fact of deserving it—the deeper and more varied interest you will feel in life, which will give it a tenfold value, and a value which will last to the end. All merely personal objects grow less valuable as we advance in life; this not only endures but increases."

Excerpta from the Annual Reports for 1866 *of the County and Borough Lunatic Asylums and Lunatic Hospitals of England and Wales.*

ALL the public lunatic asylums of the country having by this time published their annual reports, it behoves us again to examine their contents, and endeavour, as far as is in our power, to extract from each whatever may seem to us to be of interest and utility to the general readers of this Journal. It is gratifying to observe that an increased number contain the statistical tables recommended by