

not least the medical profession, many of whom became his patients. He will always be remembered as a pioneer of psychoanalysis who first introduced analytic psychotherapy to an area where it was virtually unknown. He is survived by his only daughter Dorothy, who is a general practitioner in Birmingham.

JAH

WILLIAM FERGUS MCAULEY, formerly Consultant Psychiatrist, Whiteabbey Training School, Kircubbin, County Down, N. Ireland

William (Billy) McAuley was born in Kircubbin, County Down, Northern Ireland, on 11 September 1917, where his father was a general practitioner, and died there on 26 December 1989, at the age of 72. He was educated at Regent House School, Newtownards and Queen's University, Belfast, where he graduated MB BCH in 1943.

Following a year as houseman in the Tyrone County Hospital, he joined the RNVR and served with a flotilla of motor torpedo boats and motor gun boats, in the English Channel and in the Far East. On his return to Northern Ireland in 1946, he began his psychiatric training at the Downshire Hospital, acquiring his DPM, RCPSI in 1949 and proceeding to the MD in 1951. He was a founder-member of the College and was elected to the fellowship in 1974. He developed an interest in child psychiatry and during his appointment as consultant psychiatrist at St Luke's Hospital, Armagh between 1953 and 1959, he attended the Maudsley Hospital and the Tavistock Clinic and in 1959 was appointed the first consultant child psychiatrist in Northern Ireland, establishing a clinic in the Belfast City Hospital which subsequently transferred to the Children's Hospital.

He developed an excellent child psychiatric service, including community clinics, and provided valuable help to children's homes, probation services, training schools and the juvenile courts. His other interest was schizophrenia and he published *The Concept of Schizophrenia* in 1953.

He was a founder-member of the Irish Branch of the Association of Child Psychology and Psychiatry and many will remember the generous hospitality of Billy and his wife Marjorie at their home in Osborne Park, Belfast, following the meetings of the Society, when members from North and South could become acquainted. Here, Billy was to be seen at his best with his impish sense of humour, his twinkling eyes and his pipe never far away.

He retired to Kircubbin in 1972. He is survived by his wife, who was always such a wonderful support to him; by his daughters Barbara, Wendy and Patricia; and his six grandchildren.

WRM

KARL A. MENNINGER, Chairman, Board of Trustees, The Menninger Foundation, Topeka, Kansas

Karl Menninger, one of the main architects of psychiatry in the USA as it was conceived and practised in the half century between the 1920s and the 1970s, died a few days before his 97th birthday on 18 July 1990. At the age of 25 he had joined his father to create a small private hospital in Topeka, Kansas which was later to expand into the Menninger Clinic on its vast campus of 42 buildings on a site of 400 acres. It became a leading centre of psychoanalytic training but also innovated patterns of general psychiatric treatment which left a lasting imprint upon clinical practice in North America.

He was analysed by Frank Alexander who held licence No. 1 from the Chicago Institute for Psychoanalysis where Anna Freud, Frieda von Reichmann and Karen Horney were among his contemporaries. He later helped to create institutes of psychoanalysis in Topica, Denver, Los Angeles, New Orleans and San Francisco. But he was too much of an individualist to permit his theories or practices to be predetermined by doctrinal influences. Late in life he described Freud as one of his life heroes, along with Shakespeare, Dickens and Franklin D. Roosevelt; as for psychoanalysis, he continued to subscribe to it as to magazines he did not read.

He was inspired by an intense conviction of the mission of psychiatry in the shaping of human attitudes and relationships that enabled him to find a powerful voice that reached a wide medical and lay public. Prejudice and hostility predominated in the community against the mentally ill. His first book *The Human Mind*, followed by 12 others all written in a simple direct though emotive language, were widely influential in generating greater understanding and compassion.

In writings and lecture tours, in which he crossed the continent, he helped several generations to learn of the bonds of common humanity which linked all men to those who suffered in mind and to appreciate the skill, empathy and compassion demanded of those involved in their care.

Believing that the insights of psychoanalysis and psychiatry could help resolve social and political problems, he campaigned against nuclear armaments and in favour of prison reform. One of his friends, probably with Menninger's encouragement, sought to persuade President Reagan to apologise to the Japanese Government for the bomb dropped by the United States Air Force on Hiroshima during World War II. The responses to these pleas were predictable.

Believing that criminality issued from abuse and neglect in early formative years of development, he created a centre, "The Villages", for the care of rejected and homeless children, one of the pioneering

ventures of the Menningers. His unshakeable belief in the healing powers of love and acceptance of those with mental disorder in human affairs in general, and in the care of children in particular, came under critical attack as going beyond the claims that could be validly made on behalf of psychiatry. But innovators know instinctively that they must exaggerate and over-simplify if they wish to communicate their message.

In the 1950s Menninger's had trained 80% of psychiatrists and psychologists engaged in the field of mental health. With the growing expansion of training and facilities across the United States, and the emergence of biological psychiatry in the seventies, the influence of the clinic waned. But the imprint left by the Menningers upon the practice of psychiatry in North America and wider afield remains.

MR

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Wisdom

A short series of short pieces (with questions)

4. Mystery

The ancient texts which survive speak highly of mystery. It is not only inevitable for the human mind to find fascination in mystery. Mystery is at the heart of things. Through wisdom it may be penetrated. We are taught acceptance of mystery, to meditate upon it; to relax and find comfort there, inspiration, succour, confidence.

"Tao" may be translated as, "Natural Law". In *Tao Te Ching* ("The Strength – or Virtue – of Natural Law") the teacher Lao Tsu has written:

"The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Even desireless, one can see the mystery.
Even desiring, one can see the manifestations.
These two spring from the same source but differ in name;
this appears as darkness.

Darkness within darkness
The gate to all mystery."

And again:

"The greatest virtue is to follow Tao and Tao alone.
The Tao is elusive and intangible."

The 17th Century Japanese treatise on swordsmanship, *A Book of Five rings*, echoes Lao Tsu's poetry of 22 centuries earlier. I quote from the fifth ring, *Book of the Void*.

"Of course the void is nothingness. By knowing things that exist, you can know that which does not exist. That is the void.

People in this world look at things mistakenly, and think that what they do not understand must be the void. This is not the true void. It is bewilderment.

Polish the twofold spirit, heart and mind; and sharpen the twofold gaze, perception and sight. When your spirit is not in the least clouded, when the clouds of bewilderment clear away, there is the true void."

Why have these strange, apparently meaningless, texts survived? How can mystery be fathomed?

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