

are crazy; but they suffer from ignorance, and need to be educated into seeing that in what they call rheumatism and in what is called appendicitis it often happens that it is "the little foxes which spoil the grapes." To the sceptical brethren, I would say, "Experto crede."

"MEDICAL THOUGHTS, FACTS, FADS, ETC.," VERSUS AFTERTHOUGHTS, VISIONS AND ACHIEVEMENTS.

BY ONE WHO DOESN'T KNOW IT ALL.

Not unfrequently have we been interested in the contributions from the pen of the Sage of Perth, which ever and anon have appeared in Canadian medical literature. His observations, as a rule, are taken at the correct angle, his conclusions reasonable, and his criticisms just; but when he attempts to deal with the modern thought movement in therapeutics, when he endeavors to measure the twentieth century psychic horizon by the physical measure of the medical education of the nineteenth century, he confesses the limitations of materialistic tendencies, all too common in our profession.

The writer is no believer in the current orthodoxy, nor does he hold any briefs for the multitudinous pathies of the day, but it does seem to him that human nature abhors a vacuum, even in therapeutics, and that there is a "demand for Osteopathy, Christian Science, Chiropractists, Vitopaths, or Emmanuel Movement," a demand that will eventually compel a fuller recognition and a keener appreciation of scientific massage, psychic force and the restful and uplifting sentiments of Christianity. Time was when the physician and the priest were one; that was when the physician knew little and the priest knew less, and in that dual capacity ministered in a primitive manner to the dual nature. As time wore on, both departments ran to seed—the physician to materialism and the priest to superstition—leaving in the course of the mental evolution of the race an ever-widening psychological vacuum, and into this plunged headlong Mrs. Eddy, with that incongruous mixture of fact and fancy—Christian Science. This came as a protest, as all other quackery comes—a protest against a material hell and eternal damnation; a protest against attributing to the Creator traits less than that of a gentleman; a protest against the sophisms of the "student," who opens the skull, and, finding no blue flame, solves the riddle of the universe by stating that he sees no soul there; a protest against the superficial observers and shallow critics, who find no value, neither comfort nor