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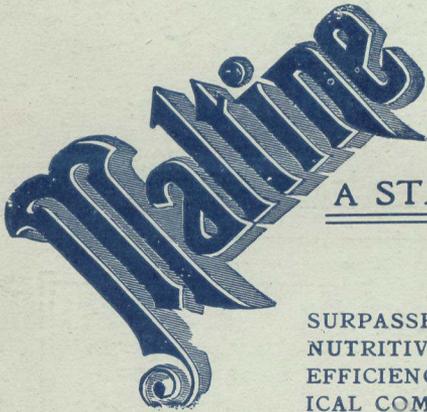
A Monthly Journal of Medical and Surgical Science, Criticism and News

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Vol. LIV

TORONTO, CANADA, MARCH, 1921

No. 7



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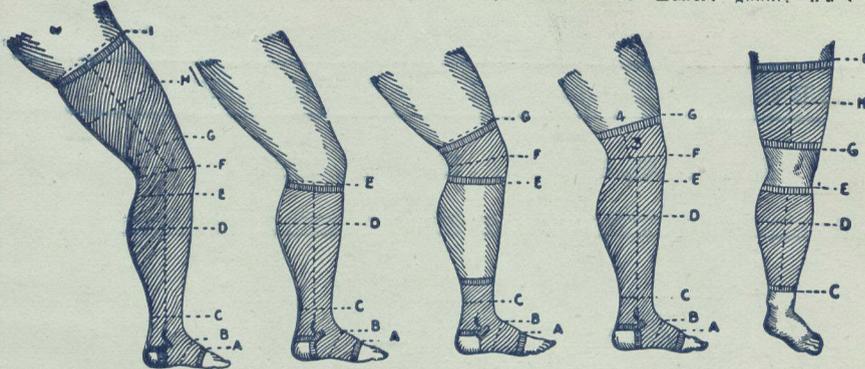
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INDEX TO CONTENTS

EDITORIAL	289
Coming Medical Legislation—Mushroom Healers—Drugless Healers— Victorian Order of Nurses—The Name of the University of To- ronto—Christian Science Healing.	
THE HEALING POWER OF CHRISTIAN SCIENCE.....H. S. Hering	304
ONTARIO MEDICAL ASSOCIATION REPORT	327
PERSONAL AND NEWS ITEMS	327
OBITUARY	328
R. J. Wilson—A. B. Atherton—A. T. Rice—J. H. Webb—John Mc- Crimmon—A. G. Fleming	
BOOK REVIEWS	330
Text Book of Pathology—Optimistic Medicine—Anatomy of Nervous System—The Sympathetic System—Johns Hopkins Reports—Eng- lish and American Poetry	
MISCELLANEOUS	332
Presentation to Dr. John Noble—Report on Influenza—Toronto's Statistics—Diphtheria Carriers—Care of the Feeble-minded.	
MEDICAL PREPARATIONS	336
Why Cigarettes are Popular.	

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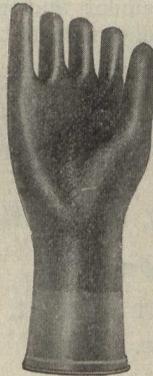
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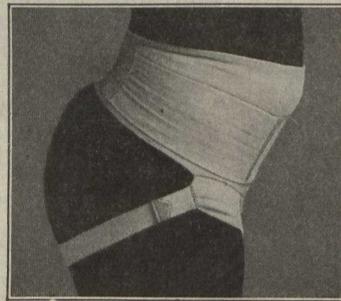
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The Canada Lancet

Vol. LIV

TORONTO, MARCH, 1921

No. 7

EDITORIAL

COMING MEDICAL LEGISLATION

There is no use blinking at the matter any longer, for there must be placed upon the statute books of the Province of Ontario at an early date some very important changes in the medical laws of the province. A number of bodies are clamoring for recognition, and are putting forth an extensive propaganda in favor of their views and demands. Each year that the matter is delayed is accentuating the difficulties in the way of a judicious settlement.

During many years the medical profession has been struggling steadily towards a higher and ever higher standard of medical education and examination tests. The medical course has been gradually lengthened until now it embraces a period of five years. The examinations are now both written and practical, whereas in days gone by they were only written. The number of subjects has been much increased, and the comprehensiveness of the work required in each vastly extended. All this has been done in the interests of the people.

But we wish to warn medical men that they must not presume too much, as to the people's knowledge of all this. Generally the people do not know much of these things, and in very many instances they know nothing at all. Let us give an example. A late minister in the Ontario Government said that if chiropractors or osteopaths cured people, why not allow them to go on? This expresses a common view, founded on profound ignorance of the whole question. Why not put the question the other way, why not allow these cults to go on maiming and mistreating people?

No matter what cult acts as healer of sickness there will be some "cures". The most ignorant Indian "Medicine Man" has some "cures" to his credit. There are cases that are destined, in the nature of things, to make recoveries. A chiropractor punches the spinal column of a person ill with Herpes Zoster, and there is a recovery, just because such a

case does recover anyway. Or a Christian Scientist gives his useless and misguided mind, or faith, or suggestion treatment to a child ill with diphtheria, and the child recovers. Here, of course, the child gets well, not because of the ministrations of the Christian Scientist, but simply because some cases of diphtheria recover without any treatment. This does not meet the dreadful situation of the hundreds of innocent children that are "allowed" to die under such treatment, where the employment of proper doses of diphtheria antitoxin would have saved their lives. This is destroying life by not trying to save it. There is a harsh word for such which action we will leave to our readers to supply.

The cults are carrying on a most vigorous campaign with members of the Legislature, and throughout the province with the people. A very eminent scholar and divine once said in my hearing, "Give a lie with its seven-leagued boots a start and you may never overtake it. This is just the situation, the falsehood is circulated continuously and energetically, and will take root in many minds, and will be very difficult to overtake, and still more difficult to counteract.

The medical profession has, in the past, trusted too much to the quality of the services it renders the people. Medical men have thought that as their ideals for humanity were high that the people in turn would do justly by them. Not so. This will not hold good in the actual working out of things. The medical profession does not form a branch of the labour organization as does one of our active healing cults; and yet that ignorant cult could command more labour votes than the regular medical profession founded on the work of such men as Lister and Pasteur.

In another part of this issue we are giving our readers the case for the regular profession as submitted to Premier Drury by the Ontario Medical Association. We urge upon our readers a careful study of its contents. We further urge that each local association will take it up and lay it before the member of the Ontario Legislature for the said district of the province. Further, the local associations should appoint a committee to interview the members for their ridings, and point out clearly what the regular medical profession is trying to secure in the matter of legislation for the people on the one hand, and what the cults are aiming at on the other. All this will take time, and should be gone about at once.

But more than this must be done. The electoral districts of the College of Physicians and surgeons should hold meetings and endorse the statement submitted to the government by the Ontario Medical Association. These meetings should be called at an early date, in order

that the findings of the practitioners of these districts may be before the Medical Council at its coming meeting in June. If it is possible and legal the Medical Council should use a portion, yes, a liberal portion of its funds, in an effort to secure satisfactory medical legislation. No better use could be made of the money in the control of the council. These funds have come from the medical profession in the form of fees as students or annual dues as practitioners, and we venture to state that to employ some of the accumulations in this way would meet with unanimous approval.

But the people must also be reached. This may be done in several ways. In the first place every practitioner should make it his business to act as missionary among the people and give them to understand clearly the true situation with regard to the irregular cults. In the next place each local association should appoint a committee to interview the editors of the local newspapers and furnish them with correct information for use in their papers. Thirdly, a properly prepared statement of the position assumed by the regular medical profession should be sent to all clergymen, lawyers, bankers, members of the legislature, business men, postmasters, labour organizations, and so on. This would require money, and we appeal to the medical men for help. There is still a fourth way by which the public may be reached. Statements should be regularly given out to the press. If necessary, these statements should be paid for, but the essential thing is having them appear frequently in the lay press.

The irregular cults advertise a great deal. They are most persistent in their efforts to discredit the regular medical profession. If these statements are not contradicted, they soon become accepted as truths, for there is much force in the adage that "silence means consent."

We have now fully placed the matter before the medical profession, and suggested what appears to us as the best course to follow. This is the year to act; next will be too late. What the medical law will be will largely depend upon the medical men themselves.

MUSHROOM HEALERS

The following item appeared in the daily press recently:

"Bill to license all Chiroprudists. J. W. Curry, K.C., moved measure in legislature.

"Statutory recognition of the practice of chiropody is sought in a bill introduced in the House by J. Walter Curry, K.C., and given first reading.

"The bill is to enable chiropodists to educate, examine and license people to practise the profession of chiropody," was Mr. Curry's brief explanation of the bill. The bill the "foot doctors" are urging follows in general the lines of measures asked for by other branches of the healing profession, the primary object being to protect both the public and those who by knowledge and training are qualified to practise chiropody.

This is just the thing we have been predicting for years.. Ontario has now been the dumping ground for any sort of healer who does not use drugs. Some years ago one of our judges gave out the decision that a person did not practise medicine if he did not give drugs. Since then this province has been the pasture field for several groups who call themselves "Drugless Healers."

Now, a new cult wishes incorporation under the name of Chiropodist, or fist-footists. It is to be supposed this cult does something with the feet, though the name gives no clue to what that "something" might be. The composition of the word is from two Greek words that mean hand and foot, but it does not appear whether they kick the hand with the foot, or pinch the foot with the hand.

Mushroom healers spring up as mushrooms do over night after a warm shower of rain. These mushroom healers differ, however, from Jonah's Gourd in that they do not wither down in a day, as there are always a number of people, as Luther said, who are ready to be fooled, and these mushroom healers prey upon these.

Mushroom healers, like mushrooms in the grass, may be poisonous to the general science and art of all healing, including troubles of the foot, as a certain kind of mushroom is poisonous in the vegetable kingdom. From the mushroom healer we have only to go a step till we have the mushroom college. Some person with a mushroom idea (of amanita type of course) begins to practise his mushroom idea on some one else. In a short time he begins to evolve, no, simply "hatch" the notion that he has become important enough to found a system or cult, and to do this he should have incorporation and establish a college.

The mushroom charter is sought and the mushroom college is started, and mushroom students are taught the new "idea," and mushroom examinations are held, and mushroom licenses are granted to practise mushroom healing upon people that are fond of mushrooms. But people are often deceived and get poisonous mushrooms instead of good ones. So the person with some real ill, whether of foot, or hand, or spine, or head, or muscle, or joint, falls into the hands of one of those over-the-night-made mushroom healers, and runs grave risk of coming to grief.

But there is a large field for the growth of mushrooms. The whole human body may be exploited as well as the foot, or the spine. Let us

make up a few names for those who desire to be mushroom healers. To begin with we might have the Omphalologist. Now, this word is large enough to fool a goodly number of people with, and so almost any ailment around or in the abdomen might be regarded as the field for the "Omphalologist."

But we might have the Hirsutologist, the hair-mushroom. This sounds rather well. Not many people would know the meaning of the term "Hirsutologist," and so this type of mushroom healer might take unto himself cases with too much hair, or too little hair, or moles with and without hairs, and naevi, but he would not know the meaning of such a word, and so we had better say mother's mark.

But here is a good term for these mushroom healers to conjure by, namely, Endocrinopaths. With such a word they could surely befool the people. The stout people, the thin one, those that do not grow, and those that grow too fast, could all be gathered into their great basket and carried off as legitimate "material."

But there are still other terms that could be used for further mushroom schools of "healers", and "treaters"; but the foregoing will do just now.

When the bill re the Chiropodists was introduced into the House the following letter was sent to Mr. Drury:

264 College Street,
Toronto, 8 March, 1921.

Hon. E. C. Drury, M.P.P.,
Premier of Ontario.

Honorable and Dear Sir:

I see that a bill was introduced a few days ago to incorporate the Chiropodists. One would think that there should be an end to this wretched business of incorporating groups of people for all sorts of healing and treatment purposes. While the subject of medical education and legislation is under discussion, and until all things medical are clarified no charter should be granted.

On pages 65 and 66 of his report, Justice Hodgins deals with the "So-Called Colleges". This is what he says:

"I have examined into the affairs of several so-called Colleges of Chiropractic, Manotherapy, Science, Optics, etc. The details concerning each one will be found beginning at page 537-565 (of evidence).

"I regard it as very detrimental to the cause of Medical Education that these institutions—generally only a business name for an individual or a one-man company if incorporated—should be permitted to do any business under a name calculated to mislead the public as to the qualifications and real purpose of those concerned.

“Only a few of these concerns operating in Ontario have come under my direct notice, but enough has been shown to indicate that they are merely profit-earning private enterprises with neither space, equipment nor teaching staff worthy the name.

“Legislation is urgently needed to stamp out the use of any name that will indicate that collegiate work or instruction in medicine or any medical manipulative method or any so-called science, either of medicine, optics, or otherwise within the sphere of the healing art, is being taught. Those incorporated should have their privileges withdrawn at once, and it should be made an offence for any one or more, except under proper regulations, if such should be needed, to use the name college or any similar name in connection with his business or profession, if that is in any way allied to medicine or the healing or alleviating of disease or pain.”

It would be impossible to have a more telling denunciation of these spurious schools or colleges, or bodies for treating all sorts of ailments. If this sort of thing is permitted there will spring up a body of people who will seek incorporation as a School of Water-Curers or hydrotherapists, and others as climate-curers or climatologists, and others as food-curers or dietologists, or, if they knew the latin for food, cibologists. There would be no end to the crazy procession.

Now is the time to end all this. The people have been exploited beyond all reason now. Incorporate the Chiropodists and they will soon be treating club feet as well as “corns”; and then woe to the child with a deformed foot that is in need of a skilled orthopedist.

I am, yours truly,

JOHN FERGUSON.

DRUGLESS HEALERS.

Much has been said, most of it pure nonsense, about the merits of drugless healing. There is no such thing, and there is nothing new in the claim, or rather clamour. It would, we think, be impossible to find in the whole Province of Ontario a single regular practitioner who has not treated patients without the administration of drugs. We have known of cases of typhoid treated throughout the entire illness without a single dose of medicine, as proper directions regarding diet, nursing, sponging, sanitation, and rest being all that was required.

But while this is true, it would be impossible to find a regular practitioner who has not employed drugs when the need for them arose. The medical attendant would be very remiss who would not administer an anodyne to one passing through the tortures of an attack or renal

colic. No physician would stand idly by and see a patient's health ruined by ague, and not resort to the use of quinine. Guilty would be term for the doctor who failed to order mercury or salvarsan for the one afflicted with syphilis. All medical men have learned to appreciate the value of a brisk purgation in the coma of Bright's Disease. Then we must not forget the hundreds of thousands of operations that are performed with the patients under the influence of an anaesthetic, and all anaesthetics, general and local, are drugs.

The reasoning of the drugless healers is no better than the stupid student in logic who was requested to make a syllogism, and formed the following: "All men are bipeds, and geese are bipeds, therefore all men are geese." He failed to realize that he was working with wholly different premises. It would be just as good logic to state that "Some diseases can be treated without drugs"; or that, "because some drugs are injurious in some diseases, therefore, all diseases can be treated without drugs." This sort of reasoning can have no other effect than that of leading those who make use of it into the quagmires of folly.

The drugless healers fail to recognize that the term therapeutics covers all forms of treatment. The use of baths for the cure of disease is therapeutics. Instructions re the proper change of climatic is therapeutics. Regulating one's diet to remedy his indigestion is therapeutics. Ordering massage and rubbing for a patient is therapeutics. The plunging of a bistoury into an abscess is therapeutics. The application of forceps to effect the delivery of a child is therapeutics. Telling what sort and how much exercise he should take to benefit his heart is therapeutics. To give a dose of diphtheria anitoxin is therapeutics. A physic for constipation is therapeutics.

This should surely convince our drugless healers that it is utter folly to try to create a system of medicine out of rubbing, manipulation, and massage; or out of the horrid teaching of punching the spinal column for every ill; or out of a misleading form of suggestion founded upon ignorance, as is the practice with the Christian Scientist.

This sort of cult business and tying the mind up to some foolish dogma is most mischievous. The science of medical study is that the mind is trained to diagnose and treat disease, and the treatment may be by the aid of drugs, or by the employment of surgery with instruments, or by sending the patient away for change of air, or by regulating his diet, or by telling him how much exercise he should take, by rubbing and manipulating a stiff joint. But to single out manipulation as the osteopaths do, or the punching of the spinal column as is the practice with the chiropractor, or to resort to suggestion, with a prayer thrown in for

a fee, as is the way with the Christian Scientist, is to degrade and debase the science and art of healing in the true sense of the word.

Osteopathy and chiropraxy have no foundation in fact. If one will take the recognized text books of these two cults, and study them carefully, he will see at once that these two cults are absolutely wrong in their theories and views regarding the origin of disease. It is utter nonsense to contend that nearly all diseases arise from some displacement or subluxation of the bones of the spinal column, which in turn causes pressure on a nerve, and this in turn impairs or deranges the function of some organ. All anatomy, physiology, and pathology disprove this contention, as laid down by Still and Palmer, and followed by subsequent writers on osteopathy and chiropraxy.

In chiropraxy there is positively nothing that is worthy of consideration. As far as setting out a system of treatment for disease is concerned it is a huge, but serious joke. It is a farce to say that 95 per cent. of all disease is due to some displacement of the spinal column. When one turns to osteopathy, the case is different, so far as the rubbing, massage, and manipulation is concerned when rightly applied there is merit, but this is not new, and it is not a system by itself. But while there is virtue in manipulation, the osteopaths are sadly wrong on the causation of disease.

To make this clear let us take a few quotations from *Clinical Osteopathy* by Carl P. McConnell, one of the publications of the A. T. Still Research Institute of Chicago. Turning to typhoid fever we note that the cause of the disease is given correctly as the bacillus typhosus; but as we read on we come upon this rare piece of information: "The predisposing causes include lesions of the ninth thoracic to the second or third lumbar vertebrae. Lesions of the cervical region, either vertebral or muscular, and lower rib lesions are to be considered. Lessened mobility of the dorso-lumbar region is constant." This sort of rubbish might impose upon those who know nothing about the subjects making up the medical curriculum, but it will not be accepted by any one who has had any proper training.

But let us go on to the treatment of typhoid fever. "When typhoid fever is present in a community, its presence should be suspected in any individual showing the characteristic prodromal symptoms. Treatment inaugurated at this time consist of thorough correction of any lesions found in the lower thoracic spine and the ribs. The ribs should be raised freely and the usual spinal rigidity be completely removed. Bony lesions anywhere in the body should be corrected." The only fit word for this sort of treatment is "execrable." It is nothing short of brutal to resort to such methods on a typhoid fever patient.

Now, turn to pneumonia. After stating that there is a specific organism, we go on to read this sort of vaporing: "Bony lesions are widespread, as is to be expected from what has been said of other etiological factors. Rigidity of the mid-thoracic region is the most frequent finding in uncomplicated cases. Other lesions include those of the curvical region, and of the ribs and clavicles. Innominate lesions are also reported as causative."

Under treatment of the early stage of pneumonia we find this choice bit of information: "The treatment during this time must include thorough and frequent relaxation of the interscapular region and the lower thoracic region ;increased mobility of the entire cervical and thoracic region; if possible, correction of the bony lesions as found on examination." Note the words "must" and "frequent" in the foregoing quotation, and what they mean. We know the word that should be used in speaking of such treatment, but will refrain.

These cults, osteopathy and chiropractic, seek legal recognition in the province of Ontario as separate systems of treating disease. They are bold and contend that they cure disease. So does the Indian Medicine Man of British Columbia, who nails a white lamb's skin on the south side of a tree as the means of warding off and curing disease. There are "recoveries" to the credit of the Indian Medicine Man. The chiropractor can bring no relief to a patient, excepting by suggestion. The osteopath may do good when he *stumbles* on a case for which manipulation is suited. Remember, however, pneumonia and typhoid fever as quoted.

With cults founded upon such erroneous teachings the medical profession can have no truck nor traffic. It would be a lasting disgrace for the regular medical profession to enter into any bargaining with them in the matter of the medical legislation that may be brought forward in the near future. The entire onus of granting privileges must be placed upon the government and the legislature. It is the duty of these to protect the lives and health of the people. All the medical profession is seeking is a high standard of medical education and licensure, and it is willing to comply with this standard. There is no reason can be advanced why any one else should be allowed the privilege of treating people on any other basis. *Salus populi suprema lex est*. This great Roman axiom, engraved on the stone law tablet, must also be our axiom.

THE VICTORIAN ORDER OF NURSES

The annual meeting of the Victoria Order of Nurses was held recently. The meeting was graced by the presence of his grace, the Duke of Devonshire, Governor-General of Canada.

As was fitting due credit was given to the work of the late Sir William Gage for the Order. It is known to all that he was most steadfast in his efforts for its welfare.

The Chairman, Mr. Arthur Hewitt, read the report of the Executive Committee, which told of the advancement made by the Order during Sir William Gage's tenure of office. For six years he acted as Chairman and during that time the number of nurses engaged by the Order increased from 9 to 44. In 1920 13,499 births were recorded at the City Hall, and of this number 2,164 were attended by Victorian Order nurses. Regret was expressed at the death of the late Mrs. J. Herbert Mason, a staunch friend of the Order in Toronto. Mr. Justice Orde seconded the adoption of this report.

The financial statement showed total receipts of \$55,024.69, an expenditure of \$51,649.87 and a balance of \$3,374.82. The amount received from patients was \$15,254.15.

The Superintendent's report gave the most convincing proof of the growth of the Order. In 1920 7,574 patients were treated, this being an increase over the previous year of 2,072. Visits reached the grand total of 62,508, an increase of 20,641. Nursing visits (bedside care) numbered 53,527, an increase of 16,104, and confinement cases treated totalled 1,820, being 516 more than in 1919.

A resolution moved by Rev. Dr. Powell and seconded by Dr. J. L. Hughes read, in part, as follows:

"We, the members of the Toronto branch of the Victorian Order of Nurses, assembled together March 4, 1921, our first meeting since the said departure on January 14 last of our greatly beloved companion and leader, Sir William J. Gage, who always gave in abundance comfort, hope and cheer in our relief work for the sick and suffering, and who was a tower of strength in sunshine and shadow, leading us to accomplish more and more in life-saving efforts, met as we are to-day, we pause for a moment to offer our united and heartfelt sympathy to Lady Gage and her loved ones who mourn the absence of one whose gentle, loving character reflected the life of Him who went about continually doing good."

This resolution was unanimously passed, the audience standing silent for some moments in reverent honor of the departed.

A vote of thanks to the nursing staff was moved in an eloquent speech by Rev. Father Minehan, and seconded by Mr. H. H. Love, and others taking part in the programme were Dr. N. A. Powell, Rev. I. Tovell, D.D., and General Fotheringham.

THE NAME OF THE UNIVERSITY OF TORONTO

Mr. I. H. Cameron, of Toronto, has issued a very timely circular letter on "The Name of the University of Toronto." The occasion for his writing the letter is the impression abroad in certain quarters that the name may be changed to "The University of Ontario." Mr. Cameron points out with force that if the University was now commencing its career as a State University that would be ground for selecting for it the name of the province. But the case is very different. The University of Toronto had its name long before the Province of Ontario became known by its present name. He points out that old and great universities bear the name of the city where they are located, such as St. Andrews, Leeds, Liverpool, London, Oxford, Cambridge, and Edinburgh.

Attention is given to the fact that Toronto is a large and well-known city, and that the University located in it, has borne its name for fully seventy years. It would be a grave wrong to cast aside this now in face of its distinguished career, and that fact that 25,000 men and women hold some one or other of its degrees. These are now scattered all over the world, very many of them filling positions of great importance.

Mr. Cameron says: "To change our old honoured and honourable name at this late day to the University of Ontario would make us all 'blue' indeed." It would not do, for it would make the graduates righteously indignant. It is properly pointed out that the name might be changed any day by an order-in-council. Mr. Cameron states that the University Commission has made no recommendation, and he exclaims *adsit omen!* To these words we would add *quod Deus avertat!*

It does seem that there is real danger and we think the *alumni et alumnae* everywhere should cry out against the change of name. *Nomen praesens in omne aevum perstet* should be the battle cry of every graduate. We commend the stand taken by Mr. Cameron, and hope that his voice shall not be as one crying in the wilderness. His words in this matter should go on in an ever widening circle until they reach every point where graduates are to be found, and, with Tennyson in his *Memorian*, may their voices be as

Bells from hill to hill
Answer each other in the mist.

CHRISTIAN SCIENCE HEALING

In another part of this issue we give in full a lecture on Christian Science Healing delivered in Toronto, on 13th March, 1921. We publish it for several reasons, namely, because we have severely condemned

Christian Science as a means of treating disease, because we wish this statement by Professor Hering to find permanent record, and because it affords us an opportunity to examine again the claims of Christian Science to be regarded as an agency in the cure of human suffering.

It may be assumed that the case for Christian Science, as given by Professor Hering, is the best that can be made out for it. We welcome his lecture for this reason, as we wish to attack the strongest link in a weak chain. Christian Science was founded by the late Mrs. Eddy. A careful study of her writings reveals the fact that she was painfully ignorant on every subject of knowledge. She misconstrued the Scriptures in a most grotesque manner. She had evidently no conception of philosophy. Her views on science was most pitifully erroneous. Her teachings on disease were in the extreme most dangerous. With regard to her vaporings on religion and ethics we have no concern, as they do not come within the range of our criticism, dealing as we do only with her claims to treat and cure disease.

Professor Hering states: "It is quite evident that Christ Jesus considered this healing work a very essential factor of his ministry, indeed he made it a test of Christian discipleship, for he said, 'He that believeth on me, the works that I do shall he do also'." We take issue with Professor Hering. Christ performed his miracles for the purpose of demonstrating his power, and not for the purpose of introducing a system or method of healing disease; or of teaching any form of science. This is clear when one calls to mind the entire range of miracles wrought by Him. No one assumes to change water into wine by a fiat of the will. No one would be so foolhardy as to attempt to feed a hungry crowd with a couple of fish and two or three loaves. No one now would try to raise a friend from the grave. When Christ said "the works that I do shall he do also," He was referring to present time. He was bestowing upon his disciples power to do similar work for the purpose of enabling them to establish his authority. This commission was not general and was not for an unlimited time into the future. But we pass on.

Professor Herring indulges in a rather lengthy discussion about the human senses and the mental nature of matter. In this he follows the teachings of some philosophers, such as Bishop Berkeley, that we only know the idea or image we receive of a thing, and, apart from this image on our senses, we could not know of its existence. Here the profound mistake is made of confusing the way we learn or know about things, and the things which we come to have a knowledge of through our senses. Take for example an orange. Through our eyes we learn of its shape, size and color; through our nostrils, of its odor; through our hands of its consistency and weight; through our mouth of its taste; and

through our digestive organs, of its nutritive value. All these are but qualities inherent in its substance, or its material. This argument about our senses recognizing only qualities is as old as the hills, but it does not do away with the hill. This can only be got rid of by the pick and shovel and much hard work.

Professor Hering states that: "Having seen that all the phenomena of nature are mental, the projection of imperfect human sense, we see that disease is mental and must be healed mentally, and, therefore, it is essential for us to see clearly that body is mental." This is the sort of quagmire into which one lands by following blindly the Berkeley metaphysics to their ultimate conclusions, without checking them up by all our senses, our experiences, and our reason. If one places a small piece of metallic sodium in some ethyl alcohol some active chemical changes take place. The sodium is dissolved, there is the liberation of a great deal of heat, and the resultant compound is strongly escharotic. Here we have a number of phenomena, not one of which is mental, or in the least degree dependent upon any mental state or condition. One sees here how absurd the position of Christian Science becomes when it attempts to explain natural events after such metaphysicians as Berkeley. But the unfortunate part of it all is that Mrs. Eddy and her fellows do not understand Berkeley, and make a wrong application of idealism.

We would urge our readers to study very carefully what Professor Hering says on "Healing a Mental Process." This proves beyond any doubt that Christian Science as a system of healing is a most dangerous error. "Healing", he says, "of both evil and disease is a mental process." Thus, the healing of an intestinal twist, or volvulus, is a mental process. Scarlet fever, being the result of a mental state, could not be contagious. A broken leg, being only a mental state, would not need a splint, for one could not put a splint on an "idea." This is a *reductio ad absurdum*.

Professor Hering quotes from Mrs. Eddy's Science and Health thus: "Sin and disease lose their reality in human consciousness." This means that if we only but think so sin and disease cease to exist. Their reality is gone. Just think so and pneumonia has no reality! But has it ever occurred to the apostles of such teaching that there is no consciousness possible in many illnesses. A blood vessel ruptures in a man's brain and he becomes *unconscious*; another one has Bright's disease and he may be *unconscious*; and a child has meningitis, and it is *unconscious*. These disease cannot "lose their reality in human consciousness," as there is no consciousness in the cases mentioned. How terribly illogical one can become when he blindly follows a system like that of Mrs. Eddy or the mystic metaphysicians!

We would recommend our readers to examine carefully what Professor Hering has to say in the part of his lecture entitled "How Truth Heals." It will be noticed that there is a disclaimer to the effect that Christian Science is not suggestion or hypnotism. The solemn fact is that it is nothing else than suggestion. That suggestion will act through the mind upon the body in some nervous conditions is a well known fact, but suggestion is absolutely helpless to arrest the progress of cancer of the stomach, or the march onwards to a fatal termination of a case of paresis. But the statement is made that Christian Scientists know from experience that the declaration and realization of Truth will establish harmony in thought and will heal all aches and pains. This "Truth" so much vaunted can then cure the cancer and restore the softened brain.

Professor Hering tells us, under the heading, "Divine Love the Real Healer," about "the consequent perception of the unreality of matter and evil." If there is anything taught in the Scriptures it is that both matter and evil are very real things. Neither of them can be brushed away by any process of thought.

Under "World Healing" we are told that "Christian Science is messianic." Indeed, Mrs. Eddy claimed that she was Commissioned to Complete what Christ had left unfinished. But Professor Herring goes on to state that "Christian Science healing being contrary to the teachings of physical science, the thinker finds that it cannot be interpreted on a physical basis, that it can be understood only as he gains a metaphysical or spiritual viewpoint." Just so, just so! If one can so becloud his reason as to come to the conclusion that some metaphysicians have arrived at that the world is only an aggregation of ideas, then such teachings as those found in Christian Science might be accepted by such a person. But the part of Christian Science teaching that appears to break down is that Scientists take sick, suffer pain, and die as those who are not Scientists; and of the same diseases. Must we conclude that they can cure others and not themselves.

Further on Professor Hering eulogizes Mrs. Eddy, and speaks of Christian Science as a revelation to her "because of her preparedness." The eulogy on Mrs. Eddy is misplaced. The real life she lived proved her to be cruel, vindictive, greedy, deceitful, ignorant, untruthful, and unscrupulous. A number of writers who have studied her life carefully state that she seemed incapable of telling the truth. But Mrs. Eddy in her writings tells us that the study of anatomy and physiology and the speaking about disease has the effect of increasing and promoting sickness. This is the sort of teaching that wishes the right granted them to go on "healing" the sick. The Good Samaritan, whose action is so highly

praised, knew better. He dressed the injured man's wounds and applied to them wine.

We leave theologians to deal with Mrs. Eddy's views on religion. We only deal with them as they touch upon the treatment of disease; and here we have shown that it is a complete failure, founded as it is on eternally unsound views of nature and nature's phenomena.

Let us give some quotations from *Science and Health*, the Text Book of the Christian Scientists, and Mrs. Eddy's chief writing:

"Disease arises, like other mental conditions, from association. Since it is a law of mortal mind that certain diseases should be regarded as contagious, this law obtains credit through association." Page 154.

"The hosts of Aesculopius are flooding the world with disease, because they are ignorant that the human mind and body are myths." Page 150.

"Science not only reveals the origin of all disease as mental, but it also declares that all disease is cured by divine mind." Page 169.

"All disease is the result of education, and disease can carry its ill-effects no farther than mortal mind maps out the way." Page 176.

"What is termed disease does not exist. It is neither mind nor matter." Page 188.

"Treaties on anatomy, physiology, and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you use medical works you will be sick." Page 179.

"It is absurd to suppose that matter can both cause and cure disease, or that Spirit, God, produces disease and leaves the remedy to matter." Page 208.

"When the nerve is gone, which we saw was the occasion of pain, and the pain still remains, it proves sensation to be in mortal mind, not in matter." Page 212.

"If God causes man to be sick, sickness must be good, and its opposite, health, must be evil for all that He makes is good and stand forever." Page 229.

"A sick body is evolved from sick thoughts. Sickness, disease, and death proceed from fear." Page 260.

"It was scientifically demonstrated that Leprosy was a creation of mortal mind and not a condition of matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease, and presently restored his hand to its natural condition by the same simple process." Page 321.

"When a sufferer is convinced that there is no reality in his belief in pain,—because matter has no sensation, hence pain in matter is a false belief,—how can he suffer longer." Page 346.

Man is never sick for mind is not sick and matter cannot be." Page 393.

"It is mental quackery to make disease a reality—to hold it is something seen and felt—and then to attempt its cure through mind." Page 395.

"To the Christian Science healer, sickness is a dream from which the patient needs to be awakened." Page 417.

"The Christian Scientist has enlisted to lessen evil, disease, and death, and he will overcome them by understanding their nothingness and the allness of God, or good." Page 450.

"Ignorant of the fact that man's belief produces disease and all its symptoms, the ordinary physician is liable to increase disease with his own mind." Page 159.

"In such cases (swallowing poisons) a few persons believe the potion swallowed by the patient to be harmless, but the vast majority of mankind believe the arsenic, the strychnine, or whatever the drug used, to be poisonous, for it is set down as a poison by mortal mind. Consequently, the result is controlled by the majority of opinions in the sick chamber." Page 177-178.

These quotations could be extended, but enough has been taken from *Science and Health* to prove that Mrs. Eddy was profoundly ignorant and entirely in the wrong in all matters that bear upon the human body and its many diseases. There is only left one feature in Christian Science, the effect of suggestion over neurotic individuals.

HEALING POWER OF CHRISTIAN SCIENCE*

By PROFESSOR H. S. HERING, C.S.B., OF CONCORD, NEW HAMPSHIRE,
MEMBER OF THE BOARD OF LECTURESHIP OF THE MOTHER CHURCH.

WHEN we consider the unsettled conditions and turmoil prevalent in the world to-day, thought naturally reaches out for both their cause and their solution. The world is an aggregation of individuals, hence its condition, the quality of its thinking, the character of its activities, are a composite of these factors in its constituents. In other words, world conditions are the product of the lives and mentalities of its people, their habits of thought, their ethics, their ambitions and their resultant conduct. If the members of a community live rightly, that community will be measurably harmonious, healthy, happy, peaceable; if they live wrongly, are selfish, immoral and vicious, the community can but be correspondingly discordant, unhealthy, unhappy.

RIGHT DESIRE ESSENTIAL.

Let us then inquire into the science of right living—what is the principle and law involved. Most people want to live rightly and to do right, but many do not know what right is, and therefore cannot grasp the advantages of righteous living. They really do not choose to do wrong, but mistakenly think there is some advantage in it. The allure-ment of sin and ill-gotten gain is seen only from a selfish viewpoint. People often do wrong because they do not believe in life after death and do not recognize that their thoughts and acts here and now make or mar their individual character, which outlasts the so-called pleasures of evil indulgence and determines their environment in life, wherever that may be.

The influence of belief in heredity, environment and education is responsible for our habits of thought as well as our desires, but it is generally admitted that what is wrong in all these can be corrected through right moral education and the appeal to reason. When people realize that indulgence in evil is a distinct disadvantage to them and that it results in inevitable suffering, and further when they see that the practice of good, right, and justice results in real benefit, they will be more careful of their thoughts and acts. The so-called pleasure of sin and the suffering of disease enter experience because they present themselves to thought in a way which appeals to human belief.

RECIPE IN THE BIBLE.

St. Paul writes: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2).

The Bible contains many clear and definite statements of the healing

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law of the gospel and its relation to every form of evil thinking and living, and it shows that God heals not only sin but also sickness, through the application of the principle embodied in this law. Christ Jesus demonstrated this conclusively and yet there have always been many who disbelieved in the practical application of His teachings, because they never really understood them. From the inception of Christianity, however, some have striven to obey His teachings and to manifest the Christ spirit which brings salvation from both sickness and sin. This spirit was strongly in evidence in the healing works which characterized the early church, until the time when Christianity was engulfed in formalism and its vital spirit quenched.

To-day many thinking people are beginning to see as they have not seen before, that the healing work of the early church is yet possible, although this healing work rebukes the generally accepted supremacy of material law. They perceive that there is such a thing as spiritual law, a law apart from physics; that this divine law is and should be sovereign over so-called physical law; that it has dominion over what is termed matter; and all this in spite of the bias of materialistic thought which declares that any existence apart from the material cannot be conceived. It is encouraging that Christian peoples are beginning to awake out of their sleep and to assert their right to the freedom and harmony of the children of God.

HEALING PRINCIPLE AVAILABLE.

When men realize that there is a principle underlying all existence, which operates according to divine law, and quite regardless of time and place they will see that the physical changes accompanying spiritual healing are due to the operation of this principle, in accordance with law; and that such principle, law and operation constitute Science.

It is evident that Christ Jesus considered this healing work a very essential factor of his ministry; indeed he made it a test of Christian discipleship, for he said, "He that believeth on Me, the works that I do shall he do also;" which means that he who is a Christian will be able to heal spiritually. Surely every Christian must desire to believe in and to practice that spiritual healing, which accomplishes so much more than can drugs, surgery and an impotent faith. Recognition of the healing power of divine truth heals men without involving the fear, pain and risk of death which so often attend surgical operations and the use of nostrums.

Most right-minded persons, too, would like to overcome evil with good if they only knew how; most of them would like to overcome their failings, and to do right by their neighbour, but, because of their faulty religious education, they have not known that the ability to accomplish

these things naturally follows the knowledge that good has more power than evil. How few in all the world to-day realize that the logical and inevitable sequence of an understanding of the Master's teachings, together with strict obedience thereto, would be a cessation of all sorrow, sickness and wrong living.

Those who admit that Christian healing is even desirable in the attainment of right living, will welcome a consideration of what it involves, and what it depends upon.

We need then to consider first the nature of human existence in order that we can clearly understand what constitutes consciousness and apprehend what is involved in demonstrating the Science of right living.

NATURE OF HUMAN SENSE.

It is very evident that our existence is our consciousness. To each one of us there is no existence except that of which we are conscious. Acquired knowledge simply enlarges human consciousness. The objects cognized by the physical senses are the effects of materially mental activity. These effects in turn impress one, become a part of human consciousness, though their nature and relations remain hidden. For example, when we believe we see an object, we really become conscious of a mental impression which we accept as the object's existence.

Further, it is evident that the character of human existence depends largely upon the character of human sense. We cannot avoid this conclusion when we consider existing differences in personal characteristics, in educational bias, environment, association and experience, and see what a widely varying sense of existence these differences produce in different individuals. In every-day experience we learn that no two members of any group of persons, if asked their impression of any incident appealing to the material senses, will give similar accounts. Each one can only give his own mental impression. Sense phenomena are, therefore, not to be accepted as absolute because they depend upon the quality of the perceptive faculties, both native and educated. For example, let a tree be viewed by a botanist, an artist and a lumberman. The botanist views it from the standpoint of his botanical knowledge. He sees its botanical makeup and structure, the character of leaf, flower, bark, etc. The artist views it mainly from a purely artistic standpoint. He notes the colour and form of the tree, and the way it relates itself to its setting. Coincidentally with this he analyzes his impression of it and thinks perchance of the combination of pigments he must use to reproduce it upon canvas. The lumberman sees the tree as so much available building material. To him a beautiful branch means a knot in the board which reduces its value. His estimate of its worth is not in terms of botany or beauty but in board feet.

Furthermore, the so-called characteristics of the objective universe such as size, shape, distance and colour, do not seem the same to any two persons, for since the lenses of the eye vary, the image made on the retina also varies, and the resulting mental impressions are necessarily different, all of which shows that human perception is not absolute but variable.

MENTAL NATURE OF MATTER.

Physical science does not explain nor account for anything beyond sense testimony; therefore, in order to analyze causation, we must go beyond the realm of the senses, and interpret and correct our mental impressions in order to gain a knowledge of the facts. When we look at a plant for example, we experience an impression said to be due to vibration called light, which produces a certain mental effect, which we objectify as a plant. It is not necessary for the plant actually to exist outside of our consciousness if we can but get a mental impression, which we identify as a plant. In fact, all that mortals experience is the impinging of different forms of vibration, which are variously interpreted and objectified. To illustrate, the markings on the record of the phonograph are merely wavy lines. When the needle of the phonograph follows these lines, the listener is impressed by a multitude of intricate air waves in which he detects the tone qualities of the orchestral instruments and of the human voice which were thus recorded. In a similar way, it is not necessary to have anything more than these of kindred vibrations to impress upon consciousness any sense experience, and possibly we can thus see that the human conceptions which comprise what seems to be our individual universe, and that matter is a mental phenomenon.

MATTER NOT SUBSTANCE.

One of the difficulties in accepting the statement of the mental nature of matter is the belief that matter is substance. The fundamental property of substance is substantiality, which is defined as being that which is lasting, that which has real perpetual existence, that which is actual and not illusory. This means that substance is indestructible and permanent, and matter, therefore, cannot be real substance, since it is both destructible and transitory; it is a mental concept and not a substantive actuality outside of consciousness.

Substance is that of which anything is constituted, its body, its structure. Hence, whatever really exists must have substance and this must be indestructible. To illustrate, a mathematical idea, because true, has substance. This substance is not material, it is not the visible figures, nor the chalk nor ink with which they have been made, since these can be destroyed. Its substance is its truth, a right idea which can never be destroyed. It is unchanging, permanent, it has the power to remain itself. The substance of all real things is not seen physically, but mentally.

Matter, therefore, is not substance, since it is not substantive. It has only been named substance by physical sense. In the analysis of being it is extremely important to perceive that there is substance apart from what is commonly called matter. This substance exists solely in the realm of Mind and is conceived of purely metaphysically, for thus only can the substantiality of Truth and Spirit be seen, and that which St. Paul refers to as "the substance of things hoped for" be realized.

Another difficulty in getting away from the material sense of things is the dimensional concept of existence. Physical sense can perceive only finite or physical things. For example, the dimensional concept which the senses have of mathematical ideas is projected as finite, concrete figures or quantities, but it is not the mathematical truth which these senses see, for this truth is not in the figures. It is in mind, and is cognized mentally through mathematical understanding. Physical things are but misconceptions of realities. The ideas which they imperfectly express are not limited to the physical expression, but exist everywhere. Every truth is unlimited, that is, infinite, for it is everywhere and indestructible. There is but one idea six and that six is everywhere, can be known and used by everyone, has its own individuality, can never be altered, exhausted, nor destroyed, and, consequently, in that sense is infinite.

MATTER NOT LIFE.

All this leads to the perception that there is no life in matter, since one of the fundamental characteristics of life is continuity of existence, which, as we have seen, cannot be predicated of matter. We cannot affect mathematical truth by anything which may be done to the **figures**, nor can we affect the real life of anything by what we may do to its material appearing or symbol. When figures are written down at random without regard to law, they have no meaning, no power. It is only when they are correctly used that they express truth or life. So, too, when human thought conceives of ideas as fragmentary, discordant, temporary, without principle or law, this concept is without substance, truth, life or power.

It is thus seen that there is neither substance nor life in matter of material phenomena; that existence is not material but mental, a state of consciousness, and that truth and life can be conceived of only metaphysically. On this plane alone can we analyze existence logically and intelligently, and solve its problems.

BODY IS MENTAL.

Having seen that all the phenomena of nature are mental, the projection of imperfect human sense, we see that disease is mental and must

be healed mentally, and therefore it is essential for us to see clearly that body is mental.

Matter being recognized as a mental phenomenon, a state of mortal consciousness, we logically conclude that the so-called material body is mental. It is evident that this body is not the man since he is not lessened though he lose a limb. A mortal's selfhood or individuality is in consciousness, and this is obviously mental. Therefore, his body is the embodiment and externalization of his mentality, conscious and unconscious. Of a mortal, the Scriptures says: "As he thinketh in his heart, so is he." The appearance as well as the actions of a man express his individuality and partake of the nature and quality of his mentality. Therefore, thoughts of sin and disease, together with fear, anger, and grief, will externalize diseased conditions. This is admitted very generally by physicians and can readily be proved.

A man does not live in a body nor can he controlled by it any more than mathematical truth lives in figures or is controlled by them. The body of a man is but an outward sign or means of human identification, and to encourage us to think of existence as apart from the material body, St. Paul tells us that it is better "to be absent from the body, and to be present with the Lord."

Let us remember, therefore, that discordant conditions of the body are in fact due to discordant conditions of human sense, a sense which is not always expressed is nevertheless a part of the mentality that constructs and governs things of which we are not conscious. For example, we are not conscious of the circulation of the blood, nor of the assimilation of food, nor of the growth of tissues, yet these processes are all the manifestations of mentality, and would instantly cease were mentality removed.

HEALING A MENTAL PROCESS.

A wrong thought, a fear may cause a disturbance in organic or functional action, and then we become conscious of some inharmony. In other words, as a man is an individual consciousness, and as the body is an externalization of human consciousness, of which discordant conditions are but a state, healing can result only as a change of or transformation of this consciousness is brought about, and this must evidently be accomplished mentally, through some action of thought, since only in this way can the quality of human consciousness be changed, the morbid conditions and their causes be eliminated, and a normal harmonious state be established.

Having thus come to see that so-called human existence and all that it includes is mental, we can begin to grasp the logic of the conclusion that the healing of both evil and disease is a mental process. We are

thus in a position to examine into the method by which Christian Science healing is scientifically demonstrated.

According to the Scriptural accounts the healing wrought by the Master and His disciples, was accomplished through mental or spiritual means alone, that is through some action of thought. Christian Science healing is brought about in the same way. In both, the healing principle and law are mental and knowing this, we are led to examine into the nature of mind and mind action.

NATURE OF MIND.

Mind is evidently much more than mere human thought or limited consciousness since it includes the cause and phenomena of all existence. Christian Science teaches that mind is the infinite consciousness which expresses itself as ideas and constitutes all being; the intelligence and creative principle and substance of the universe; the basis of all manifestation and right thought, the absolute truth. This infinite actuality means boundlessness, without beginning or end, without quantitative dimensions; it means immutability, perfection, indestructibility; it means omnipresence, omniscience, omnipotence; it means oneness, the all-embracing, self-existing, eternal being.

Since human sense of mind is externalized as material discord, it is manifestly evil, and it becomes necessary to make a clear distinction between the Mind, which is Truth and wholly good, and the consciousness, which embraces both truth and error, good and evil.

First, a distinction needs to be very clearly drawn between that which is actually real and that which only seems to be so. To become conscious of a sense appearance, furnishes no evidence of the truth of the appearance as, for example, the apparent converging of railroad tracks. In order to determine what is real and what is unreal in any case we have to consider whether it is absolute or merely relative. That which is absolute exists by and of itself, is independent of all else. That which is called relative appears real only by virtue of our belief in it. A thing is therefore absolutely true or noumenal when it is actual and does not depend upon human sense. A thing is said to be relatively true or phenomenal when it depends upon, or is the projection of imperfect sense.

Furthermore, that which is true has no dimensional limitations. As, for example, there is no place where two times two do not make four, nor is there any limit to the application of this rule. Truth is fundamentally infinite in quality, in quantity, in presence and in power. Therefore, all that is real and true is indestructible, everywhere and eternally perfect. Human sense concepts, resulting from matter and mortal belief, involve

limitation, uncertainty, discord, decay and death. This illustrates the difference between the actual and the seeming.

Again, the infinite is not an aggregation of the finite, it is not composed of an aggregation of finite quantities. Infinity can never be obtained by adding dimensional particles. The result is always finite. Neither can the infinite be divided into finite particles, or be expressed in finite quantities. The quantity two is not a finite quantity, but an infinite mathematical idea, existing everywhere and forever present and attainable. When represented by a figure, the finite numeral is not the idea, but only an imperfect unstable symbol, which gives no correct concept of the quantitative mathematical value everywhere present. Thus, since reality is infinite and matter is finite, matter is unreal.

DIVINE MIND AND MORTAL MIND.

We can thus distinguish between the real Mind, the infinite, spiritual, immortal consciousness, which expresses itself in perfect, indestructible harmonious ideas, and the mind which includes the belief in matter, evil, limitation, disease and death. This latter, therefore, is not real Mind, but a false concept of mind, the Adam dream which St. Paul terms "the carnal mind, which is enmity against God," in other words, God's unlikeness or opposite. Paul also writes: "To be spiritually minded is life and peace." This carnal mind Christian Science further defines as "mortal mind," since it includes all that is sick, sinning, discordant and mortal. It is the inversion or counterfeit of the immortal divine Mind, and its betraying characteristic is finity as opposed to infinity; therefore, since all that is real is infinite, all that is finite is unreal, and these unreal beliefs of the carnal mind have neither place, presence, nor power, any more than has the schoolboy's erroneous belief that two times two make five. It is simply a false concept. It has no existence.

HUMAN CONSCIOUSNESS.

Here we need to consider the human consciousness, which, according to belief, includes a sense of materiality and evil, as well as of spirituality and good. It conceives of matter, of discord, of death, and yet can conceive of Spirit, of harmony, of Life, can know God. It includes a sense of both right and wrong, both truth and error:

Mrs. Eddy writes.

" * * * the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unilluminated human mind, the vision is material." (S. & H. p. 573).

She also writes:

" * * * sin and disease lose their reality in human consciousness and disappear as naturally and as necessarily as darkness gives place to light and sin to reformation. Now, as then, these mighty words are not

supernatural, but supremely natural. They are the sign of Immanuel, or 'God with us'—a divine influence over present in human consciousness
 * * * *
 (S. & H. p. XI).

This is the consciousness of "the man on the street," which enables him to feel that he may be healed by the "renewing of the mind," by putting off the old man and putting on the new, by being awakened by the Christ Truth; therefore, it is the consciousness wherein reformation and regeneration take place and to which Jesus appealed in His healing and teaching. Here salvation is to be worked out; here good can be brought to bear upon evil to destroy it; here truth can meet error and correct it; it is the consciousness which can begin to know God. When all evil, all error is destroyed in the human consciousness, by truth asserting itself, then nothing remains but the knowledge of God, and the real divine consciousness of the real man is attained and our salvation is worked out—we have demonstrated our atonement with the Father.

Mrs. Eddy's supreme declaration is this, that there is one infinite Mind, which is wholly good, perfect, indestructible, immortal. This infinite, absolute, omniscient, omnipresent, omnipotent Being is the incorporeal Father-Mother God, whose true nature is revealed through Christian Science. This divine actuality is the scientific basis on which all Christian Science healing is demonstrated, the divine principle whose everpresence is utilized in the overcoming of sin and sickness, through the available transforming power of the Christ, coming to the human consciousness.

THE UNIVERSE AND MAN.

From this it follows that the real universe and the real man are the expression or manifestation of this infinite mind and that they partake of the spiritual nature and quality of this mind. Hence, all the ideas of God are perfect, incorporeal, eternal and harmonious, they live, move and have their being in God, in divine Mind.

The real man is the image and likeness of God as he is defined in the first chapter of Genesis, the expression of mind, spirit, soul, life, truth and love. Mortal man is but a human corporeal concept of the mortal or carnal mind. "The physical universe expresses the conscious and unconscious thoughts of mortals," writes Mrs. Eddy. (S. & H. p. 484). It is the counterfeit of the divine universe which is embraced in the consciousness of the real man. So also the "natural man," as St. Paul names him, is a counterfeit of the spiritual idea, a product of physical sense, which originated in and is dependent upon materiality.

Christian Science explains the true nature of the divinely created man, as not the man created of the dust of the ground but as the image

and likeness of God, the man whom God pronounced good and to whom He gave dominion over the earth.

The perfect nature of God and the real man was revealed to Mrs. Eddy. The scriptures spiritually understood, reveal this truth, and Mrs. Eddy first stated it in scientific and metaphysical terms, which, when understood, make it possible for anyone to begin to demonstrate it. The creative principle operates positively through divine law, it embraces and supports all real existence—perfect God, perfect man, and perfect universe.

DISCRIMINATION NECESSARY.

But if all reality is spiritual and perfect, there arises the question, "What of evil, material, discordant conditions?" Here Christian Science explains that because spirit, the absolute good, is infinite, everywhere, there can be no place for either evil or matter, and it therefore classifies all phenomena and all experiences which are unlike perfect God and perfect man as unreal, as false concepts projected by erroneous human sense, as untrue beliefs; and it sustains this contention by destroying these conditions, thus proving them untrue, for truth is indestructible.

Human thought has always believed the objects of sense to be real, but now that the true nature of reality has been revealed, a clear distinction can be drawn between what is actual and what is merely element in the practice of Christian Science healing and must be clearly understood for the reason that so long as we believe an appearance or condition to be real and attempt to deal with it as a reality and at its own valuation, we can make no progress in mastering it. A mathematical mistake cannot be corrected until it is recognized as such. Even so, discordant human conditions cannot be scientifically healed until they are recognized as errors and divine truth is applied to their elimination. Christian Science teaches that because God or good is the only presence, substance and power, there is no place for evil to be, no space for matter to occupy, no discord for mortal mind to experience except as a false concept

When we look at an object through bent glass we see a distorted object, not because the object is distorted, but because the medium through which it is perceived makes it seem so. The distortion exists, only as a belief, an illusion, and we do not accept the appearance as real because we know it is not. Similarly existence appears to us in a material, finite, evil form, not because it is so, but because mortal mind so presents it. Christian Science by revealing to us the nature of real existence, together with the illusive character of material sense testimony, enables us to distinguish at any time between what is real and what is unreal, to recognize material error to be error, and thereby to begin to free ourselves and others from the bondage and fear attending it. The more

clearly we make the distinction between the actual and the seeming, the more effective will be our efforts in healing.

HEALING A CORRECTING PROCESS.

It should be clearly seen that although Christian Science denies matter by revealing its unreality, it does not destroy the sense of existence. The denial of matter does not produce a blank, for matter cannot be effectually denied until the substance of Spirit has been clearly apprehended. The metaphysical process involves a realization of Truth and a corresponding denial of error, a recognition of what is real and actual, and a resulting perception of the illusion of material appearance. This brings about a change in the human consciousness, and this improved quality of thought produces a more harmonious sense of existence.

Evil habits, depraved appetites, lustful passions, all forms of sinful desire, activity, and wrong living, are no part of the real man, God's idea, and they must be clearly separated from Him. Sin cannot be removed by fastening it upon the sinner. It must be seen as the mortal mind lie about man. Knowing that sin is not real and that God's man has no sinful appetites, is not the slave of passion, nor the victim of vice, but that man is the idea of God, reflecting divine Love and governed by divine Principle—this heals the sick. St. Paul puts it, "the word of God (Truth) is quick, and powerful." (Heb. 4:12).

HOW TRUTH HEALS.

It is often asked how and why Truth heals, why healing follows when we think Truth, but especially how it heals others to whom it is declared and about whom it is known, since in Christian Science healing there is no transfer of mortal thought through mental suggestion or hypotism.

Christian Scientists know from experience that the declaration and realization of Truth will establish harmony in thought and heal all aches and pains. They also know that this takes place because discord is error which the knowing of Truth corrects. This action in the metaphysical realm is paralleled in the mathematical realm.

By its very nature Truth is individual, since it has its own distinctive, complete, indivisible character which identifies it. Therefore it can express only itself, its own nature and character, namely, that which is true and truthful. Truth being infinite Principle, it is power and expresses itself with power, and since there is no power in error, error cannot resist the power of Truth. A mathematical truth corrects a mathematical error to which the truth is applied, because of this essential quality and property of Truth, by which it always expresses itself and identifies itself, manifesting its own being in truthfulness.

In a similar way, a metaphysical or spiritual Truth applied to a human error, corrects that error because of the self-expressing property of Truth, whereby it always identifies itself when it is brought into action.

There is, therefore, no difference in the action of a silent treatment given to a person nearby or far away. In both cases the truth of the treatment reaches the latent thought and corrects the error. In the case of an audible treatment the truth may reach the patient's mentality through his conscious thought.

In both an audible treatment and in listening to the Lesson-Sermon at Christian Science services the conscious thought recognizing the truth and good of what is heard or read, opens to this truth which then acts upon the unconscious mentality, and by its essential property of self-identification, it corrects error and establishes what is true and harmonious.

DIVINE LOVE THE REAL HEALER.

Right spiritual knowing is real thinking, an expression of activity of Truth in consciousness. The knowing of God is the appearing of Christ in us. This healing consciousness comforts the sorrowing, brings hope to the unbelieving, awakens the sinner, and heals the afflicted by destroying the darkness of error with the light of Christ, Truth.

A Christian Science treatment or the scientific application of divine Principle, consists fundamentally of the clear knowing of the nature of God and the real man, and the consequent perception of the unreality of matter and evil. It involves an analysis of that which is to be healed, a spiritual discernment of the mental causes of the trouble, and a correct application of the antidoting divine Truth which corrects and removes these causes. This is not a mere repetition of words but is a scientific mental process, the reflection of divine Love through spiritual consciousness which demonstrates the healing through right knowing and right living.

Christian Science healing brings about not merely a physical change, but improves the patient morally, mentally, and spiritually. It brings a man nearer to God and changes his standpoint from a material to a spiritual basis. It uplifts thought, gives him power over evil, and improves his whole being in the degree that he can grasp its truth.

Christian Scientists know that "with God all things are possible," and that Christian Science can show forth all the wonders of infinite Mind. Hence they are striving day by day to have in them more of the Mind that was in Christ, that they may demonstrate this healing power more and more effectually. They are deeply grateful for the good that has already come to them and the good that they have been able to do for others, especially that they have learned to know the unreality of evil

and are thus able to defend themselves against every temptation or assault of evil mind, animal magnetism. They are grateful to know that there is a perfect and compassionate God Who will guide them and sustain them, "a very present help in trouble."

PRINCIPLE AND PERSONALITY.

Christian Science clearly shows that Principle and Personality are opposites. To be governed by personality means to be influenced and controlled by the thoughts and opinions of some finite human being; whereas to be governed by Principle means obedience to the Infinite, divine law of right, of justice, of Truth, and of Love. We may be wrong when governed or influenced by personality since personal characteristics play so large a part in human opinion; but man who is governed by Principle can never be wrong, since Principle is God, the infinite, divine Love.

In order to approximate government by Principle, therefore, it is necessary to know that God, divine Love, is the only Mind, Life and power, and we then know that there is no mortal or personal thought which can deceive or influence us. This consciousness of the oneness of Mind and the powerlessness of its opposite, makes it possible for us to be guided rightly, and prevents us from being influenced wrongly by human will, by personal opinions, or by hypnotism.

Principle should not be thought to be cold, abstract, or severe, since the vital element of Principle is thereby missed. Principle is Love, and without Love there is no Principle. Therefore, we are obedient to Principle only in the degree that we are obedient to infinite divine Love, and endeavour to act in accordance with the Mind that was in Christ.

WORLD HEALING.

The fact that Christian Science heals can readily be determined by any sincere investigator, and the supporting evidence reveals its coincidence with spiritual healing, thus proving this healing to be true and possible to-day, and establishing the fact that Christian Science is Messianic.

Christian Science healing, being contrary to the teachings of physical science, the thinker finds that it cannot be interpreted on a physical basis, that it can be understood only as he gains a metaphysical or spiritual viewpoint. To him Mrs. Eddy makes it entirely clear that material existence is not real existence; that matter is not what it seems to be, and that he cannot safely trust the evidence of the physical senses. Her writings lead thought into the realm of the immaterial and divine, they show us that we must look beyond physics into metaphysics for causation and truth. The world is now beginning to respond to this demand. Inquiry into the mental nature of things is becoming more general, and the call

is for an intelligent interpretation of experience, of physical phenomena, and of the nature of the human consciousness. Many of the points for which Mrs. Eddy contended are to-day finding corroboration as a result of the advance in physical science and psychology.

Christian Science heals through the operation of divine law, the law whose principle is infinite spirit, life, and love, and anyone who will apply this law of God exactly and honestly can heal himself and others through Christian Science.

MRS. EDDY AND HER REVEALED WORD.

Mrs. Eddy's one objective through many years was to know God, to find the infinite source of good, to understand the true nature of being, that healing might come to burden-bearing humanity. Her single-mindedness, untempted by the world, undismayed by the weakness of the flesh, undaunted by the enmity of evil, held her true to her ideal and brought her to the longed-for goal, the demonstrable working understanding of the Christ-method, with unmistakable signs following.

Her human consciousness allied to God by simple goodness, perceived divine reality, the nature of spiritual being, and this vision of perfect God and perfect man made Mrs. Eddy the discoverer of the hitherto unknown science underlying all existence.

This "divine event" in the eternal, unbroken plan of salvation, is perpetually maintained and sustained by scientific rule and procedure, by which, through half a century of practice and proof, the fact has been established that Mrs. Eddy is also the founder of Christian Science. The marvel of these modern times is not the phenomenal rapidity and variety of material development, but the spiritual appearing to the transparent thought of one pure minded woman, of the Christ truth, revealing the universe of infinite mind and its everpresent reflection.

This revelation coming not through human reason and contradicting human experience and knowledge, is yet so irresistible in its appeal and so glorious in its effects that its written statement in Mrs. Eddy's book, *Science and Health with Key to the Scriptures*, readily reaches and convinces those who hunger and thirst for better things.

Recognizing Mrs. Eddy as the Discoverer and founder of Christian Science and that the revelation came to her because of her preparedness, Christian Scientists earnestly strive to become acquainted with her teachings as she has given them in her writings. They study them very carefully in order to obtain her own interpretation from her own words, and thereby avoid the danger of misinterpretation.

EFFICACIOUS PRAYER.

The spiritual thought which apprehends divine truth clearly, communes with God, or divine principle, love, and this communion is true

Christian Science prayer. This prayer recognizes the falsity of evil human sense, and includes the deep, earnest, conscientious desire to know God and do His will; it rests upon the absolute conviction of the power of perfect principle and the forever operation of the immutable divine law, the law of spirit, not of matter; it involves absolute dependence upon Him for all that is good and right, recognition of His supremacy, the acknowledgement of Him in all our ways, and the exercise of perfect trust in Him, together with a clear understanding of the character and the mission of Christ Jesus and obedience to his teachings. This is what St. James calls "the prayer of faith" which shall save the sick and which Mrs. Eddy explains in her masterly elucidation of prayer in Chapter One of "Science and Health with Key to the Scriptures."

In this book she writes:

"Only through radical reliance on truth can scientific healing power be realized." (Page 167).

A mixed thought, or one in which the real and unreal, the spiritual and the material, the divine and the human, are not accurately differentiated, does not reflect spiritual truth clearly, for truth is spirit, and spirit is reflected only by knowing truth.

Indeed, Christian Science teaches that the recognition of the evil thought or mental cause which is back of disease or disturbance, is an essential factor in successful and instantaneous healing. Disease may possibly be due sometimes to purely material causes, so-called, either chemical or mechanical, but more frequently disease is due to the indulgence of sin or evil thought, or to belief of malicious arguments. In such a case, when the evil is detected and cast out, the sufferer is healed of the effects of the indulgence in wrong thoughts or acts, and is protected from hypnotic influence.

Thus we see why Christian Science is truly the science of right living. It involves the knowing of divine truth and the principle of correct living, it recognizes the deceptive character of evil which is the cause of wrong living, and through the operation of divine law, it makes the healing of this evil tendency possible. It not only heals sin, but it uplifts thought to higher ideals by revealing the true nature of God and the real man, thus inspiring a stronger sense of right, of honesty, of justice, of purity, of spirituality. It enriches human nature, develops and enlarges its latent capacities for good, ennobles character, establishes moral and physical health, inculcates a true love for God and man, and bestows the blessing resulting from Christian living.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8)

REPORT OF ONTARIO MEDICAL ASSOCIATION TO
THE ONTARIO GOVERNMENT

TO THE HONOURABLE PREMIER OF THE PROVINCE OF ONTARIO
AND MEMBERS OF THE CABINET :—

Mr. Drury and Gentlemen :—

As the subject of medical education and what qualifications should admit to the practice of medicine in the Province of Ontario are questions of so much importance to the people of this Province, it has been felt by the Ontario Medical Association, voicing as it does the views of the members of said Association, that the Government of Ontario would not be averse to learn these views:

In the first place the Ontario Medical Association stands for high ideals in those who practise medicine, and demands of its members that they must be qualified to practise in this Province by passing the examinations of the College of Physicians and Surgeons, or by holding such qualification as is accepted by the said College as equal to its own diploma. The Ontario Medical Association also exacts from its members their adherence to a high standard of professional ethics. Further, its members must not ally themselves with any cult nor adopt any exclusive name indicating such.

But, apart from the foregoing, the Ontario Medical Association does not pretend to dictate to anyone who obtains the license of the College of Physicians and Surgeons that he should not adopt some particular name for his method of treatment. The adoption of such special names as are not recognized by the regular medical profession, as represented by the Ontario Medical Association, only has the effect of debarring such persons from membership in the Association. This, however, has no effect on their right to practise, provided they secure the license of the College of Physicians and Surgeons of Ontario.

The Ontario Medical Association is a voluntary organization, and has among its objects the following:

(1) To promote a high standard of Medical Education in the Medical Colleges of the Province, and to aid the College of Physicians and Surgeons in maintaining such a standard.

(2) To develop and maintain a high code of professional conduct, with the object that the people may ever feel proud of the medical practitioners of the Province and look up to them as being both well informed and truly trustworthy citizens.

(3) To use its influence to avert the disaster that would result to the people of this great Province were the standards of Medical Education lowered on any subject or on the whole below that prevailing at the present day.

(4) To do what it can to foster a high type of Medical Journalism in the Province, in order that the most recent and approved views on all subjects may be laid before the members of the profession with the least delay.

(5) To aid in securing the assistance of specially well-informed members of the medical profession in all departments to give lectures and demonstration throughout the Province to the members of the Association belonging to its many local branches.

The Ontario Medical Association would most respectfully invite the attention of the Government and Legislature of Ontario to the definition of the Practice of Medicine as laid down by Mr. Justice Frank E. Hodgins to be found on page 66 of his able report on Medical Education in Ontario:—

“The term ‘Practice of Medicine’ shall mean and include:

“(1) The use of any science, plan, method, system or treatment with or without the use of drugs or appliances for diagnosing alleviating, treating, curing prescribing or operating for any human disorder, illness, disease, ailment, pain, wound, infirmity, injury, defect or deformity or physical or mental condition.

“(2) Diagnosing, alleviating, treating, curing, prescribing, or operating for any human disorder, illness, disease, ailment, pain, wound, infirmity injury, defect or deformity or physical or mental condition, and the holding out, offering or undertaking by any means or method to do any of the foregoing and including midwifery and the administration of anæsthetics.

“(3) Any manipulation or other kind of physical or mental treatment whatsoever, suggested, prescribed or advised, for body or mind, administered to, operated upon, or intended to be followed by the patient himself or herself, intended or professing immediately or ultimately to benefit the patient, and the holding out, offering or undertaking by any means or method to use the same or to diagnose.

“Any person who shall habitually use in advertising any title such as M.D., M.B., D.C., D.O.S., or any title as indicated thereby or as surgeon, doctor, physician, healer, professor specialist or any other letters, sign or appellation having the same or similar import in relation to medicine as defined above, shall be considered *prima facie* as practising medicine. Those possessing the degree of doctor of dental surgery, or being licentiates of dental surgery, shall not be within the above provisions.”

At its Annual Meeting held in June, 1919, the Ontario Medical Association carefully considered and unanimously adopted the report of the Legislative Committee which contained the following statement regarding the foregoing definition:

"The Ontario Medical Association approves of the foregoing definition of the 'Practice of Medicine', but would respectfully beg leave to suggest that the word 'habitually' be omitted from the last paragraph, as it would leave an opening for those who travel from place to place as itinerant practitioners. They might sometimes use one title and sometimes another, as they changed their location at short periods of time. These persons do much harm and are often difficult to deal with at law."

The Ontario Medical Association would direct attention to the words of Mr. Justice Hodgins to be found on page 66 of his report on Medical Education in Ontario, and which read as follows:

"All parties that have appeared before me have expressed a desire that the word 'Medicine' or 'Practice of Medicine' should be defined by Statute."

"The latter can and should be dealt with, but its scope evidently will depend upon how far the recommendations of this report are adopted.

"If they are adopted, then the definition of the 'Practice of Medicine' may be couched in the words given and subject to such modifications as will exclude from it the exercise of the tenets of any religion or any practice not properly within it, such as massage under the direction of a regularly qualified physician, or the fitting of glasses by mechanical means or aid given in any emergency."

These words of Mr. Justice Hodgins are very appropriate, and should receive the most careful consideration at the hands of the Government and Legislative Assembly of Ontario.

On the matter of the right to practise, the Ontario Medical Association prior to June, 1919, adopted the following, page 3 of "Report of the Ontario Medical Association on Judge Hodgins' report on Medical Education", a copy of which was filed with the Government:

"The chief end of all legislation is the protection of the people. In all matters pertaining to the treatment of all forms of disease, and injuries this can only be secured by exacting from all who would undertake the duties of attending and treating the sick or injured the highest possible standard of training and scientific education that modern medical scientific knowledge can furnish. Such legislation will not only protect the public, but it will, in a very large measure, protect the profession against slothful methods in its ranks and overcrowding, and the evils that tend to flow from these. No one should, therefore, be permitted to practise any form of healing who does not obtain the Ontario license."

This position had been already emphasized by Mr. Justice Hodgins in the following conclusions to be found in page 72 of his report:

"(6) That Osteopaths, Chiropractors and other drugless physicians practising in this Province on the 30th day of June, 1913, be permitted

to continue for six months from the 1st day of January, 1918, without being subject to any disability or prosecution.

"(7) That after the 1st of July, 1918, no one shall practise medicine as defined aforesaid in this Province without a licence from the College of Physicians and Surgeons of Ontario, except that those who were practising what is known as Osteopathy on the 30th of June, 1913, if possessed of a diploma from one of the five Colleges now recognized by the American Osteopathic Association, with five years' practice in Osteopathy, or if they obtain from that Association a certificate that they are qualified to pass the examinations for license in the State where Osteopaths are examined and licensed which has the highest standard, may continue to practise under a special license to be issued by the Minister of Education in which the practice of the holder shall be limited to osteopathy and as not including the administration of drugs nor the performance of surgery with instruments."

The views set forth in these two conclusions cannot be too strongly emphasized. The first and supreme duty of the State is that of protecting the life and health of every citizen. On this aspect of the case heard what Mr. Justice Hodgins has to say as found on page 133 of his report:

"It ought to be clear that individuals making up the public are not themselves competent to form a proper conception of the value of the reverse of the service of those holding themselves out as physicians. There are few positions in life in which a man is so completely and often so suddenly placed in the hands of someone else as is the sick man in the presence of the physician. He cannot bargain on equal terms, and his family are equally helpless, both because of their ignorance of medical science and because, under usual circumstances, they are anxious and worried. Hence it has always been one of the highest duties of the State to see that those who are called in to prescribe for human ailments are so trained that they can be safely trusted to properly ascertain the cause and prescribe for its remedy. And not only so, but the prevention of disease in the community is such a pressing and vital need that the State is not content with providing proper training for the physician, but it compels the citizen of the State to submit not only to rules and regulations, but also to drastic measures, cures and operations for the benefit of the community prescribed by those who have adequate training and experience in such matters. And this presupposes that the State has satisfied itself that proper standards of learning have been set up and maintained for those who are thus authorized to heal and direct."

From the force of these weighty words there can be no escape. A man is taken suddenly ill with pain in his side and calls in an osteopath, who may institute some process of manipulation. The case, however, is

one of pneumonia for which such treatment would be most injurious. Or, take another case. A person is seized with a severe pain in the abdomen and sends for a chiropractor, who may proceed to treat some displacement of the spinal column. The case is one of acute appendicitis. Time is lost and there is grave risk that a life may also be lost under such a method of treatment, carried out on such an erroneous diagnosis. Or, again, take a case of Diphtheria, Scarlet Fever, or Smallpox, where it is so important that a correct diagnosis in the interest of other people be made at once. Here the value of diagnosis is supreme. But to put this matter beyond all doubt, turn to page 34 of Mr. Justice Hodgins' Report, and read what he says on the question of diagnosis:

"Ability to make a correct diagnosis is therefore the primary end of all good medical education. Diagnosis does not necessarily end when a decision has been reached as to the particular disease to be combated, for it continues during the treatment to operate with regard to each successive phase of the case. It is as vital in realizing the effect of the treatment, in detecting each manifestation of what are called complications, and in recognizing progressive improvement or the reverse, calling for a continuance or a modification of the particular treatment. In this aspect it becomes part of and is partially merged in the method of healing employed."

To be able to make a correct diagnosis one must have received a thorough training in anatomy, physiology, pathology, and bacteriology; and this must be followed up by long and intensive training at the bedside of the sick. On this point, note the words of Dr. L. F. Barker, Professor of Medicine in Johns Hopkins Medical Faculty, Baltimore. Here they are:

"Even the representatives of the medical sects admit that the work of the first two years of the Medical School in the pre-clinical sciences should be the same for all medical students. But why should there be any departure from the scientific method when the work of the clinical subjects of diagnosis and therapy are approached at the middle of the medical student's course? There is only one great science of medicine, just as there is one science of chemistry, one science of physics, and one science of biology. We hear nothing of sects in physics or of sects in chemistry. Nor should we, in my opinion, hear anything any longer of sects in medicine." (See page 35, Justice Hodgins' Report.)

These weighty opinions from Justice Hodgins and Professor Baker, opinions that could be multiplied many times over, should finally set at rest the claims of Osteopaths, Chiropractors, and all such sects to legislative recognition. On the subject of creating further divisions among those entitled to treat people, Justice Hodgins, on pages 34 and 35, remarks thus:

"The progress of Medical Science and investigation is continuous, and a survey of the changes in medical opinion and methods in the last half century, having regard to the introduction of anaesthetics, antiseptics and serums, the extent of bacteriological research and chemical analysis, and the importance of diet, exercise and cleanliness, is most striking and impressive. These necessarily enlarge the scope of medical education into regions not originally traversed by it, and render it imperative that it should be most comprehensive and exacting if it is to include these modern imperative and enlightening studies. I have not been able to find any escape from the impression, which these results force upon one's mind in weighing the advantages of the present system against what is now proposed."

On page 31 of his report Justice Hodgins recommends that the Osteopaths now engaged in practice procure from the American Osteopathic Association a certificate of their fitness to practise, and suggests how this may be done. Regarding this certificate he remarks thus:

"The license thus granted shall not permit its holder to use or administer drugs, nor to perform surgery with the use of instruments, nor to sign death certificates, nor to use the term "Doctor" either in full or otherwise indicated, and must be limited to Osteopathic methods and practice."

Here one sees how careful he is to safeguard the people, and to avoid creating medical divisions.

The Ontario Medical Association feels impelled to urge that Chiropractic should be given no consideration in law. It is founded on a complete negation of all medical science and progress. If it is anything at all, it is merely a system of gross and pitiable ignorance. With regard to Osteopathy this must be set forth clearly that it is not a system of medicine at all, but merely a phase of general therapeutics or treatment which in turn is only one department of the many that make up a full course of medical studies. What there is in it that has any merit is a part of the curriculum for education of the medical profession which is continuously making use of massage, rubbing, and manipulation in the treatment of ailments suitable for such treatment, as amply demonstrated in the recent war. Osteopathy should not be created into a system of treatment and set loose upon the public, to be used by persons incapable of making correct diagnoses of human ills and injuries, and consequently applied by these practitioners many times, possibly to the grievous detriment of those so treated, or rather mistreated, as would result, for example, from forcible manipulation of a tuberculous joint, or one that had been of such a nature, but still remained stiff.

"Upon the best consideration I can give to this important subject, I can see no escape from the conclusion that treating Osteopaths as a

separate class in regard to their medical training would be especially at this juncture a very great mistake." (From Hodgins Report. Page 30.)

When one turns to Chiropractic the statement made by Justice Hodgins on page 33 of his report should settle the matter:

"I cannot bring myself to the point of accepting, as part of our legalized medical provision for the sick, a system which denies the need of diagnosis, refers 95 per cent. of disease to one and the same cause, and turns its back resolutely upon all modern medical scientific methods as being founded on nothing and unworthy even to be discussed."

The Association would direct attention to the fact that we do not in any manner interfere with the religious views of our members, nor do we permit discussions on religious topics. It is only when a religious body enters upon the continuous treatment of disease that it challenges an examination of its methods at the hands of the regular medical profession. It is for this reason that Christian Science comes under observation. A careful study of Science and Health with Key to the Scriptures, the text book of this denomination, and of other writings of the cult, reveals a deplorable condition of ignorance about disease, injuries, matter and therapeutics. The teachings on these subjects set forth in "Science and Health" are a positive menace to the public. This became very clear to the mind of Mr. Justice Hodgins, who, on page 38 of his report, expresses himself thus:

"But their rights should be carefully restricted to the bona fide exercise of the tenets of their religion, and they should possess no other or different right or immunity from what is enjoyed by the clergyman or minister who is called in for the spiritual benefit of a member of his communion, and whose ministrations often react beneficially on physical suffering."

To make the position of the Christian Scientist perfectly clear let two quotations from the 1917 edition of "Science and Health" suffice:

On page 179 these words are found:

"Treatises on anatomy, physiology and health, sustained by what is termed material law, are the promoters of sickness and disease. It should not be proverbial, that so long as you read medical works you will be sick."

Then again on page 417 the following appears:

"To the Christian Science healer, sickness is a dream from which the patient needs to be awakened.

To allow Osteopaths and Chiropractors to secure the right to practice by the study of a limited part of the medical course would establish a very dangerous precedent. Others might come forward and claim a similar right by taking up electricity, or baths, or drugs only, without

making themselves acquainted with other branches of medical science. Thus we might soon have Balneopathists, Electrotherapeutists, etc. One would think that if the Osteopaths and Chiropractors were sincere in a desire to treat their patients properly they would not be unwilling to acquire such a complete knowledge of all departments of medical learning as would enable them to act judiciously in all cases. If they are not willing to accept this view, one can only conclude that they are seeking a short cut into the practice of medicine, and thereby hope to secure its rights and privileges without the expenditure of the time and labor required to obtain the license, of the College of Physicians and Surgeons of Ontario.

After a long and strenuous struggle for at least seventy-five years, the medical profession in Ontario has attained its present proud position of holding one of the first places in the world. The Medical Colleges of Ontario are now recognized to be as efficient as those found anywhere, and our hospitals are a credit to the generosity and intelligence of the people. An immense amount of time, thought and money have been expended to secure these desirable conditions. It would be a disaster to the citizens of the Province were the bars to be lowered now, and the gates opened so that persons holding mediocre qualifications would be permitted to practice medicine or any branch of healing. The plea for a high standard is made by a united medical profession in behalf of the people, and not in its own behalf. Let there be one standard for all.

The Ontario Medical Association wishes only to be regarded as trying to safeguard the health of the people of this great province. This has ever been its attitude. Its contention is that all who would seek to heal the sick or treat the injured must first give evidence of being in the possession of the requisite skill to do so. This can best be secured by insisting upon all who practise medicine holding the qualification of the Ontario College of Physicians and Surgeons. It is the earnest desire of the Ontario Medical Association that the Government and Legislature of Ontario may see their way to validate this position; namely, the one portal to the practice of medicine in any of its branches.

We respectfully appeal to you, therefore, to give this matter your early consideration since the passage of time merely makes the problem increasingly difficult.

All of which is respectfully submitted on behalf of the Ontario Medical Association.

J. HUERNER MULLIN, Pres.
T. C. ROUTLEY, Secy.

PERSONAL AND NEWS ITEMS

Dr. N. A. Powell has retired from the chairs of Medical Jurisprudence and Clinical Surgery in the Medical Faculty of the University of Toronto, after many years of excellent service in these departments. He holds the status of Professor Emeritus.

Every time a new charitable institution is opened in a city it means that applicants will be drawn from the surrounding country, and there will be an increasing tendency for the unfortunate and distressed to flock to the larger centres. Benevolent institutions of all kinds should really be in the country, but as the people interested in their establishment usually reside in cities they naturally build the institution where it will be convenient of access. In this way they unconsciously increase the burden of their own city.—*The Globe*.

The sum of \$500,000 has been given by Dr. Frank Schamberg, Dr. John A. Kolmer and Professor George M. Raizess to the Dermatological Research Laboratories, University of Pennsylvania, for the support of medical research. The sum represents the profits received by the laboratories during the war from the sale of drug arsphenamine, a substitute for the German-made specific known as salvarsan.

As a result of the drastic action of the Manitoba Medical Council in suspending a large number of doctors for infractions of the Manitoba Temperance Act, the city of St. Boniface is left without medical service except for one practitioner and the internes of the St. Boniface Hospital, who are too busy to answer sick calls. The state of affairs has become so serious, in the opinion of a large number of citizens of the Cathedral City, that a meeting was held last week, and another is to be held this week, to discuss what steps can be taken to safeguard the health of the city. A strong resolution is to be framed for presentation to the Provincial Government to provide adequate medical service for the district previously served by doctors now under suspension.

Fire, starting from some cause as yet not ascertained, completely destroyed the Orchard house wing of the Ontario Hospital for the Insane at Hamilton on 23rd February. Only heroic work on the part of the staff saved the lives of the 355 inmates quartered in this section of the institution. Many of these unfortunates broke away from their guards and ran terror-stricken from the grounds. All, however, were recaptured by police squads despatched to the scene. The loss is estimated at \$470,000.

Very strict precautions are being taken at New York to prevent the entry of typhus fever into the United States and its spread. Already there have been several cases.

The Ministry of Health for England has issued a report on Sleeping Sickness. The report is based on very extensive investigation by experts. According to the report the disease is steadily spreading and becoming more frequent in nearly all countries. No remedy has yet been found for it. It has no connection with influenza or epidemic hiccough.

"This will, I am afraid, be the last annual meeting of the society that I shall have the privilege of addressing. It has indeed been a great privilege, both to the Duchess and myself, to be associated with a body which has done such splendid service both in peace and war. I shall take back with me when I leave Canada very many happy recollections of our stay in this country, but certainly among the happiest and brightest will be our association with the Canadian Red Cross. We shall always take the liveliest and keenest interest in the work of the Canadian Red Cross, and we shall look back with the greatest possible pride and pleasure upon the many close and pleasant friendships we have formed and the happy association which we have had with you."—The Duke of Devonshire at the Toronto Red Cross Meeting.

A despatch to the *Daily Express* from Geneva states that Dr. Victoria Vella, a noted Swiss surgeon, died while performing an operation. Two nurses who were present called Dr. Vella's assistant who rushed in, found the patient recovering from the anaesthetic and completed the operation on time.

The late Dr. W. J. Greig left an estate valued at \$30,000. His widow has a life interest in it, and, after her death, it passes to his son.

The suspension of 19 physicians in Manitoba for unlawfully issuing liquor prescriptions has resulted from an inquiry conducted by a committee of the Council of the College of Physicians and Surgeons, R. W. Craig, K.C., the council's solicitor, announced to-day. The committee has still to report on a number of cases. All doctors who have issued 300 or more prescriptions in any one month were summoned before the council during the inquiry, which covered a period of several months.

The health branch of the Soldiers' Civil Re-Establishment Department has received a cable from Sir Robert Philip, the noted tuberculosis authority, declaring that the Spahlinger treatment, which he has been investigating in Europe, does not seem to be of special value.

OBITUARY

ROBERT JAMES WILSON, M.D.

Dr. Robert James Wilson, L.R.C.P., of Toronto, died suddenly at his home, 20 Bloor street west, on the morning of 19th March. The evening

before he had interviewed several persons in his office and he was quite well. In the morning, just before eight o'clock, he was washing his hands in the bathroom, when he fell and expired almost immediately. His sister, Miss Wilson, noticing his prolonged absence, went to the room to find him dead.

Of Irish descent, Dr. Wilson was born in Toronto 59 years ago, on a farm on St. Clair Ave., in the district then known as Wells Hill. He was educated at Weston High School and Toronto University. He took post-graduate courses in Guy's Hospital, London, and in Dublin. For 30 years he had practised at his home on Bloor west. He was overseas in 1916 and was a surgeon at Orpington Hospital, England. Whilst home on leave in 1917 he suffered a stroke and was unable to resume service in England, but he served in the hospitals in Toronto till the end of war. He was medical examiner for the Equity, Aetna, Mutual and Security Insurance Companies. He was active in Central Methodist Church, a member of the Masonic Order, a Conservative in politics, and was, some years ago, chairman of the Toronto Board of License Commissioners.

His son, Dr. Robert Ray Wilson, who was going overseas with the University unit in 1915, had a serious illness and died just before his father went overseas. Surviving are his sister and one brother.

A. B. ATHERTON, M.D.

Dr. A. B. Atherton, widely known in Canada and the United States as a surgeon, died at San Diego, Cal., on 7th March, after a long illness. He was 78 years old. He was born in Fredericton, N.B., and practised there and in Toronto for many years. He was a friend of Dr. Lister and of Sir William Osler, and was one of the founders of the American College of Surgeons. For many years he was surgeon to the hospital at Fredericton, N.B.

A. T. RICE, M.D.

Dr. Rice, of Selkirk, Manitoba, died on 13th February, 1921, after an operation in the Winnipeg General Hospital. He took his medical course in the Toronto School of Medicine, and graduated from the University of Toronto as M.D. in 1881. For some time he practised in Woodstock. For many years he took an active interest in the Ontario Medical Association. In 1909 he left Woodstock and settled in Selkirk.

JOSEPH H. WEBB, M.D.

Dr. Webb died suddenly on 26th January, 1921. He was born at Aurora seventy-four years ago. He studied at the Newmarket High

School, the Toronto Normal School, and Victoria Medical College, "Rolph's School", from which he graduated in 1870. He settled in Waterloo where he continued in practice until his death. In 1881 he became Assistant Medical Referee for the Mutual Life Insurance Company of Waterloo, and in 1885 was made Medical Referee. He was very highly esteemed by all who knew him.

JOHN McCRIMMON, M.D.

Dr. McCrimmon, of Kincardine, well-known throughout Western Ontario, died at his home on 13th February, 1921, at the age of 65. In the latter part of January he contracted influenza which developed into pneumonia. He was a graduate of McGill in 1878, but afterwards obtained in Edinburgh the license from the Royal Colleges of Physicians and Surgeons. He settled in Kincardine where he practised for 42 years. He took a marked interest in public affairs.

DAVID GIBB FLEMING, M.D.

Dr. David Gibb Fleming, who had resided with his daughter, Mrs. H. S. Loudon, 30 North street, for the past two years, since retiring from active practice, died at his daughter's home on 16th March. Deceased was educated at Victoria College, Cobourg; Edinburgh, Scotland, and London, England. Returning to Canada, he practised in Chatham for many years. Surviving is his daughter, Mrs. H. S. Loudon.

BOOK REVIEWS

A TEXT BOOK OF PATHOLOGY

A Text-book of Pathology. By William G. MacCallum, M.D., Professor of Pathology and Bacteriology. Johns Hopkins University. Second Edition. Thoroughly revised. Octavo volume of 1,155 pages with 575 original illustrations. Philadelphia and London: W. B. Saunders Company, 1920. Cloth, \$11.00 net. Canadian Agents, The J. F. Hartz Co., Limited, Toronto, Ont.

It would be quite impossible to review such a large and able work as this in the space at our disposal. It may be said that this is a most valuable work on Pathology, and covers the subject in a most comprehensive manner. The volume constitutes a real work of reference. The illustrations are very fine and the paper, press work and binding go to make up an ideal book. But when the best that can be said for these features has been said, the main feature of the book still remains for mention, namely, the text. This is clear, scientific, and able. The whole effort is superb.

OPTIMISTIC MEDICINE

On the Early Treatment of Simple Problems rather than The Late Treatment of Serious Problems. By a former insurance man. Philadelphia: F. A. Davis Company, Publishers, 1921. Price, \$3.00 net.

This book has been written by a wise, experienced and observant person, possessed of a keen sense of fine humour. Throughout its pages there are paragraphs and sentences that sparkle with wit. The book is written to fill in the gap between the learned doctor on the one hand, and the overage citizen on the other. This the author speaks of as a sort of "No Man's Land." The burden of the book is that the physician should carry on a "program of general enlightenment." We have only words of high praise for this volume.

THE ANATOMY OF THE NERVOUS SYSTEM.

The Anatomy of the Nervous System, from the standpoint of development and function. By Stephen W. Ranson, M.D., Ph.D., Professor of Anatomy in Northwestern University Medical School, Chicago. Octavo volume of 395 pages with 260 illustrations some of them in colors. Philadelphia and London: W. B. Saunders Company, 1920. Cloth, \$7.25 net. Canadian Agents, The J. F. Hartz Co., Limited, Toronto, Ont.

To many medical men the anatomy of the nervous system is as little known as the topography of Central Africa. This should not be the case, for a knowledge of the nervous system is a most valuable aid to diagnosis. The study of the nervous system is a difficult affair, but will well repay any physician who spends upon the subject the time and thought required to master its details. The volume before us is a very handsome one indeed, and is well calculated to rouse an interest in this department of anatomy. It is so well got up that one can call it an edition de luxe, and is all that could be sought for as a guide on this subject.

THE SYMPATHETIC SYSTEM

The Sympathetic and the Associated Systems, Clinical Anatomy, Semiology, and General Pathology of the Neuro-Glandular System of the Organo-vegetative Canal. By A. C. Guillaume and Pierre Marie. 396 pages with 40 figures and several plates. Masson and Company, Paris, Editors. Price, 18 francs net.

In this book there is a very fine exposition of the influence of the sympathetic nervous system over the organs of the body, and especially over those concerned in digestion and growth. It is a matter for regret that a treatise so valuable has not been translated into English, as it should be in the hands of every practitioner.

THE JOHNS HOPKINS HOSPITAL REPORTS

The three fasciculi before us cover pneumonia and tuberculous salpingitis. The first fasciculus is on Pneumonia in the Army, and the

second one is on the Pathological Anatomy of Pneumonia. Both are from the pen of Professor W. G. MacCallum. They are most ably written. The third fasciculus is written by Prof. J. P. Greenberg, and discusses tuberculous salpingitis. It is stated that one case in each hundred admitted to the gynecological department suffered from this condition. It is also stated the disease was only diagnosed in 13 per cent. of the cases before operation.

ENGLISH AND AMERICAN POETRY

A Physician's Anthology of English and American Poetry selected and arranged by Casey A. Wood, M.D., and Fielding H. Garrison, M.D. Humphrey Melford, Oxford University Press. London, New York, Toronto, Melbourne, Cape Town, Bombay, Calcutta, Madras, Shanghai, Peking and Copenhagen, 1920. Price, 8s. 6d. net.

The poems selected in this neat little volume are grouped under the following headings: Youth and Manhood, Nature, Nympholeptos, Amantium Irae, Himeros, Mens Sana, In Praise of Women, Apollo, In Wartime, Recusants and Standard Bearers, Liberty and the Nations, Celtic, De Amicitia, The Unforgotten, Veritatem Delexi, Taedium Vitae, De Senectute and Divina Mors. The selections are from many authors and over a wide range of subjects. Much discrimination has been shown, and the poems are of the best.

MISCELLANEOUS

PRESENTATION TO DR. NOBLE

Dr. John Noble was remembered by the board of education.

The ex-chairman was a guest of honor at the opening of the proceedings and was the recipient of the customary tribute of a cabinet of silver-ware.

Chairman McClelland gave a hearty welcome to Dr. Noble.

The presentation was made by Trustee W. D. Dineen, who pointed out that Dr. Noble had served at various periods a total of eighteen years as a school trustee, and had impressed all with his earnest interest in the cause of education.

Dr. Noble spoke in a humorous vein. "I served for 18 years and see what I get. Jacob only served for 14 years and see what he got. Usually a fellow who works for nothing gets nothing but abuse." He believed that very soon some new methods of school teaching would be accepted. He wished the members every success.

Chairman McClelland expressed similar good wishes to Dr. Noble, who then withdrew.

A REPORT ON INFLUENZA

The British Ministry of Health has issued a report, signed by a number of distinguished medical men, asserting that the cause of the influenza epidemic of 1918-1919 is still unknown. During the period of a few months it claimed more victims in Asia and Europe than fell during the whole of the world war. In England and Wales alone the death toll reached the alarming total of 151,466. Apart altogether from the actual deaths, the visitation left in its wake a long trail of sickness. There are numberless men and women whose vitality has been sapped by the after-effects of the epidemic. The appearance of the scourge was sudden, and it showed great rapidity of evolution. Its mortality was exceptional, its ravages being felt chiefly among adolescents and adults. It manifested itself alike in crowded and insanitary areas, and in districts where the conditions of life are normally favorable to health.

Though bacteriologists, clinicians and epidemiologists are all agreed that Pfeiffer's bacillus is associated with influenza, the problem remains unsolved. "The generation of a great pestilence such as influenza or pneumonic plague," says the report, "is dependent upon disturbance of social order, involving for large numbers of human beings the endurance of conditions of insalubrity which afford for invading parasites a suitable field of modification. No impartial spectator can doubt that at the present time, and almost certainly for a generation to come, there will exist in many nations and over wide tracts of country precisely the type of misery which we suspect to be the appropriate forcing house of a virulent dispersive germ."

This means that an exhausted and underfed Europe will be more liable than before to pandemics of this kind. The New World will have the advantage because its standard of living has not been greatly depressed, but these scourges cannot be kept on the other side of the ocean. The British report emphasizes the necessity of avoiding overcrowding, because the secretions of influenza are transmitted in coughing and talking in the form of a fine spray, and dust and unclean hands may be the means of conveying infection. In many communities in Canada and the United States overcrowding is an invitation to disease. Better housing conditions would be the best barrier that could be erected against another invasion of influenza.

TORONTO'S VITAL STATISTICS

The mortality from acute communicable diseases was comparatively low during February, according to figures submitted by Dr. Hastings to the Board of Health. Marked decreases are found in the deaths from

measles and mumps show important reductions in the number of cases reported. Cases and deaths are as follows:—

	Cases Rep. Feb. '21	Deaths. Reg Feb. '21
Typhoid fever	6	1
Smallpox	33	0
Measles	34	3
Scarlet fever	221	6
Whooping cough	79	4
Diphtheria	217	14
Chickenpox	136	1
Mumps	13	0
Cerebro-spin. men.	0	0
Infantile paralysis	0	0
Erysipelas	6	4
Encephalitis lethargica	2	1

DIPHTHERIA CARRIERS

The day has passed, says the Journal of the American Medical Association of Chicago, when the diphtheria patient was looked on as the only source of contagion of diphtheria. The menace of the human "carrier" of the infective micrororganism is becoming so well understood that provision against it is taken in the procedures of preventive medicine and in measures to maintain public health. He continues:

"Furthermore, there are many instances in which domestic animals, especially cats and dogs, have been considered to have spread diphtheria. It is obviously important to know whether or not we are continually surrounded with these unsuspected sources of danger, for our animal enemies must not be treated in the same category with man's animal friends. The difficulty in the way of accepting the charge against the dog and the cat, or even the horse which has also been incriminated, lies in the lack of dependable information. Most of the instances of natural diphtheria in animals have lacked demonstration of the presence of the true etiologic agent of the human disease. Recently, however, major Simmons has isolated diphtheria bacilli virulent for guineapigs from two cats which were pets of a person who contracted a fatal diphtheritic pharyngitis. Stray animals of the same species caught in the environment gave negative cultures. These bacteriologically controlled observations, including the suspected human victim, lend a greater probability to the long-heralded impression that cats may contract

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as the cereal part of the meal, during convalescence, are so many as to deserve most serious consideration.

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diphtheria from human subjects and that in turn, these animals may communicate the disease to man."

CARE OF THE FEEBLE-MINDED

Responsibility for the social evil and the tide of crime, which is so prevalent at present, was placed upon the failure of the State to care for its feeble-minded by a deputation from the Canadian National Committee for Mental Hygiene, which saw Premier Drury.

They offered to assist in carrying out the recommendations of Mr. Justice Hodgins, and will pay two-thirds of the \$15,000 worth of development they have planned if the Government will pay the other \$5,000.

Hon. H. C. Nixon, Provincial Secretary, who was also present, stated that the Government is in a position to care for 1,000 more mental defectives than it now has on its hands. He expects that the new Reception Hospital will be opened in Toronto this year, which will further help to look after feeble-minded persons.

Premier Drury reminded the deputation that the Government has been not only considering the problems which they mentioned, but has been active in remedying them as far as the available time would permit.

Mr. Drury in reply to Dr. Stowe-Gullen stated that the National Council of Women should persist in its attempts to have mental examinations of immigrant children before they leave the country from which they come to Canada.

Mr. Harry Carpenter, of Hamilton, introduced the deputation.

MEDICAL PREPARATIONS

WHY CIGARETTES ARE POPULAR

Individual experiences and impressions of the war continue to be most interesting to the average citizen, for it will be some time yet before the historian acquires the proper perspective from which general effects can be judged. That the cigarette is so popular to-day is one result of the individual experiences of many thousands of soldiers now returned to civil life. These men still have vivid recollections of the comfort they derived from smoking cigarettes in those trying days. The cigarette deserves its popularity.

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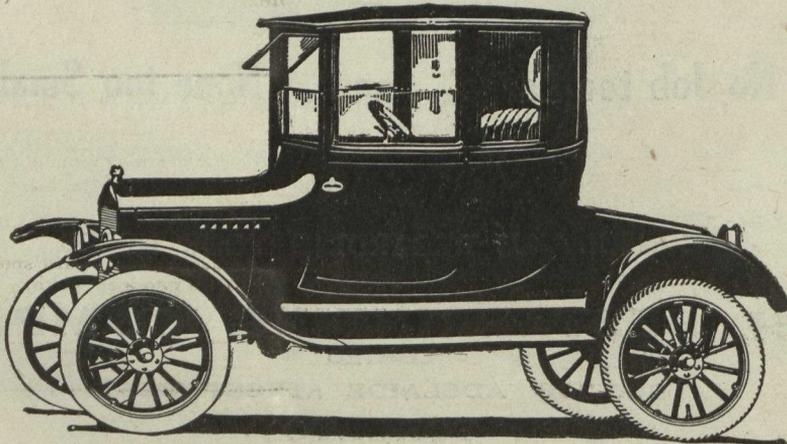
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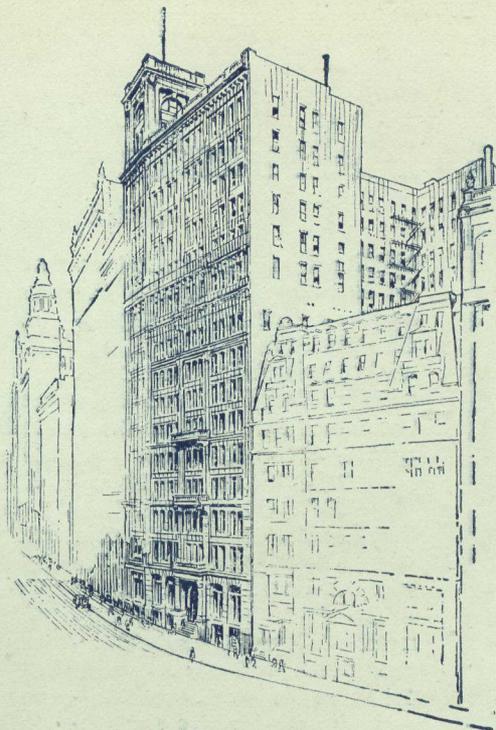
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