The Student's Handbook of Medicine and Therapeutics. By ALEXANDER WHEELER, L.R.C.P. Ed., L.R.C.S. Ed., etc. Edinburgh: E. & S. Livingstone: 1894.

DR WHEELER writes this, the latest addition to the numerous handbooks of medicine, in the character of a tutor of long experience. We wonder if it never strikes such tutors that they might profitably gain more by practice and experience in diagnosis and treatment before venturing into print and culling main facts from the pages of recognised authorities to boil them down into a *soupe maigre*. Dr Wheeler has yet to learn how to write a book in proper sequence: one of his sentences comes from him personally, the next from the editorial "we," while the third probably is couched in the third person singular. Such slipshod writing is irritating. For the actual matter of the book itself—which, after all, is the main thing—we can commend it as being short, correct so far as it goes, harmless, and perhaps beneficial to the dull-witted student appealed to in the preface. It is well printed, and illustrated with some rudely-drawn but well-reproduced diagrams.

The Law of Psychic Phenomena: a Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc. By THOMSON JAY HUDSON. London: G. J. Putnam's Sons. Chicago: A. C. McClurg & Co.: 1893.

THE author starts with the basis of a working hypothesis which, as he says, may or may not be true, but which, if no known fact in the universe disproves it, can be used just as has been used the atomic theory or Newton's theory of gravitation. In the field of psychological investigation a satisfactory working hypothesis has never yet been formulated. Many theories have been advanced, it is true; but although some are very plausible and satisfactory to the authors when applied to a particular class of facts, they utterly fail when confronted with another class of facts.

There is one pregnant fact pertaining to all kinds of mental therapeutics, from mesmerism to faith cures, which is, that marvellous cures are constantly effected through these various agencies; and to the casual observer it would seem almost self-evident that there must be some one principle underlying all, which, if once understood, would show them to be all identical as to cause and mode of operation.

Our author finds the key to the necessary working hypothesis in Liébault and Bernheim's discovery, "that hypnotic subjects are constantly amenable to the power of suggestion; that suggestion is the all-potent factor in the production of all hypnotic phenomena. This proposition has been demonstrated to be true beyond the possibility of a reasonable doubt." The author gives three general

propositions, which are applicable to all phases of psychological phenomena. The first is that man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers, capable, under certain conditions, of independent action; the one he designates the objective mind, the other the subjective mind. The second proposition is that the subjective mind is constantly amenable to control by suggestions. The third or subsidiary proposition is, that the subjective mind is incapable of inductive reasoning. The difference between man's two minds the author believes to be as follows:—"The objective mind takes cognisance of the objective world; its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

"The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective centres are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism. . . .

"In point of fact, that which I have chosen as the subjective mind appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the 'objective mind' is merely the function of the physical brain, while the 'subjective mind' is a distinct entity, possessing independent powers and functions, having a mental organisation of its own, and capable of sustaining an existence independent of the body. In other words, it is the soul."

Starting with this hypothesis, the author, who is evidently deeply read in the subject, differentiates the reasoning powers of the two minds, explains the perfect memory of the subjective mind, and illustrates the perception of the fixed laws of Nature. He goes on to treat of hypnotism and mesmerism, asserting the impossibility of the hypnotiser causing his subject to commit crimes against his will, and sketches a new system of mental therapeutics. He next deals with the phenomena of spiritism, and concludes with chapters on the physical manifestations of Christ, the spiritual philosophy of Christ, and deductions from the attributes of the soul.

The author refers to six different systems of psycho-therapeutics, based upon as many different theories, differing as widely as the poles, and each presenting indubitable evidence of being able to perform cures which in any age but the present would have been called miraculous. We may quote his summary of these six systems, because they are clearly given, and because nowadays it is just as well to possess in a crystallized form the main features concerning methods of treating disease which flood the lay press,

and for the matter of that, the medical press on the Continent and in America:—

“1. *Prayer and religious faith*, as exemplified in the cures performed at Lourdes and at other holy shrines. To this class also belong the cures effected by prayer alone,—the system being properly known in this country (America) as the ‘faith-cure and the prayer-cure.’

“2. *The Mind Cure*.—A professed method of healing which rests upon the supposition that all diseased states of the body are due to abnormal conditions of the mind, and that the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the mind of the patient.

“3. *Christian Science*.—This method of healing rests upon the assumption of the unreality of matter. This assumed as a major premise, it follows that our bodies are unreal, and consequently there is no such thing as disease, the latter existing only in the mind, which is the only real thing in existence.

“4. *Spiritism*, which is a system of healing based on the supposed interposition of the spirits of the dead operating directly or indirectly through a medium upon the patient.

“5. *Mesmerism*.—This includes all the systems of healing founded on the supposition that there exists in man a fluid which can be projected upon another at the will of the operator, with the effect of healing disease by the therapeutic action of the fluid upon the diseased organism.

“6. *Suggestive Hypnotism*.—This method of healing rests upon the law that persons in the hypnotic condition are constantly controllable by the power of suggestion, and that by this means pain is suppressed, function modified, fever calmed, secretion and excretion encouraged, etc., and thus Nature, the healer, is permitted to do the work of restoration.”

The author believes that the scientific mind must come to the obvious conclusion that there must be some underlying principle which is common to all these, and that it is the task of science to discover that principle; and he believes that the essential mental condition prerequisite to the success of every experiment in psycho-therapeutics is faith—a purely subjective faith—which is attainable upon the cessation of active opposition on the part of the objective mind. The author shows how the statement is often made to patients that faith is unnecessary, and shows that it is a cunning evasion of the truth for the very purpose of inspiring faith, but he thoroughly disapproves of it. “A patient enters the sanctum of mental healer and begins by saying, ‘I understand that it is necessary that your patients have faith before they can be healed. If that is the case I can never be healed by mental treatment, for I am utterly sceptical on the subject.’ To which the ready reply is, ‘Faith is unnecessary under my system. I do not care what you believe, for I can heal you however sceptical you may be.

This is generally satisfactory to the sceptic. He brightens with hope and submits to the treatment, full of the faith that he is to be healed without faith. It is superfluous to add that by this stroke of policy the healer has inspired the patient with all the faith required, namely, the faith of his subjective mind."

We must now leave the author. His book is full of interest, and may be read with profit even by the most sceptical physician.

Injuries and Diseases of the Jaws. By CHRISTOPHER HEATH. Edited by HENRY PERCY DEAN. Fourth Edition. London: J. & A. Churchill: 1894.

IN this, the fourth edition of Mr Heath's well-known work on *Diseases of the Jaws*, the distinguished author has been assisted in its preparation by Mr Percy Dean, Assistant Surgeon to the London Hospital,—the latter having modified the arrangement of some of the material so as to bring it into more correct relation with modern pathology, whilst the former has exercised a general supervision, and has incorporated the experience of another ten years of active professional life. We are glad to find that the numerous excellencies which characterized former editions have been retained, and that the task of bringing it abreast with modern pathology has been creditably performed by the editor, who is also responsible for a chapter on parasitic diseases, including Actinomycosis and Mycosis Aspergillina. Nevertheless we could have wished for a more scientific arrangement of the material dealing with the inflammatory affections of the jaws than one chapter on Inflammation and Abscess and another on Necrosis, under which are grouped syphilitic, phosphorous, mercurial, and a number of other diseases in a manner which leaves much to be desired. There is, further, the serious omission of any proper description of tubercular diseases of the jaws, which are commoner than the author would lead the reader to believe. In the index, which is otherwise fairly exhaustive, tubercle is not even mentioned.

Les Maladies du Soldat. By Dr H. MARVAUD, Médecin principal de 1^{re} classe de l'Armée. Paris: Felix Alcan: 1894.

APPEARING so shortly after the larger treatise by Delorme on *The Surgery of War*, this work, by another of the Professors at the Val-de-Grâce, may be regarded as an indication of the ability and energy of those at the head of the Medical Staff of the French army. The bent of the present volume is medical rather than surgical, and especially treats of the pathogenesis, clinical features, and prophylaxis of the diseases occurring in garrison life as well as in active service. Inasmuch as the standing army of France at the present day represents more than half a million of men, its medical administration in time of peace is of the first importance, not only with a view to their maintenance in a state of efficiency for