

the eclectic school with the idea of establishing a liberal system of medical education, and breaking the unreformable intellectual despotism which held the great mass of the medical profession. Dr. Buchanan evolved and completed the science of sarcognomy, which has placed biology on an irrefutable scientific basis, and his publications, "Anthropology," and "The New Education," and "Therapeutic Sarcognomy," set forth the philosophy and cure of disease in such a manner as may become clear and useful to the lay mind, and the "Therapeutic Sarcognomy" is a manual for habitual guidance of the practitioner in a matter so entirely foreign to the education and habits of society. For the guidance of students Dr. Buchanan has made maps of the head and body, showing the corresponding locations of the psychic process on the brain and body, and a careful study of this science will convince even the most sceptical that there is a great deal in it that will help even the lay mind to arrest or prevent disease in its incipient stages. Sarcognomy embraces not only the discovery of the sympathetic psychic effects, but the still more important principle that each vital function of the body and the soul or life-principle is expressed at the surface of the brain and of the body, and that for every function there is an external locality at which it may be reached and stimulated or tranquillised by nervauric methods, by electricity, or by heat, cold, or other applications. Thus, in giving mental treatment, the practitioner is able to give treatment with assurance, and by placing his hands on the patient is able to direct any particular function from the surface of the body or the brain. The London *Daily News* of the 20th April bears testimony to the valuable work of the Psycho-Therapeutic Society. London has many social curiosities which reward an intelligent inquirer after novelty, and surely among these a body of people banded together for the relief and cure of disease, without a charge, the operators being (with one exception) persons not having recognised medical qualifications, but possessing a magnetic faculty which no medical training can give, is worthy of mention. Such an organization is the Psycho-Therapeutic Society, whose rooms are at 3 Bayley Street, Bedford Square. The society is small, but growing. Founded only six years ago, in a small way, by a few benevolent enthusiasts, it is now cramped for space; the new patients from the 1st July, 1906, to the end of last month numbered 262, and the total of free treatments was 2,862, given by fourteen volunteer workers, ladies and gentlemen. The society's account of itself is that it was established "for the study, investigation, and practice of medical hypnotism, suggestive therapeutics, curative human radiations, and drugless healing," and that it is "the only philanthropic institution in the United Kingdom at which free treatment may be obtained along the above lines." No fee is required of any patient, except that for clairvoyant diagnosis a charge of 5s. is made to patients who can afford it, not otherwise. Treatment is freely given without distinction of class, but well-to-do patients often from gratitude give a donation or join the society. All moneys received go to the general funds, and not to any individual. To the value of clairvoyant diagnosis by Mr. G. Spriggs, the president, strong testimony was lately borne by Dr. Abraham Wallace, of Harley Street.

83. According to that theory, where is hope situated?—That is located right over the lung.

84. And do you consider that accounts for the hopefulness of the consumptive patient?—Yes. You will never find a consumptive patient who is not hopeful even up to the last stage. There is a reflex action from the lung to the brain. Its corresponding part would be where the organ of hope would be in the brain.

85. Where do you locate "courage" according to psychology?—On the shoulders—fortitude and patience.

86. Where do you locate vitality?—Lower down directly on the shoulder-blade, and also at the back of the head. All the vital forces are raised in the cerebellum.

87. By having a knowledge of these forces, what is to be gained?—You can more readily give suggestion. If a patient were suffering from melancholia, you would put your hand near the top of the brain, and your other hand just over the lung. If you wanted to stimulate hope in the patient, you would put your hands there, and would direct the attention of the mind to those particular organs, and by getting these stimulated in excess of the melancholia, whatever the portion you stimulated in excess would be bound to rule, because melancholia is from the liver or lower part of the body. If it is from a chronically bad liver the man gets despondent.

88. What do you mean by "psychic force"?—There are different names given to it. Psychic force is the connecting-link between mind and matter. Like electricity we cannot state its origin, but can see its effects, and it is a visible law like gravitation, by which humanity is governed or to which it is subject. I think it is Gurney and Bramwell who have stated that there is more than suggestion in psychology. In giving the suggestion you place your hands upon the patient, and that force or energy—life itself, which flows through every individual—would flow out to the patient from the operator.

89. You heard Mr. Bradley's evidence to the effect that he did not believe in uniting mental treatment with spiritual treatment?—Well, it is the same thing. Dr. Bramwell and Gurney—I think they are the latest authorities we have on the subject of mental therapeutics—have come to the conclusion that it is the higher self or spiritual self, or the subconscious mind as it has been called, which is the same force or thing. Dr. Bramwell and Albert Moll are mentioned in the *British Medical Journal* as the two best authorities on hypnotism and therapeutic suggestion.

90. You think that spiritual healing is the same thing as mental healing?—Yes, some people call it spiritual healing and others mental healing.

91. Do you diagnose in your business by the aid of clairvoyancy?—I have sometimes had cases diagnosed in that way, but not always; it is not necessary. When you understand sarcognomy it is easy to diagnose cases. But I have known cases which have been sent by medical men in this city to clairvoyants for the purpose of diagnosing. I know of one case where two leading surgeons of this city were operating on a man for his kidneys. They reckoned he had stone in the kidney. They found when they opened him that the kidneys were all right, and that that was not the cause