by the unhealthy suppuration, etc., in wounds which are liable to be set up by the presence and irritation of the ligatures. 6th, These danger-
ous and fatal complications are less likely to be excited by the employ-
ment of Acupressure, seeing the presence of a metallic needle has not the tendency to create local suppurations and sloughs in the wound, such as occur at the seats of arterial ligatures. And 7th, Hence, under the use of Acupressure, we are entitled to expect both, first, that surgical wounds will heal more kindly and close more speedily; and secondly, that surgical operations and injuries will be less fre-
quently attended than at present by surgical fever and pyemia.

---

**Part Second.**

**REVIEWS, ETC.**

*On the Diseases and Injuries of the Joints.* By THOMAS BRYANT, F.R.C.S., Assistant Surgeon, Surgical Registrar, and Lecturer on Operative Surgery at Guy's Hospital. 12mo, pp. 273. Lon-
don: Churchill, 1859.

This book, as its author tells us in his preface, is not to be regarded as a complete treatise on the diseases and injuries of the joints, but as the record and description of disease, founded on his own personal observation, based upon pathological investigation, and illustrated by cases.

Sir Benjamin Brodie's monograph on diseases of joints left but little to be added by any one, in so far as symptomatology and diag-
nosis are concerned; but the advances in structural pathology, and consequently our knowledge of the order, extent, and degree in which the various articular structures suffer in different forms of disease, give full scope for fresh investigation. For such research, and also for observing the results of treatment, our author has had an ample field, and he seems to have used his opportunities well. His description of the phenomena of disease is clear, concise, and accurate, and the clinical cases he adduces as illustrative of the different diseased con-
ditions are well told, and to the point. In one respect, however, we think his description of the progress of some diseases is rendered less practically valuable, from a desire, as it appears to us, to limit his description to their progress in a particular structure, ceasing to describe the phenomena which occur when other textures become affected secondarily. Thus, for example, when describing the gelatino\-us and pulpy degeneration of the synovial membrane, he scarcely alludes to the ulceration of cartilage induced by its action, and the sudden and marked alteration in symptoms which supervene in the latter stages of gelatinous diseases. He merely speaks generally of
the joint becoming disorganized, but without sufficiently indicating the manner in which that disorganization proceeds, and the symptoms which characterize it.

In regard to ulceration of articular cartilage, Mr Bryant, in common with most surgical pathologists, believes that the change rarely begins in the cartilages primarily, but that it results from the nutrition of the cartilage being affected in consequence of diseased states either of the osseous articular surfaces or the synovial membrane. A considerable experience as to the disease usually termed Acute Ulceration of Cartilage, both in rheumatic and strumous patients, and a careful examination of the diseased structures when removed by operation, have long since left no doubt on our mind, that in such cases the osseous surfaces are first affected, and that the subsequent ulceration, or even large exfoliation of the cartilage of incrustation, is the result of interrupted nutrition; and what are termed the pathognomonic symptoms of ulceration of cartilage, such as pain increasing when warm in bed, or when the circulation is excited in the early stages, are similar to inflammation of the osseous texture in other parts; whilst the startings, excessive pain, and spasms of the limb in the latter stages, are obviously due to the attrition of the inflamed osseous surfaces, entirely or partially denuded of protective cartilage.

The chapter on the treatment of ulceration of cartilage, and of disease of the articular extremities of bones, is rather meagre, and we felt rather astonished at the omission of all notice of the use of the actual cautery in these forms of disease; for, when employed in proper cases, and before extensive alterations of structure have occurred, we know of no remedy equal to it as speedily relieving the deep-seated pain, and as checking the progress of the diseased action. Again, whilst as a general principle anchylosis may be considered a desirable result, and our efforts ought to be directed to obtain it by keeping the limb fixed in the position most likely to be useful, we think Mr Bryant, in a work like this, ought to have pointed out, when speaking of the treatment, that in certain joints, such as the elbow and the shoulder, especially the former, that we might both save the patient much constitutional disturbance and risk, and leave a more useful limb, by early excision of the joint, rather than prolong our treatment and his sufferings to procure the less satisfactory result of anchylosis.

In the chapters on other diseases of the joints, though they contain nothing perhaps positively new, there will be found much information as to the present state of our knowledge of these diseases conveyed in a clear and concise form. We would specially notice the chapters on statistics of diseases of joints and their results, and that on amputation or excision. The former, though very brief (no small recommendation), contains a tabular view of the cases of diseased joints treated in Guy's Hospital during a period of five years, from Christmas 1853 to 1858, an analysis of the diseases
and their results; and another table showing the ages at which the
diseases commenced in the different joints; and though, like all
limited and partial statistics, they cannot be considered free from
sources of fallacy, still, for practical purposes in conducting our
treatment or forming our prognosis in similar cases, this kind of
information is of great value. The question of amputation or ex-
cision in diseased joints is well and fairly reasoned out; and most
surgeons who have had experience in such cases will agree with Mr
Bryant, if not on all points, at least as regards his general conclu-
sions. His remarks on the so-called excisions of the hip-joint are
judicious, and useful as explaining the true nature of the cases where
success or relief has followed the removal or resection of a necrosed
or carious portion of the head or neck of the femur, and we trust
will have the effect of preventing unwarrantable operations per-
formed for excision under other circumstances,

Our time and limits prevent us entering at any length into a
review of the second part of the work, viz., Injuries of the Joints.
As might have been expected from such a field of observation as Guy's
Hospital, this department contains much valuable information; and
the clinical cases which illustrate the different forms of injury are
well told and most instructive, and some of them being accidents of
rare occurrence, render them well worthy of consultation. In our
Critic capacity, however, we must draw attention to the chapter on
Compound Dislocations, as from some of the cases recorded in it we
would enforce more urgently and decidedly than our author the pro-
priety of primary excision of the articular surfaces in all cases of
compound dislocations in which conservative measures are deemed
admissible, and that for the following reasons:

1st. As diminishing the risk to life by removing at once the car-
tilage, and so preventing the process of exfoliation or ulceration of
that structure, which we believe to be a principal, if not the prin-
cipal source of the constitutional and local irritation, and of the
suppuration which attends these injuries when simply reduced, any
extension of the wound which might require to be made to enable
us to do this, we think, would rather be beneficial than otherwise, as
giving free vent to discharges and preventing tension.

2d. In joints, as in those of the lower extremity, where anchylosis
is more desirable than motion, it is more likely to be secured in the
most complete form by primary resection of the cartilagoous sur-
faces than after suppuration; indeed we convert the injury into a
compound fracture of the simplest character, two smooth surfaces of
healthy bone, accurately adapted, and kept in apposition with each
other. But especially would we urge it in the case of the compound
dislocations of the elbow and shoulder-joint, in which not only do
we save the patient from most of the risks of local and constitutional
irritation and exhausting discharge, but where, by excising a suffi-
cient portion of the articular extremities of the bones, we prevent

VOL. V.—NO. VII. JANUARY 1860.

ANCHYLOSIS, and obtain a moveable joint and useful limb. Anchylosis of the elbow after injury, we look upon not as a good cure, but a thing to be prevented or removed; and accordingly in this school of medicine, for many years back, excision of the elbow for anchylosed joints has been generally practised as a regular operation, and with good success. The remarkable success of M. Baudens in regard to primary excision of the shoulder-joint in gunshot wounds, as contrasted either with other modes of treatment or with secondary excisions, and the similar, and even more extensively successful results of primary excisions of the elbow-joint during the war in Schleswig Holstein, as recorded by Stromeyer and Dr Esmarch of Kiel, furnish, we think, irrefragable proof of the value of such primary excision as a truly conservative measure.

In closing our criticisms, we would hint to Mr Bryant that there is one form of disease omitted, and which, although not uncommon, is not often discussed in surgical works—we mean syphilitic diseases of joints, simulating closely in some instances gelatinous degeneration. The late Mr Colles of Dublin used to draw attention to this form of disease, and the danger of mistaking it for white swelling, as it yields readily to treatment. Every hospital surgeon must have frequently seen such cases, and Guy's Hospital, we doubt not, will afford Mr Bryant plenty of materials for a chapter on such cases in another edition.

Religious Revivals.—The Work and the Counterwork. By Archdeacon Storford.

The Revival at Ascoghill. By the Rev. D. Adams.

Revival in Ballymena. By the Rev. Samuel J. Mure.

The Ulster Revival. By the Rev. Dr McCosh.

The Revival at Ballymena. By the Rev. S. M. Dill.

There is a remarkable and obvious analogy between the operations of nature in the material world in which we dwell and the progress of human society. Silent, and for a long time unobserved, processes are constantly going on around us, which yet issue in mighty changes. Day and night, and summer and winter, succeed one another with ceaseless alternation. The tides of ocean ebb and flow, and the decay of autumn follows with certain step the bloom of spring. Yet during these recurring and familiar vicissitudes, and in virtue of the processes necessarily involved in their completion, prodigious changes are effected on the face of our earth. Land arises where waters formerly flowed, and the gradual progress of vegetable
growth and decay obliterate from the surface of our planet, in the language of Lord Jeffrey, "the most enduring memorials of the proud but perishable being who styles himself its lord." And even so it is in the history of man. We dissent in toto from the view that traces all the steps of civilization to climatic agencies, or to the effect of material changes. Still, whether we can determine the laws that regulate the progress of human society or not, no doubt can exist that its direction and rate of advancement are controlled by general influences, and accelerated or retarded by agencies constantly in operation, and acting steadily and uniformly, although so quietly and unconsciously as almost to escape the notice of any but of careful observers. The influence of religious and educational institutions, of laws, of commerce, and of literature, is certain and undoubted, though it is not always possible to trace or designate the individuals on whom it acts. Nor can it be questioned that such influences as we have indicated are the great agents in promoting the onward progress of society, just as the unceasing physical operations adverted to above are the chief agents in determining the condition of the surface of the globe. Disturbing forces and violent changes do act in the physical world without doubt, and produce their appropriate effects, but the great results are brought about by laws stable and constantly operating. And even so in the moral world, while important effects are generally the result of combined causes acting constantly and steadily, yet, just as in the material world, anomalous influences do interfere in the moral progress of mankind, and from their rare and unusual occurrence, attract perhaps a disproportionate share of attention; but in both cases, important changes are gradually brought about, and are the consequences of causes uniformly in action rather than of agencies sudden in their development and exceptional in their mode of operation.

Of the reality and efficacy of such causes we do not mean to intimate any doubt; we merely intend to express our conviction that they are on the whole, and in the long run, of inferior importance to such as are more persistent, though more quiet in their action; and to remind our readers that as the influence of the Gulf Stream is of infinitely more importance in the physical economy of the world than the tumultuous vortices of the Maelstrom, so, the ordinary moral agencies uniformly at work on the minds of human beings may be of more importance in the progressive improvement of mankind than such erratic and unusual events as the Irish Revivals.

With the theological character of these it is not our province to deal. But, as we before hinted, with respect to unwonted natural phenomena, their very singularity is apt to invest them with an adventitious importance; and further, even with regard to these religious movements themselves, what is after all nothing more than a physical—we should say indeed a morbid—accident in their progress, seems to attract an undue share of attention, and to have an unreasonable amount of importance attached to
it. It is to the physical effects of the religious emotions excited in the minds of the people that we, as medical observers, are principally called on to attend; although, in considering these, it is not possible, nor indeed desirable, to avoid forming some estimate of the moral effects which the revivals are producing. Of the physical effects of the revivals we have no strictly speaking professional account; but the pamphlet of Archdeacon Stopford does not leave much to be desired on that head. They consist for the most part of convulsive movements, more or less violent, with complete or partial loss of consciousness, sometimes alternating with or ending in paralysis, ordinarily temporary, and occasionally followed by dullness and loss of sight. And we imagine we shall express the opinion of the whole of our profession when we say, that, by whatever cause produced, the Archdeacon is not far wrong when he classes all these bodily phenomena, however modified, as manifestations of a morbid state of the nervous system, which medical men are conversant with, and to which, whether it be strictly accurate or not, the general term hysteria is perhaps as applicable as any other; including under that designation those anomalous cases which approach in character, to the related diseases of catalepsy and somnambulism. We do not mean to say that every medical man sees cases exactly resembling those which Archdeacon Stopford describes, and which the writers of the other pamphlets advert to; but there is a sufficiently close analogy between these and the cases of disease from excessive mental emotion—from joy, from surprise, from grief, from disappointment or terror—which we occasionally witness, to warrant us in classing them together and referring them to a common cause,—an unduly excited state of some inferior portions of the nervous system, which thus act in defiance of the laws that guide them in their normal state, and independently of the control of those organs which are the appointed instruments of our higher and regulating faculties.

We by no means wish it to be understood that we are of opinion that all religious emotion, whether of the nature of fear or joy, is unreasonable or unnatural,—very far from it; we agree with Paley, who himself was certainly anything but an enthusiast, that the wildest enthusiasm ever exhibited is more rational than total indifference to a subject so important. But when we see the very same or strictly analogous signs exhibited under the influence of religious impressions, as we are accustomed to consider marks of disease under any other strong mental impression—convulsive movements, involuntary or unrestrained screaming and shouting, insensibility to outward objects or external impressions—what are we to say about them, but that, in the one case as in the other, they are morbid? We have a similar cause, and we have a similar result; and if we are unable to trace the whole chain of sequences through the complicated mechanism of the nervous system in the one case, the same difficulty, and to precisely the same degree, besets us in the other also. The produc-
tion of hysteria by religious excitement is explained by Archdeacon Stopford in a way at once sufficiently clear and popular, and perfectly in accordance with the most advanced views of pathology. That hysteria implies a highly excited and unnaturally mobile state of the nerves of motion, and generally of the inferior parts of our constitution, which in a natural and healthy state are regulated and controlled by the higher faculties of the intelligence and the will, acting through those portions of the cerebral structure which are their appropriate organs, the Archdeacon states with perfect truth, and with great clearness. And when he says that this form of disease, very much in proportion to its violence and the frequency of its repetition, tends to emancipate the lower part of our nature from the salutary control of the higher, and even, by the high development of organic sensibility, to which he gives the name of self-feeling, and the concentration of attention upon that self-feeling, tends to develop selfishness of character, and to weaken and ultimately to extinguish moral feeling and benevolent emotion, we believe him to affirm great and weighty truths, which he is entitled to the greatest credit for stating and explaining forcibly and plainly.

We suspect he has drawn the line a little too sharply between the emotions and hysteria. In an aggravated case of confirmed hysteria, it is true, the nerves of expression throw the muscles they move into action without any corresponding emotion; but in less pronounced cases there is often a mixture of emotion with movements both of expression and of a purely convulsive nature. The evil generally is, that the emotion is out of all proportion to any amount of rational conviction or of moral purpose, and that the violence of the physical demonstration furnishes no measure even of the intensity of the emotion. And it must always be borne in mind that every paroxysmal repetition increases the disproportion, by weakening the power of moral control and increasing the intensity of that self-feeling, of which, as the Archdeacon most justly says, the germ is truly contained in every case of hysteria.

We have thus very shortly, and perhaps imperfectly, endeavoured to expound Archdeacon Stopford's views as to the nature of the physical affections accompanying the religious movements now in progress in Ireland; and we have no scruple whatever in giving them any additional weight, however small, they may derive from our professional imprimatur. All the symptoms are such as may be grouped, not perhaps very strictly, but in a general way, sufficiently accurate for ordinary purposes, under the designation of irregular hysteria. At least they are all such as medical experience would lead us to expect in that class of persons who have any proclivity to hysterical affections,—those, namely, in whom the sentient and motor systems of nerves are more than usually mobile and impressible, and in whom the higher organs, and the mental powers that act by their instrumentality, are deficient in vigour, whether this proceed from original conformation or from defective education, from habit,
or unfavourable circumstances. The class among whom, so far as we can judge from a careful perusal of all that has fallen in our way on the subject, the whole, or nearly the whole, of the "cases," as they are called in the technical language of the revivalists, have occurred. Further, without going at all more minutely into the pathology of these diseases, we hold the Archdeacon perfectly justified in maintaining that in these, and all such cases, there is an undue predominance of the nervous energy of the organic, and generally speaking the inferior portions, of the nervous system, which preponderance it is the inevitable tendency of every seizure to encourage and to aggravate. And, lastly, we have to remark that all these diseases have an extraordinary power of propagating themselves, by that mysterious but well-established sympathy which unites in a common bond the whole human family.

It is no objection to this view that certain cases have been seized in solitude, and that the ordinary convulsive movements have been occasionally diversified by dreams and visions. The dreams and predictions are exactly similar to what are seen in states of somnambulism, either spontaneous or artificially induced. And all admit of explanation from the influence of a suggested or of a dominant idea, which it has been clearly proved may be introduced into the mind, and produce its appropriate effects without being remembered,—whether we account for the fact on the view of Sir Wm. Hamilton, that there are mental operations of which the mind has no consciousness, or adopt the opposite opinion of Dugald Stewart, that the mind is conscious of such operations, but gives to them too little attention to imprint them on the memory. And we refer to Hecker on the Epidemics of the Middle Ages for cases of apparent epilepsy or very aggravated hysterical convulsions evidently produced by sympathy, though the parties in whom they occurred had never seen the disease, but had only had their imagination excited by hearing it described.

We cannot say that in any of the pamphlets of the revivalists we have seen, there is a distinct avowal of a belief in the supernatural origin of these convulsive maladies. But there is an evident reluctance to give them up altogether, and a considerable jealousy of all attempts to trace them to a physical cause. And in spite of the moderation, the sense, and the piety, with which the Archdeacon has treated the whole question, we would almost guess he is looked upon by the more ardent among them as a very doubtful ally. Now, such feelings we look upon as both unwise and unjust in Protestant writers. In former ages, as is well known to medical readers, maladies of a kindred character, and still more violent, have sprung up, and spread to an incomparably greater extent; and though these did not perhaps originate in religious excitement, yet they readily associated themselves with it either in their progress or in their cure. The dancing maniacs of the fourteenth century had dreams and revelations; and in Bel-
gium the disease was in great measure arrested by the exorcisms of
the clergy. If we admit the idea of a supernatural origin for the
convulsive diseases of our own time, as exhibited in Ireland, we can
scarcely avoid admitting (as was generally done at the period we
refer to) the operation of a similar cause then; and if so, reputed
disease of that period, but which was on this hypothesis produced by
malignant supernatural agency, must be supposed to have been cured,
not by physical acts, such as voluntary flagellations, or by the natural
effect of certain processes working on the mind, but by the direct
efficacy of the rites of a church whose claims to confer spiritual
good our revival friends, we imagine, would be about the last and
the most unwilling to admit. In fact, there is no worse policy, as
there is nothing more illogical, than coquetting on the part of Pro-
testant bodies with claims to anything approaching to miraculous
powers. Yet it is a claim that many of our zealous sects seem dis-
posed to surrender with manifest reluctance; and from this cause,
we suspect, in part proceeds their aversion to acknowledge the op-
eration of natural laws in all matters connected with religion, as if
such acknowledgment removed the subject from Divine control, for-
getting altogether that the Deity does not a whit the less certainly
operate in the affairs of men because He operates uniformly and
constantly.

Accordingly, though nobody in the present day denies the in-
fluence of sympathy, there is evidently some jealousy shown of
it when it is applied to the explanation of any of the phenomena
witnessed in the present movements. Yet the existence of a common
principle which unites every human unit to the mass around him,
which impels the infant to imitate the acts it sees performed by
those about it, which frequently spreads the flame of political ex-
citement through masses of mankind, and which in its highest
degree, and exalted to a condition unequivocally morbid, prostrates
the restraints of reason and the power of the will, and enables a
nervous malady to propagate itself, by the sense of sight, as a pesti-
ential disease propagates itself by contagion, is a fact attested by
the whole history of mankind. The records of medicine are not
more full of illustrations of the extraordinary effects resulting from
the influence of imitation, morbid sympathy, or by what name so
ever this principle may be designated, than the history of the
church. There can be no doubt that it operates in periods of
political excitement; and less, if possible, that its power is felt in
periods of religious excitement, like the present. The history of the
preaching of Peter the Hermit, and indeed the whole course of the
Crusades, abound with illustrations. Through the Middle Ages,
what can only be considered religious epidemics, occurred now and
again. All were illustrated by dreams and visions, as well attested
and much more wonderful than those we hear of now. And though
we have very scanty medical information respecting them, there is
enough to warrant us in believing that the same convulsive ten-
dencies exhibited themselves then as now, and the same power of propagating themselves by sympathy. For the present, we refer only to Dean Milman's Account of the Flagellants, where it is narrated how even children of four or five years old adopted the discipline and joined the processions of these fanatics, and how in every city which they entered, they were followed by crowds of imitators of both sexes and of every rank.

We have not space, and we scarcely need to give further examples; but we would earnestly recommend all who take an interest in such matters to peruse Hecker's Chapter on Sympathy, especially the account of the French Convulsionaires, and the miracles at the tomb of the Abbé Paris, and the notice of a convulsive epidemic which occurred at Hodden Bridge, Lancashire, in 1787. We refer to these cases especially, because, bearing no relation to the proceedings of any of our own religious sects, they form, we think, conclusive and unbiased illustrations of the views we have endeavoured to explain above, and show that these have not been devised to meet the particular case, but are, on the contrary, evolved from the records of accumulated experience—are based both on just pathological views and on the accredited laws of human nature, and demand as of right, that their influence should be admitted, and their power estimated, in the occurrences under present consideration; and that, both in the propagation of the bodily disease which has accompanied the religious movements, and in the diffusion of the sentiments, views, and opinions which form the basis and substratum of these movements themselves. One more remark, and we shall close this part of our subject. There cannot be a doubt that the unseasonably late hours at which religious meetings are often held, and the undue length to which they are often prolonged, favour the development of those morbid phenomena. Nocturnal meetings are open to grave objections on other grounds, but these we decline considering. They are violations of the natural laws of health, which are never deviated from with impunity. They bring people, many of them uneducated, to the discussion of topics of vast importance and interest, with minds jaded by fatigue, and consequently with nervous systems prone to fall into disease. The character of the discourses of the preachers, too, we do not advert to, as lying beyond our province. Though on this subject, we would recommend the remarks of Archdeacon Stopford, as we would the whole of his very able and temperate pamphlet to the earnest and candid attention of all who take an interest in these movements. But we must protest as medical men, and we hope as men of sense and feeling, against the unseemly, irrational, and most preposterous custom, which in some instances seems to prevail, of exhibiting the "convicts" (for by this unsavoury name those under religious impressions are designated by some of their reverend admirers) in a conspicuous situation, and encouraging them to detail publicly their inmost and most sacred feelings.
We have now dwelt as long on this subject as our space allows us. We have shown that the "cases," as they are called, contain in them a large amount of what is perfectly familiar to medical men as morbid phenomena; that these are strikingly analogous, when they occur in ordinary experience, to what is described in revival meetings, dependent very often on a similar external cause, and implying a similar morbid condition; that symptoms essentially similar have developed themselves in former times, have spread by sympathy, and been in different ways associated with religious excitement. But having made all this good, as we conceive we have done, we cannot close this article without stating our conviction, that much remains behind of a more gratifying and important nature than those exhibitions which it has been our duty hitherto to attend to. There does not appear the smallest reason to doubt that in Belfast and the neighbourhood, as well as in other districts both of Ireland and Scotland, there has been excited a greatly increased attention to the subject of religion generally. This we consider a great and real good. The anti-revivalists are quite in error if they imagine that when they have proved the "cases" to be hysterical, they have disposed of the whole case. It is quite possible that even in these instances salutary impressions may co-exist with the ebullitions of emotional feeling and the symptoms of actual disease, though these, we do maintain, render such impressions both less stable and less trustworthy than they would be if no such vagaries were exhibited. It seems clear too, beyond denial, that in large numbers of people, who have shown no sign or symptom of hysteria, a deep attention has been drawn to the great verities of the Christian faith. We cannot believe that this can be the case without good resulting from it. Moreover, there is strong general testimony to the fact, that an improvement in the moral deportment of the population is observable since these movements began. At the same time, we should be glad to see certain contrary statements more specifically met than the leaders of the revival seem generally inclined to do. When distinct averments respecting the number of cases of drunkenness, or the number of cases of legal offences, are made, something more than mere general denials ought to be given to them. A respectable paper in the north of Ireland gave certain statistical statements a few weeks ago, purporting to prove that the cases of crime and drunkenness brought before the magistrates of Belfast were more numerous during the four months while the movement was in active operation, than in two equal periods before that time. We are not aware that these statements have been either authoritatively contradicted or explained; and if they cannot be refuted, we say unhesitatingly, that they damage heavily the character of the revivals. Deep spiritual religion involves in it much more than mere external morality, but it includes in it external morality as one of its essential parts, and as its most patent result;
and wherever this is absent, all pretensions to religion are either miserable instances of self-deception or an organized hypocrisy—what is true of an individual is also true of a family, of a town, of a neighbourhood, of a nation. We are glad to see this opinion generally sanctioned by the pamphlets named at the head of this article, especially that of Mr Dill, though we should have liked to have seen it brought out still more explicitly, and with less of the conventional phraseology of a party. We were a little pained, however, at seeing so superior a man as Dr M'Cosh, in a pamphlet otherwise sensible and good, resting the claims of the revivals rather on the doctrinal soundness of the alleged converts than on any improvement in the morality of the district. "By their fruits ye shall know them," is the test of infallible authority and of common sense.

_A System of Instruction in Qualitative Chemical Analysis._ By Dr Fresenius. Fifth Edition. London: Churchill. 1859.

The numerous editions which the work of Dr Fresenius has passed through, are abundant evidence of its acceptability as a text-book of chemical analysis. Not a little of its success among us has been due to the careful editing of Mr Lloyd Bullock, who not only gives us a careful rendering of the original, but spares no pains in adopting the various editions to the advancing state of scientific instruction. The present issue, the fifth, has evidently undergone careful revision, and is still more worthy of the notice of the teacher and of the student.

**Part Third.**

**PERISCOPE.**

**MEDICINE.**

On Pain as a Sign of Disease of the Stomach.

Dr Habershon, in an interesting paper on this subject, read before the London Medical Society, and afterwards published in the _Medical Times and Gazette_, arrives at the following conclusions:

1. Acute, so-called, inflammation and disease of the stomach may be entirely free from pain, if the mucous membrane only be affected. Dr Habershon is of opinion that the frequent absence of pain has given rise to the idea that acute gastritis is a rarer disease than it really is. Observation of the effects of irritant poisons has shown, that so long as the mucous membrane only is affected, pain may be entirely absent, except that consequent on the violent muscular action exerted in the act of repeated vomiting. Three cases illustrative of this statement are recorded by Dr H.

2. Organic disease of the mucous membrane, as, for instance, cancer, may be comparatively free from pain.