

ours as sound is from sight ; and even within the boundaries of our own senses there may be endless sounds which we cannot hear, and colors as different as red from green, of which we have no conception. These and a thousand other questions remain for solution. The familiar world which surrounds us may be a totally different place to other animals. To them it may be full of music which we cannot hear, of color which we cannot see, of sensation which we cannot conceive.—Sir John Lubbock, in *Pop. Science Monthly*.

CHRISTIAN SCIENCE HEALING.—Christian science healing, is a glorified form of faith healing, and has an immense following in America. During last season the drawing-room of Lady Mount Temple, at Shelley House, was for several weeks filled by a fashionable crowd of people to listen to a course of lectures by Miss Lord, the editor of *The Woman's World*. This particular sort of teaching had evidently an attraction for theosophists, spiritualists, mesmerists, *et hoc genus omne*. Miss Lord has since published as the outcome of the course of lectures a volume of some 500 pages. The essence of the teaching lies in denying the reality of any form of evil—evil is illusion, good only is real and permanent. As pain and disease are forms of evil according to this theory, they do not really exist, except in the imagination, which no doubt might with truth be said of many of the ailments of a fashionable audience. To be rid, therefore, of disease (not surgical disease, be it remembered, for even toothache, if proceeding from caries, resists the treatment), it is not necessary to have faith but reason. Suppose the case is one of facial neuralgia, you may cure your patient either by making a negation or an affirmation. Nothing can be simpler. You say either "Your head does not ache, you really have no pain at all, you only think you have, it is all an illusion," or you may proceed by the other method, and say: "You are perfectly well, you were never really better in your life, for good is real and pain is illusion," and that is all; no nasty drugs, no hypodermics, no constant or intermittent currents, no passes, no anything but "words, idle words,"—no, not idle words, you must be in deadly earnest, and under a proper course of this treatment your patient gets well. It beats homœopathy, as you have not even to order globules. Its simplicity is its great drawback with the vulgar, but the highly intellectual theosophical folk who hold that "words are creative acts" find it highly consonant with their ideas, and say it does them and their friends as much or more good than regular practice. Miss Lord cautions her pupils that they must not take fees for their treatment, as people have been prosecuted in America for obtaining money under false pretences when they have taken money for their negative and affirmative. But of

course this is an additional merit of the system to the patients. Surgery is not attempted; it has not been found uniformly successful in cases of dislocation or fracture. It is on record that a Christian science healer did once reduce a dislocated arm by vigorously working it aimlessly about while declaring that "the arm was perfectly well," but that is not to be taken as a precedent. An old monastic chronicle tells how a good brother who had lost an eye prayed for a new one at the shrine of St. Thomas of Canterbury; in the course of time he received a new eye, but the chronicler quaintly adds that "it was a verrey litel one." Christian science healing has not even got to that yet.—*Br. Med. Jour.*

LANOLIN AND BORIC ACID IN SKIN DISEASES IN CHILDREN.—The combination of lanolin and boric acid as an ointment is said to have a most gratifying effect in certain skin diseases in children, especially eczema of the head and face, intertrigo, and seborrhœa. In the case of eczema, for example, with raw patches on the cheeks and yellowish crusts on the head, the surface is first cleansed in the usual way, and then dusted over with finely powdered boric acid. On the following day this washing and dusting over is repeated; already the inflammation will seem lessened. The process is then repeated twice daily, the washing being always done gently, until the skin is in a condition to bear an ointment containing 30 per cent. of lanolin and 8 per cent. of boric acid. In the squamous form of eczema with considerable induration, olive oil is well rubbed in and then removed with castile soap, and an ointment containing $\frac{1}{2}$ or 1 per cent. of salicylic acid with 30 per cent. of lanolin is energetically applied according to the degree of induration. This washing and application are repeated twice daily. The strikingly beneficial action of this course of treatment, which is less painful than the use of strong alkalies or oil of cade, is ascribed to the penetrating properties of lanolin, which thus facilitates the entrance of salicylic acid in the deeper layer of the epidermis. Dr. Russell Sturgis, who advocates the above treatment, also finds lanolin a reliable means of alleviating the irritation due to chronic urticaria.—*Br. Med. Jour.*

PELVIC ABSCESS.—Dr. T. Gaillard Thomas, of New York, has found three forms of pelvic abscess: 1. Inflammation of the broad ligament. 2. Of the cellular tissue between the vagina and the posterior part of the uterus. 3. The cellular tissue between the bladder and the uterus. Another form is that which is treated as pyo-salpinx. He thinks that the hazardous operation of laparotomy could often be avoided by opening and draining through the vagina. He thinks that many hard tumors if explored, will show the presence of pus. The man