

and generally obstinate constipation, and the "*dry belly ache*," and is thereby easily diagnosed from the temporary intermittent hemiplegia. The occasional and momentary paralysis of the organs of speech in this case is no uncommon occurrence from nervous agitation in cases of debility. A case resembling the one alluded to is noticed by Dr. Elliotson, which he terms "intermittent hemiplegia," the only one he has met. He deems it a form of ague. The paroxysms were of the tertian or quartan type; the patient had been exposed to malaria in the East and West Indies and Batavia, where he had, on two occasions, fever. The case was treated as *ague* by quinine. Morgagni, Sauvage, and Cullen recognize a paralysis intermittens.—Eds. MED. CH.]

REVIEWS AND BIBLIOGRAPHICAL NOTICES.

XXXIV.—*Practical Observations on Mental and Nervous Disorders.* By ALFRED BEAUMONT MADDOCK, M.D., formerly Resident Physician and Proprietor of the Lunatic Asylum, West Malling, Kent; Author of a Treatise on Diseases of the Chest, &c. &c. Pp. 236 London: Simpkin, Marshall & Co., Stationer's Hall Court.

The intimate relations which exist between mind and matter are now all but universally admitted. Still, however, one cannot speak explicitly of the actual amount of knowledge which science affords of the independent existence of spirit without laying himself open to the charge of materialism. There is an earnest but mistaken class of men that would bend all things, and go all lengths, to substantiate what they believe to be vital truths. Such do infinitely more harm than good to any cause with which they may identify themselves. No matter how candid a scientific physiologist may be in the expression of his belief in the essential immateriality of the soul, if he dare to say, as say he must, that physiology teaches nothing of the sort, but its facts are rather ranged in opposition to the idea of mind existing as an entity in entire independence of organized matter, he is immediately assigned a place by those persons, in the ranks of infidelity. He may emphatically declare his assent to the Divine origin of the scriptural writings, and the unquestioning confidence with which their teachings ought to be received—he may assert his belief in this dogma of a disassociated existence as a sublime doctrine of holy writ, and not as a fact demonstrable or to be come at by physiological knowledge or investigation, still will he be