

ly ignores divine revelation, and represents religion as a theory originating with man. The good and the evil being ever present, man, he contends, recognized and personified the origin of all good as the Deity, and the source of all the misery of the world as the Devil. And he thus fancifully draws a parallel between the ideas which mankind primitively have had, *ab necessitate* as it were, of religion and medicine. They both begin with a personal dualism. The devil of medicine is disease. The angel of medicine is the *vis medicatrix naturæ*. "Between the medical and the theological devil, according to biblical notices and old-wives' fables, there exists not a mere analogy, but a complete identity

• • • Angel and devil strive with each other for the possession of the poor soul, which is here the body—in other words, disease and reaction contend in battle with each other." (p. 23.) Further on he represents transcendental philosophy as being "the child of Galvanism;" and that the latter was selected as a symbol of Spinoza's essentially pantheistic notion of the one "Absolute," upon which to found a worship for the multitude, who were incapable of fathoming the intellectual profundities of this celebrated man. Now this kind of irreverent writing and speculative nonsense may suit the many semi-infidel minds of France and Germany; but we question much, if the work containing such, will ever become a favorite with the matter-of-fact students of England and America, who, as a general rule, have a certain amount of old-fashioned reverence for matters pertaining to religion.

The second, or part proper of the work is divided into four sections—is more readable, and contains much that will interest and profit the medical enquirer. He will not be displeased to find, moreover, that his author no longer coquets with pantheism, or panders to that fashionable scepticism which laughs at all revelation. In fact, he now distinctly admits the personality of the Deity, and speaks reverently of the relations existing between the Creator and the creature.

Disease has been variously defined. While all have agreed to the general proposition, that it is a departure from a state of health, differences have existed as to what is a state of health, and consequently, as to what is the nature of its opposite, or the state of disease. Dr. Henlé defines disease; "the deviation from the normal, typical, that is, healthy vital process;" and the nature of disease, "the manifestation of the typical force under unusual circumstances." Type he regards as that condition of normality, which is presented by groups of organic bodies. This normality consisting of certain permanent and essential characters, which serve to distinguish one group from every other. "There is a type of genera, classes and species; there is within the species, again, a type of gender, of age, of single parts, of development, and of functions, which is always subjected to similar deviations. What is normal to the adult,