

observing that "he experimented early in December, 1858," on cats and dogs, with a solution of quinia or its sulphate, and finally repeating the experiments on patients, he "succeeded in checking the anticipated paroxysms in different forms of intermittents." Dr. Wood's paper, as the result of his experiments, was published in the British Medical Journal of 28th August, 1858. We cannot speak in high terms of Dr. Ignatius Langer's orthography. We ought to observe that Ranking's Abstract, the title by which it is familiarly known, may be purchased at B. Dawson and Son, Great St. James Street.

ART. XVII.—ARCHAIA; or Studies of the Cosmogony and Natural History of the Hebrew Scriptures. By J. W. DAWSON, LL. D., F.G.S., Principal of McGill College; Author of "Acadian Geology," &c., &c. Montreal: B. Dawson & Son. London: Samson Low, Son & Co., 1860, 12mo. pp. 400.
(Concluded.)

In his fourth chapter, Dr. Dawson commences to analyze the grammatical construction of the text. Before we proceed to notice how he does this, we cannot but express our regret that he did not extend his Hebrew researches out of the sacred record; so as to show how far the post-biblical Jewish writings enlighten us, as to the manner in which the ancient people of God understood the text. In connection with geological inquiries we deem it an interesting fact that the most ancient cosmogonists, both Indian and Egyptian, believed and transmitted to some writers of the Grecian sects, the doctrine of the successive destruction and renovation of the earth—the theme, as Plutarch says, of one of the hymns of Orpheus. Equally interesting is it to learn from Ovid, that Pythagoras anticipated the now received doctrines of geology almost as accurately as he did the astronomical theory of Copernicus; but with far greater interest would we have read, had Dr. Dawson considered it as coming within the scope of his work, his excerpts of the Jewish traditions respecting the Cosmogony which would not only enable us to see how the ancient Hebrews themselves understood the Mosaic narrative, which under God they have preserved to the world, but would establish the fact that they, more fully than Pythagoras, anticipated the modern doctrines of geology. We shall presently have occasion to see this in one instance, when examining the definition of *Yom* as given in "Archaiä"—at present our investigation must be confined to a term earlier employed by the text, viz., *Bara*, concerning which Dr. Dawson says:—

"But what is creation, in the sense of the Hebrew writer? The act is expressed by the verb *Bara*, a word of comparatively rare occurrence in the Scriptures, and employed to denote *absolute creation*. If, says Professor Stuart, of Andover, this word does not mean to create in the highest sense, then the Hebrews had no word by which they could designate this idea. Yet, like our English 'create,' the word is used in secondary and figurative senses, which in no degree detract from its force when strictly and literally used."

If we fully endorse all the above, we do but accept the definition of *Bara* which has been, all but universally, given to it by biblical critics. Nevertheless, it is asserted that *Bara* is not here used to express the idea of absolute creation. The weight of opposing testimony is, however, quite crushing to this assertion,