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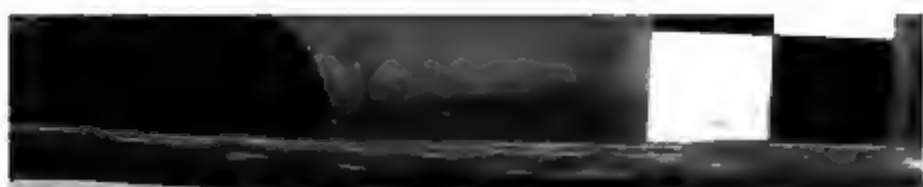
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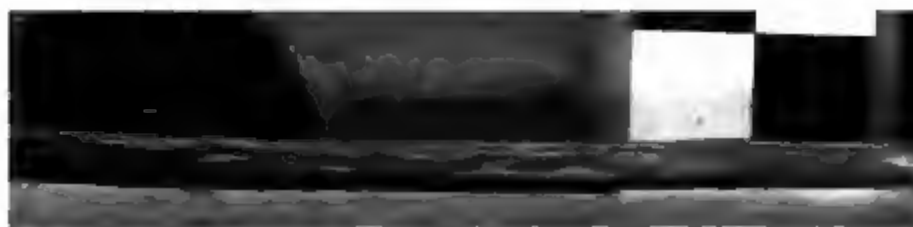
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DOCTORS AND PATIENTS.



DOCTORS AND PATIENTS;

OR,

*ANECDOTES OF THE MEDICAL WORLD AND
CURIOSITIES OF MEDICINE.*

BY

JOHN TIMBS, F.S.A.,

AUTHOR OF

'LIVES OF WITS AND HUMORISTS,' 'A CENTURY OF ANECDOTE,' ETC.

A New and Revised Edition.



LONDON :

RICHARD BENTLEY AND SON,

Publishers in Ordinary to Her Majesty.

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TO THE READER.

THE VOLUME here submitted to the reader is not, in any sense, a *Medical Work*. The object of the Author is not to direct persons how to physic themselves, or this work might well be entitled his own *Poisoner*.

The leading title implies that it has as much to do with Patients as Doctors—their conversational and anecdotic characteristics. Then, the lives of eminent practitioners have yielded the Compiler many interesting traits and experiences wherewith to entertain his readers.

Next, his object has been specially to point out certain errors current in regard to disease and medicine, and to convey his explanations with due regard to clearness and the avoidance of technicalities. Indeed, his aim has been to fit each section of the work for general reading.

The 'Curiosities of Medicine' have yielded the Compiler ample materials, and he has taken special care to quote the authorities for his statements, so as to recommend them for the reliance they are entitled to.

Time was when the remedies of Medicine were few and far between, in comparison with the present multitudinous accumulation of cures for 'the ills that human flesh is heir to.'

We have a vivid recollection of hearing Sir Lucas Pepys, formerly President of the College of Physicians, inquire at a druggist's shop, at Dorking, the uses of the contents of the several drawers and bottles in his stock. Sir Lucas received for reply, 'to prepare prescriptions,' &c., when he naively added, that he never used more than a dozen articles in all his practice.

The Table of Contents and Index appended to this work convey an idea of the variety of Anecdotes which it contains.

January, 1873.

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DOCTORS AND PATIENTS.

—o—o—o— OLD PHYSICIANS.

It is difficult to understand why it is that special physicians, such as Galen, and Avicenna, and Cardan, should have gained a vast repute—nay, a vaster repute, as successful physicians, than is gained in our time. Were their prescriptions to be now used, it is certain that far more patients would be killed by them than by disease; yet there was a time when they were supposed, at least, to save life with marvellous success. Galen's principle is described in the following words:—'Given a disease, determine its character as hot or cold, moist or dry, by an effort of imagination; having done so, select a remedy which has been catalogued as possessing opposite qualities.'

And here is one of his prescriptions:—'For example, under the head of "dysentery," he gives for indiscriminate selection, according to taste, nine recipes, most of which are incorporated in the formulæ of Paulus Ægineta, of which the following are specimens:—"Of the ashes of snails, p. iv.; galls, p. ii.; of pepper, i. Reduce to a fine powder, and sprinkle upon the condiments, or give to drink in water, or a white, watery wine."'

How was it that such principles and such remedies ever gained even the modest reputation of being better than nothing? Here again is a grand prescription of the Arabian school:—

'One of the most favourite of their preparations, which went by the name of Theriacum, was composed of the following sub-

stances:—Squills, hedycloum, cinnamon, common pepper, juice of poppies, dried roses, water-germander, rape seed, Illyrian iris, agaric, liquorice, opobalsam, myrrh, saffron, ginger, rhaiponticum, cinquefoil, calamint, horehound, stone-parsley, casidony costus, white and long-pepper, dittany, flowers of sweet rush, male frankincense, turpentine, mastich, black cassia, spikenard, flowers of poley, storax, parsley seed, seseli, shepherd's pouch, bishop's weed, germander, ground pine, juice of hypocistas, Indian leaf, Celtic nard, spignel, gentian, anise, fennel seed, Lemnian earth, roasted chalcitis, anomonum, sweet flag, balsamum, Pontic valerian, St. John's wort, acacia, gum, cardamom, carrot seed, galbanum, sagapen, bitumen, oposonax, castor, centaury, clematis, Attic honey, and Falernian wine. Sixty-six ingredients composed this mixture, and with the exception of the last, we may safely affirm that the physicians who prescribed it were entirely ignorant of the effects of any one of them, either taken by those in health, or given to the sick.'

Dr. Russell's History of Medicine.

EXTRAORDINARY SURGICAL OPERATIONS.

It was necessary that a dangerous and difficult operation for the stone should be performed on Louis XIV., and several men afflicted with the like disease were carried to the house of Louvois, the Minister, where the chief surgeon, Felix, operated upon them before Fagon, the physician of the King. Most of those operated on died, and that the King might know nothing of his dangerous condition, or of the means adopted to ensure certainty and safety in the cure, they were buried privately, and by night. The operation was performed successfully upon the King; but Felix was so much agitated that a nervous tremor settled upon him for life; and in bleeding a friend on the day succeeding that upon which the King had been so happily cured, he disabled the patient irreparably. When Felip de Utre went in search of the Omeguas from Venezuela, he was wounded by a spear just beneath the right arm. A Spaniard, who was ignorant of surgery, undertook to cure him, and De Utre's coat

of mail was placed upon an old Indian who was mounted on a horse; the amateur surgeon then drove a spear into the Indian's body through the hole in the armour, and his body having been opened, the spear being still kept in the wound, it was discovered that the heart was uninjured; thus they assumed that De Utre's wound was not mortal, and, being treated as if the wound were an ordinary one, he recovered. When Henry II of France was mortally wounded by a splinter from a spear, in tilting with Montgomerie, which entered his vizor and pierced his eye, the surgeons, for the purpose of discovering the probable injury done to the king, cut off the heads of four criminals, and thrust splinters into their eyes, as nearly at the same inclination as the fatal one had entered that of the king.

Ambrose Paré's 'Strange Cure for a Cut-off Nose,' which we give in the words of his translator, Johnson, is very remarkable:—'There was a surgeon of Italy, of late years, which would restore the portion of the nose that was cut away thus:—He first scarified the callous edges of the maimed nose round about, as is usually done in the cure of hair-lips; he then made a gash or cavity in the muscle of the arm, which is called biceps, as large as the greatness of the portion of the nose which was cut away did require; and into that gash or cavity so made he would put that part of the nose so wounded, and bind the patient's head to his arm, as if it were to a post, so fast that it might remain firm, stable, and immovable, and not lean or bow any way; and about forty days after, or at that time when he judged the flesh of the nose was perfectly agglutinated with the flesh of the arm, cleaving fast unto the nose, as was sufficient to supply the defect of that which was lost, and then he would make it even, and bring it, as by licking, to the fashion and form of a nose, as near as art would permit; and in the meanwhile he did feed his patient with panadoes, jellies, and all such things as were easy to be swallowed and digested.'

Irish Quarterly Review.

EARLY SURGEONS.

The clergy and the Jews were the leading men of the medical

profession during the tenth and eleventh centuries. From 1131 down to 1163, the popes took occasion to thunder against practising ecclesiastics. A chief justice, about the year 1223, recommended to the Bishop of Chichester one Master Thomas, an army surgeon, as one who knew how to cure wounds, a science particularly needed in the siege of castles. Barbers assisted in baths, shaved, and applied ointments. Henry V., at Agincourt, with 30,000 men, had one surgeon and fifteen assistants. During the reign of Henry VIII., there were twelve surgeons in London. In 1512, physicians and surgeons had to be approved of by the Bishop of London, or the Dean of St. Paul's. Females were everywhere to be met with practising the healing art. The tooth-drawer's, now the dentist's art, is not of recent date. Sir John Blagrave, in the reign of Queen Elizabeth, had all his teeth drawn, and afterwards had a set of ivory teeth in again. Otter, in Ben Jonson's 'Silent Woman,' says all her teeth were made in the Black Friars.

Social History of the Southern Counties.

OFFICE OF SERGEANT SURGEON.

One of the duties of this office was anciently to attend the sovereign in all battles. Henry V., when he invaded France, had only one principal surgeon with him, one Thomas Morstede, afterwards surgeon to Henry VI. He wrote 'a goodley boke on chirurgery,' which is now extremely rare. This person was authorised to press as many surgeons as he thought necessary; and it appears from Rymer's *Fœdera*, that with the army which won the day at Agincourt there landed only one surgeon, this same Thomas Morstede, who did, indeed, engage fifteen in that capacity; but these gentlemen were compelled to add a little fighting to their practice of surgery, and three of them acted as archers. He took into his service, also, Nicolas Colnet, as field-surgeon, for one year. With such a surgical staff, what must have been the state of the wounded after the day of battle? The pay was £10 quarterly, and twelve pennies daily for subsistence; but then both Morstede and Colnet could receive

prisoners and plunder, and when the latter amounted to more than £20 in value, a third part of it was given to the King.

IDIOSYNCRASY.

This is a peculiarity of constitution, so that a person is affected by certain agents, differently from the generality of mankind. Thus, some persons are incapable of using butter or cheese; some are purged by honey; others cannot wear flannel without great irritation; some have a violent fever and eruptions by the use of certain kinds of fish, or certain fruits, or malt liquors. Some people have idiosyncrasies with respect to medicines, thus, opium has such very distressing effects on some patients, that it cannot be used by them as by others. Idiosyncrasies are to be discovered only by experience in each individual case; and where they are matters of indifference, it is needless to waste time in combating them; but where they may lead to disease, or interfere with methods of cure, a prudent physician will endeavour to arrest them.

Dr. Macaulay's Dictionary of Medicine.

'THE CHARIOT OF ANTIMONY.'

Basil Valentine, who lived towards the end of the fifteenth century, published a singular work, which he called, 'Currus Triumphalis Antimonii.' Valentine ranks among the first who introduced metallic preparations into medicine; and is supposed to be the first that ever used the word antimony. In the above work, after setting forth the chemical preparations of that metal, he enumerates their medicinal effects. According to the prevailing custom of the age, he boasts of supernatural assistance; and his work furnishes a good specimen of the controversial disputes between the chemical physicians, and those of the School of Galen; the former being attached to active remedies, and the latter to more simple and inert remedies. Valentine's 'Chariot of Antimony' opens with the most pious exhortations to prayer and contemplation, to charity and benevolence. But the author soon forgets himself, and breaks out in this virulent invective:

'Ye wretched and pitiful medicanters; who, full of deceit, breathe out I know not what! Thrasonick brags! infamous men! more mad than Bacchanalian fools! who will neither learn, nor dirty your hands with coals! You titular doctors, who write long scrolls of receipts! You apothecaries, who with your decoctions, fill pots, no less than those in princes' courts, in which meat is boiled for the sustenance of some hundreds of men! You, I say, who have, hitherto, been blind, suffer a collyrium to be poured into your eyes, and permit me to anoint them with balsam, that this ignorance may fall from your sight, and that you may behold truth, as in a clear glass!' 'But,' says Basil Valentine, after proceeding in this strain for some length, 'I will put an end to my discourse; lest my tears, which I can scarcely prevent continually falling from my eyes, should blot my writing; and, whilst I deplore the blindness of the world, blemish the lamentation which I would publish to all men.'

HOW TO NURSE OLD AGE.—WINE, 'THE MILK OF THE OLD.'

The great English lexicographer, near the close of life, when writing to a friend, says, 'My diseases are an asthma and dropsy; and what is less curable, *seventy-five*.' A few precepts how to lessen the inconveniences of this last disease may not be without their use. In old age the sensibility of the nervous system is diminished, the muscular fibres are less irritable, and many of the arteries are ossified and obliterated. The body is bent, and those who have been tall and graceful in their youth stoop forward in old age more than others, from the shrinking of the cartilages that lie between the vertebrae. The body is lean, and tremulous on any exertion. The torpor of the system, and the fulness of the veins, are the chief predisposers to disease in old age. The perspiration is checked, probably from the obstruction of the smaller arteries; and old people are, accordingly, subject to asthma, habitual catarrh, and water in the chest. These are to be treated by the appropriate remedies; and prevented, if possible, by warm clothing, and regulating the temperature of

their apartment. From the venous plethora arise apoplexy and palsy, piles, and obstructions in the liver, which may end in dropsy. These dangers are to be obviated by scrupulous attention to the alvine and urinary discharges.

The principal support of old age is to be found in nourishing and cordial diet, with a proper allowance of wine, but to many old persons, wine becomes unpleasant, while sweet things are often remarkably grateful. The appetite for solid food is frequently lessened, but many old people eat heartily, without any inconvenience. Long lying in bed is proper, both on account of its promoting the perspiration, and sparing the exertions of the enfeebled frame. But a time will come, when all these cares would prove unavailing: 'it is appointed unto man once to die,' and happy are they who shall exchange the infirmities of old age for the life and immortality brought to light by the Gospel.

Dr. Macanlay's Dictionary of Medicine.

The vital powers have drooped, and the enfeebled functions have sunk into a state resembling that of infancy; their imperfect action requires assistance, and, if duly afforded, they will go through a process of renewal for a time, in imitation of the early development of the same process in childhood. But the pristine juices which aided that development are gone; the nutriment, therefore, of old age must possess those stimulating qualities which in the child were needless. An old man's milk must be wine; his pap must be succulent soups; and his diet must be rich and tender meats. The fires that sustained a young constitution are dead, and their place must be supplied by warm clothing; the soft couch and luxurious seat, which would have too early promoted the physical capacities, are now essential to prolong their stay, and prevent them from becoming utterly extinct. The bracing cold bath must be exchanged for one of tepid temperature, that it may penetrate a system now being closed up; and those indulgences which would have weakened powers when immature, must likewise be had in subjection in their decay. Air, too, is as necessary now as then; but violent exercise would

prove as dangerous as when the powers were immature ; the arms of the nurse, or the little riding-chair, should therefore be replaced by an easy carriage ; the body strengthened by frequent friction of the skin ; and the loss of natural moisture supplied by scented ointments and sweet unctions. The shocks of the nerves, the sudden inclemencies of the weather, and all the other accidents which his mother so dreaded when he was a child, must now be equally guarded against by the nurse of his senility ; and the same tranquillity and innocent pastimes which alternated the days of his early existence must be resorted to for the purpose of warding off undue excitement from the hours of his second childhood. With treatment like this, an old man will live to the full end of his natural term. His mind, unobscured, will pour forth all the treasures of memory, and what he lacks in wisdom will be supplied by the lessons of experience.

The Science of Life.

Fermented liquors, if otherwise suitable to the constitution, exercise a beneficial influence upon old people and other weakly persons whose fat and tissues have begun to waste—which is one of the most usual consequences of the approach of old age. It is a common symptom of the decline of life : the stomach either does not receive or does not digest food enough to replace that which is daily removed from the substance of the body. Weak alcoholic drinks arrest or retard, and thus diminish, the daily amount of this loss of substance. They greatly stimulate the digestive organs also, and help them to do their work more fully and faithfully ; and thus the body is sustained to a later period of life. Hence, poets have called wine “the milk of the old,” and scientific philosophy owns the propriety of the term. If it does not nourish the old so directly as milk nourishes the young, yet it certainly aids in supporting and filling up their failing frames.* And it is one of the happy consequences of a temperate youth and manhood, that this spirituous milk does not fail in its good effects when the weight of years begins to press upon us.

Johnston's Chemistry of Common Life.

* Hence, the vulgar proverb, ‘all that does not fatten helps to fill up.’

MAN DISTINGUISHED FROM OTHER ANIMALS.

Professor Huxley describes the human skull as constituted of a room (the brain-case), a floor, the axis, and a cellar; and the differences of form and position in these parts existing in various animals from the fish to man, showing how what resembles an ante-chamber in the one assumes the form of a cellar in the other. Man's anatomical pre-eminence mainly consists in degree rather than in kind: the differences are not absolute. His brain is larger and more complex, and his teeth resemble those of animals in number and pattern, but are smaller, and form a continuous series, and, in some cases, differ in the order of succession. His law of growth is also very different. Dividing the length of the human infant into one hundred parts, the head is twenty-four per cent., the body forty, and the legs thirty-six; while in the adult the head is thirteen, the body thirty-four, and the legs fifty-three. In the lower classes of mankind the rate of growth is a little different, and the negroes retain more of the youthful proportions. In conclusion, Professor Huxley defines the leading characters of the different modifications of mankind, such as dolichocephali, long-headed; brachycephali, short-headed; leiotrichi, straight and wavy-haired; ulotrichi, woolly-haired; leucous, fair complexion and red or yellow hair; melanous, hair and skin very dark or blackish; leuco-melanous, pale skin and dark hair; and xantho-melanous, yellow, brown, or olive, and the hair black.

SYMPATHIES AND ANTIPATHIES.

The subject of sympathies and antipathies is extremely curious. A curious story is told of a clergyman, that he always fainted when he heard a certain verse in Jeremiah read. Zimmerman tells us of a lady who could not endure the feeling of silk or satin, and shuddered when touching the velvety skin of a peach. Mr. Julian Young tells the story of an officer who could not endure the sound of a drum, and ultimately fell dead when compelled to hear it. There are whole families who entertain a horror of cheese; on the other hand, there was a physician, Dr.

Starke, of Edinburgh, who lost his life by subsisting almost entirely upon it. Some people have been unable to take mutton, even when administered in the microscopic form of pills. There is the case of a man falling down at the smell of mutton, as if bereaved of life, and in strong convulsions. Sir James Eyre, in his well-known little book, mentions three curious cases of idiosyncrasy: the case of a gentleman who could not eat a single strawberry with impunity; the case of another whose head would become frightfully swollen if he touched the smallest particle of hare; the case of a third who would inevitably have an attack of gout a few hours after eating fish.

London Society

It is well known that certain objects excite instant horror in the minds of persons to whom they are antipathetic, and in this manner quite distinct from the affectation of fright. Some remarkable instances of real sympathy and antipathy are collected by Dr. Millingen, in his book on Mind and Matter. Amestris Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while this flower was blooming. Orfila, a less questionable authority, gives an account of a painter, named Vincent, who was seized with violent vertigo, and swooned whenever there were roses in the room. Volpi relates the history of an officer who was thrown into convulsions if pinks were shut up with him in his chamber. Boyle records the case of a man who felt a natural abhorrence of honey; and that of a young man who fainted when the servant swept his room. Hippocrates mentions one Nicanor, who swooned whenever he heard a flute. Boyle himself, in spite of his philosophy, fell into a syncope when he heard the splashing of water; Scaliger turned pale at the sight of water-cresses; Erasmus experienced febrile symptoms when smelling fish; the Duke d'Épernay swooned on seeing a leveret, though a hare did not produce the same effect; Tycho Brahe fainted at the sight of a fox; Henry III. of France, if he saw a cat; and Marshal d'Abbret, if a pig faced him. King James I. could not endure a drawn sword. Effects of this kind are, in the majority of cases,

purely physical ; in some cases, however, the imagination is first affected.

THE BEATING HEART.

While, on the one hand, the pulsations of the Heart are not in themselves evidence of life, on the other hand, their cessation is no evidence of death, but only one among the many signs of death. When death follows on a long and painful illness, the irritability of the heart vanishes almost with the vanishing breath ; but if the decease be sudden, the heart will continue beating for some time afterwards. Harless observed it beating in the body of a decapitated murderer an hour after the execution. Margo found the right auricle beating two hours and a half after execution, although not a trace of irritability could be detected in other parts of the heart. Dietrich, Gerlach, and Herz found that both ventricles contracted, if one were irritated, forty minutes after death. Remak observed the rhythmic contraction in the hearts of birds and animals two days after death ; and Em. Rousseau mentions that a woman's heart had these rhythmic movements seven and twenty hours after she had been guillotined. It is not always, indeed, that the pulsations cease, even when the death has been gradual. Vesalius had a terrible experience of this. That great anatomist, who had nobly braved so much odium because he would not, as his predecessors had done, content himself with the dissection of animals, but suffered his scalpel to traverse the complexities of the human frame, one day opened the body of a young nobleman, whose medical attendant he had been, to ascertain, if possible, the cause of his death. Imagine the horror which ran through all present at the sight of the heart still equably beating ! Vesalius was accused of having *dissected a live man* ; nor was the accusation unreasonable in those days. He had to appear before the Inquisition, and narrowly he escaped with his life. A pilgrimage to the Holy Land was his punishment ; but he never outlived the scandal created by this unfortunate occurrence.

NOTABLE PRACTITIONERS.



LINACRE AND THE COLLEGE OF PHYSICIANS.

THE great glory of Linacre was, that he projected and accomplished a most important service to medicine, by the institution of the Royal College of Physicians in London. He had beheld with concern the practice of physic chiefly engrossed by illiterate monks and empirics; a natural consequence of committing the power of approving and licensing practitioners to the bishops in their several dioceses, who certainly must have been very incompetent judges of medical ability. To strike at the root of this evil, he therefore obtained, by his interest with Cardinal Wolsey, letters patent from Henry VIII., dated in the year 1518, constituting a corporate body of regularly bred physicians, in London, in whom should reside the sole privilege of admitting persons to practise within that city, and a circuit of seven miles round it.

On the establishment of the College, which was to put an end to abuses, Linacre was elected the first president, and continued in that office during the remainder of his life, about seven years. The assemblies of the College were held at his own house in Knight Rider Street, which he bequeathed to them at his death.

DR. BULLEYN.

At the head of the physicians of the Elizabethan era was William Bulleyn, born in the Isle of Ely, one of the family of

the unfortunate Anne Boleyn. During the reign of Queen Mary he practised in Norwich, whence he removed to Blaxhall, in Suffolk. No one ranked higher as botanist and physician. Speaking of the rushes near Orforde, in Suffolk, and about the Isle of Ely, Bulleyn says: 'The playne people make mattes and horce-collars of the greater rushes, and of the smaller they make lights or candles for the winter. Rushes that grow upon dry groundes be goode to strews in halls, chambers, and galleries, to walke upon—defending apparell, as traynes of gownes and kirtles, from the dust.' He tells of the virtue of Suffolk sage, which, Mr. Jeaffreson adds, the nurses of the county still believe in as having miraculous effects when administered in the form of 'sage-tea.' Of Suffolk hops, now but little grown in the county, he speaks with high praise, especially of those grown round Framlingham Castle and 'the late house of nunnes at Briziarde.' 'I know in many places of the country of Suffolke where they brew theyr beers with hoppes that growe upon theyr owne groundes, as in a place called Briziarde, near an old famous castle called Framlingham, and in many other places of the country.' In the doctor's 'Book of Simples' we find of figs—'Figges be good agaynst melancholy and the falling evil, to be eaten. Figges, nuts, and herb grasse do make a sufficient medicine against poison or the pestilence. Figges make a good gargarism to cleanse the throate.' The double daisy is mentioned as growing in gardens. Daisy-tea was once employed in gout and rheumatism, as herb tea of various sorts still is by the poor of our provinces.

SIR THEODORE MAYERNE

was physician to many crowned heads—Henry IV., and Louis XIII. of France; and James I., Charles I., and Charles II. of England. Though Mayerne was the most eminent practitioner of his day, his prescriptions show much of the ignorance of the time. He recommended a monthly excess of wine and food as a fine stimulant to the system; and in his Treatise on Gout, the inordinate employment of violent drugs. Calomel he com-

monly administered in scruple doses. Sugar of lead he mixed much in his conserves; pulverised bones he was very fond of prescribing, and the principal ingredient in his 'Gout Powder,' was 'raspings of a human skull unburied.' But his sweetest compound was his 'Balsam of Beets,' strongly recommended as an unguent for hypochondriacal persons, into which compound entered adders, bats, sucking whelps, earth worms, hog's grease, the marrow of a stag, and the thigh bone of an ox. His remedies for canine madness were communicated to the Royal Society in 1687, and his Receipts and Experiments in Cookery, with the best way of Preserving, were much prized. He firmly believed in amulets and charms.

He built Landsey House at Chelsea, where he died, March 15, 1655, and was buried in the Church of St. Martin's-in-the-Fields. His library went to the College of Physicians, and his wealth to his only daughter, who was married to the Marquis of Montpensillon. There is a three-quarter portrait of this celebrated physician at the College of Physicians, in Pall Mall East.

At the Canary House in the Strand, long distinguished as a place of public resort by persons of high character, in March, 1654, Sir Theodore Mayerne, who was the friend of Rubens and Vandyke, and assisted them in the chemical compositions of colours, became ill from the effect of drinking some bad wine, that, to a person of his advanced age, being then in his 83rd year, operated as a deadly poison. He foretold to his friends with whom he was drinking the time of his death, and it happened according to his prediction. He was buried in the old church of St. Martin's-in-the-Fields; and in the vaults of the present church, M. J. H. Burn, some years since, while on a fruitless search for some memorial of Nell Gwynne, saw, among other fine monuments, unknown to archaeologists, a superb memento to the distinguished Sir Theodore Mayerne.

SIR KENELM DIGBY'S SYMPATHETIC POWDER.

This eccentric person, though he fell into the errors of philosophy, and many of the wild dreams which were common in

his day, was certainly possessed of no ordinary talents. He is most widely known by his Powder of Sympathy for the Cure of Wounds, which he described in 1658. The secret of this composition, after Sir Kenelm's death, was revealed by his chemist and steward, as follows: dissolve English vitriol in warm water, filter the solution, and then evaporate till a thin scum appears on the surface. It was then left undisturbed and closely covered in a cool place for two or three days, when fair, green, and large crystals appear. Spread these crystals abroad in a large, flat, earthen dish, and expose them to the heat of the sun in the dry days, turning them often, and the sun will calcine them white; then beat them, and expose them again to the sun, securing them from the rain; when they are well calcined, powder them finely, and expose this powder again to the sun, turning and stirring it often. Continue this until it be entirely reduced, and put it up in a glass; tie it up closely, and keep it in a dry place.

It was applied as follows:—If any piece of a wounded person's apparel, having on it the stain of blood that had proceeded from the wound, was dipped in water holding in solution some of the Sympathetic Powder, the wound of the injured person would forthwith commence a healing process. It matters not how far distant the sufferer is from the scene of operations, or whether he is conscious of them. Sir Kenelm gravely related that, coming accidentally on two of his friends, whilst they were fighting a duel with swords, his friend Howel endeavoured to separate them by grasping hold of their weapons. His hands were severely cut, inasmuch that, in four or five days afterwards, when he called on Sir Kenelm with his wounds plastered, and bandaged up, he said his surgeons feared the supervention of gangrene. At Sir Kenelm's request, he gave the knight a garter which was stained with his blood. Sir Kenelm took it, and without saying what he was about to do, dipped it into a solution of his powder of vitriol. Instantly, the sufferer started. 'What ails you?' cried Sir Kenelm. 'I know not what ails me,' was the answer; 'but I feel no more pain. Methinks that a

pleasing kind of freshnesse, as it were a cold napkin, did spread over my hand, which hath taken away the inflammation that tormented me before.' 'Since that you feel,' rejoined Sir Kenelm, 'already so good an effect of my medicament, I advise you to cast away all your plasters. Only keep the wound clean, and in moderate temper, 'twixt heat and cold.' Sir Kenelm afterwards showed the Duke of Buckingham the wondrous power of his powder, when he, Sir Kenelm, took the garter out of the solution, and dried it before the fire. Scarcely was it dry, when Mr. Howel's servant ran in to say that his master's hand was worse than ever—burning hot, as if 'it were betwixt coales of fire.' The messenger was dismissed with the assurance that ere he reached home his master would be comfortable again. On the man retiring, Sir Kenelm put the garter back into the solution—the result of which was instant relief to Mr. Howel. In six days the wounds were entirely healed. This remarkable case occurred in London, during the reign of James I., to whom Sir Kenelm communicated the secret.

Such is the marvellous story of Sir Kenelm Digby. Other practitioners of that age were not behind him in their pretensions. It was not always thought necessary to use either the powder of sympathy, or the weapon salve to effect a cure. It was sufficient to magnetise the sword with the hand to relieve any pain the same weapon had caused. They asserted, that if they stroked the sword *upwards* with their fingers, the wounded person would feel immediate relief; but if they stroked it *downwards*, he would feel intolerable pain.

Sir Kenelm Digby was a person, according to Lord Clarendon, very eminent and notorious throughout the whole course of his life, from his cradle to his grave—a man of very extraordinary person and presence, which drew the eyes of all men upon him, of a fair reputation in arms; in a word, possessing all the advantages that nature and art could give him. It is impossible, however, to acquit him of excessive credulity, or of deliberate imposture; for, on his return from his travels, in 1623, he rendered himself remarkable by the application of a secret he had met

with abroad, which afterwards made so much noise in the world, under the title of the 'Sympathetic Powder,' by which wounds were to be cured, although the patient was out of sight,—a piece of quackery scarcely credible. The virtues of this powder, Sir Kenelm maintained, were thoroughly inquired into by King James, his son, the Prince of Wales, the Duke of Buckingham, with other persons of the highest distinction, and all registered among the observations of the great Chancellor Bacon, and were to be added by way of Appendix to his Lordship's Natural History.

On the breaking out of the Civil War, he was by order of Parliament committed prisoner to Winchester House, but soon afterwards set at liberty, at the intercession of the Queen Dowager of France. It was here, during his confinement, in 1643, that he wrote the 'Observations' alluded to above.

The last generation witnessed the great demand for vipers, in consequence of the virtues supposed to reside in their flesh. The lingering belief in the wonderfully invigorating qualities of *viper broth* is not yet quite extinct in some places. By the ancients the animal was generally served to the patient boiled like a fish, as being more efficacious than when taken in the form of a powder, or other dried state. Sir Kenelm Digby's beautiful wife, Lady Venetia, was fed on capons fattened with the flesh of vipers.

DR. RADCLIFFE.

About the year 1820, the situation of the grave of Dr. Radcliffe, in St. Mary's Church, Oxford, was not very precisely known; but on opening one near the supposed spot, a brick grave was discovered, which proved to be that of Radcliffe, by the evidence of a gold coffin-plate; the simple inscription of which was forthwith copied, and engraved on the marble pavement-stone immediately over the spot:

JOHN RADCLIFFE,
M.D.
DIED NOV^r. THE 1st. 1714,
IN THE 65th. YEAR
OF HIS AGE.

Thus plainly is denoted the resting-place of the eminent Dr.

Radcliffe, physician to William III. and Mary, and to Queen Anne.

Radcliffe was bold, rude, and frequently wanting in the common courtesies of life, particularly towards his professional brethren, with whom he was always waging war. This trait of his character was happily ridiculed in the 'Map of Diseases,' given by Martin Scriblerus, which was 'thicker set with towns than any Flanders' map;' for there Radcliffe was painted at the corner, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs, with a project of a treaty of partition to settle peace.

Richardson relates of Radcliffe, that he once said to Dr. Mead, 'I love you, and now I will tell you a sure secret to make your fortune; *use all mankind ill,*'—and it certainly was his own practice. Radcliffe himself owned that he was avaricious, even to spunging (whenever he could contrive to do it) at a tavern reckoning a sixpence or shilling among the rest of the company, under the pretence of hating (as he ever did) to change a guinea, because (said he) *it slips away so fast*. He could never be brought to pay bills without much following and importunity; nor even then, if there appeared any chance of wearying out his creditors. A paviour, after long and fruitless attempts, caught him just getting out of his chariot at his own door, in Bloomsbury Square, and set upon him. 'Why, you rascal,' said the doctor, 'do you pretend to be paid for such a piece of work? why, you have spoiled my pavement, and then covered it over with earth to hide your bad work.' 'Doctor,' said the paviour, 'mine is not the only work that the earth hides.' 'You dog, you,' said Radcliffe, 'are you a wit? you must be poor—come in,' and paid him.

We find the following amusing account of the doctor. It appears that Dr. Edward Hannes (afterwards Sir Edward) set up a very spruce equipage, and endeavoured to attract the eyes and the hearts of the beholders by means of it, but found himself fall short in his accounts, and not able to cope with many of the old practitioners, particularly Dr. Radcliffe. He therefore bethought himself of a stratagem; and to get into reputation, ordered his

footman to stop most of the gentlemen's chariots, and inquire whether they belonged to Dr. Hannes, as if he was called to a patient. Accordingly the fellow, in pursuit of his instructions, put the question in at every coach door, from Whitehall to the Royal Exchange; and as he had his lesson for that end, and not hearing of him in any coach, ran up into Exchange Alley, and entering Garraway's Coffee House, made the same interrogatories above and below. At last Dr. Radcliffe, who was usually there about Exchange time, and planted at a table with several apothecaries and surgeons, that flocked about him, cried out that 'Dr. Hannes was not there,' and desired to know 'who wanted him?' The fellow's reply was, such a lord and such a lord; but he was taken up with this dry rebuke, 'No, no, friend, you are mistaken, the doctor wants these lords.'

Dr. Radcliffe lived on the west side of Bow Street, Covent Garden, from 1687 to 1714; the house was taken down in 1732, to erect Covent Garden Theatre. He had for his neighbour Sir Godfrey Kneller, the king's chief face-painter. The doctor's dwelling-house was in Bow Street, whereunto belonged a very convenient garden, that was contiguous to another on the back of it, appertaining to Sir Godfrey, which was extremely curious and inviting from the many exotic plants, and the variety of flowers and greens, which it abounded with. Now, as one wall divided both enclosures, and the doctor had some reason, from his intimacy with the knight, to think he would not give a denial to any reasonable request, he took the freedom, when he was one day in company with the latter, after extolling his fine parterres and choice collection of herbs, flowers, &c., to desire the liberty of having a door made, for a free intercourse with both gardens, but in such a manner as should not be inconvenient to either family. Sir Godfrey very readily gave his consent; but the doctor's servants, instead of being strict observers of the terms of agreement, made such a havoc amongst his hortulanary curiosities, that Sir Godfrey was out of all patience, and found himself obliged, in a very becoming manner, to advertise their master of it, with his desire to him to admonish them for the

forbearance of such insolence ; yet, notwithstanding this complaint, the grievance continued unredressed, so that the person aggrieved found himself under a necessity of letting him, that ought to make things easy, know, by one of his servants, that he should be obliged to brick up the door, in case of his complaints proving ineffectual. To this the doctor, who was very often in a choleric temper, and from the success of his practice imagined every one under an obligation of bearing with him, returned answer, that ' Sir Godfrey might even do what he thought fit, in relation to the door, *so that he dur but refrain from painting it,*' alluding to his employment, than whom none was a more exquisite master of. Hereupon, the footman, after some hesitation in the delivery of his message, and several commands from his master to give it him word for word, told him as above. ' Did my very good friend, Doctor Radcliffe, say so ?' cried Sir Godfrey. ' Go you back to him, and, after presenting my service to him, tell him, that *I can take anything from him but physic.*'

Walpole, says Cunningham, with his usual attention to accuracy, says, ' Walpole has laid the locality of this story in a wrong place ; it belongs to the Piazza (Kneller's residence before he removed to Great Queen Street), and to Bow Street, Dr. Radcliffe's. It could not have occurred in Great Queen Street.

The Bull's Head Tavern, in Clare Market, was a favourite resort of Dr. Radcliffe ; he was on terms of familiarity with Betterton, the famous tragedian, and at his persuasion was induced to risk no less a sum than £5,000 in a venture to the East Indies : the ship sailed, and had a favourable passage ; when on her return, she was taken by the ' Marquis de Nesmond,' and all her cargo, amounting in value to £120,000, captured by the enemy. This loss ruined the poor player, but Radcliffe received the disastrous intelligence at the Bull's Head (where he was enjoying himself with several persons of the first rank) with philosophic composure, desiring his companions not to interrupt the circulation of the glass, ' for that he had no more to do but to go up so many pair of stairs to make himself whole again.' Nor did this pecuniary loss check the exercise of his

liberal spirit, for it was in the course of this year that he contributed a considerable sum towards the repairs and embellishments of University College.

At the close of 1699, King William, on his return from Holland, where he had not strictly followed the prudent advice given by Radcliffe, being much out of order, sent for him again to the palace at Kensington. In reply to some questions put by the physician, the king, showing his swollen ankles, which formed a striking contrast with the rest of his emaciated body, exclaimed, 'Doctor, what think you of these?' 'Why, truly,' said he, 'I would not have your majesty's two legs for your three kingdoms.' With this ill-timed jest, though it passed unnoticed at the moment, the professional attendance of Radcliffe at court terminated, nor would the king ever suffer him to come again into his presence, notwithstanding the Earl of Albemarle, who was then the chief favourite, used all his interest to reinstate him.

DR. ARBUTHNOT.

Arbuthnot, the celebrated wit and physician, a Scotchman by birth, was educated in the University of Aberdeen, where he took his doctor's degree in medicine. His extensive learning and conversational talents introduced him gradually into good society, and among his associates were Pope, Swift, Parnell, Garth, and Gay, and other wits of the period, who were all distinguished members of the Scriblerus Club. No wonder that Swift valued him as a priceless treasure—'loved him,' as he wrote to Stella, 'ten times as much as jolly, tippling Dr. Freind.' With Arbuthnot it was that Swift tried the dinners and wine of every hotel round Covent Garden or in the City.

Dr. Arbuthnot, when he was a young man (ere he had won the patronage of Queen Anne and the friendship of Swift and Pope), settled at Dorchester, and endeavoured to get practice in that salubrious town. Nature obviated his good intentions; he wished to minister to the afflicted if they were rich enough to pay for his ministrations, but the place was so healthy that it

contained scarce a dozen sick inhabitants. Arbuthnot determined to quit a field so ill-adapted for a display of his philanthropy. 'Where are you off to?' cried a friend, who met him riding post towards London. 'To leave your confounded place,' was the answer; 'for a man can neither live nor die there.' But to arrive at wealth was not among Arbuthnot's faculties, he was unable to use his profession as a trade; and only a few weeks before his death he wrote, 'I am as well as a man can be who is gasping for breath, and has a house full of men and women unprovided for.'

Arbuthnot's health failed under his habits of intemperance; he died in straitened circumstances in Cork Street, Burlington Gardens, February 27, 1734-5.

He had the good fortune to be at Epsom when Prince George of Denmark was suddenly taken ill; and being called to attend him, his treatment was so successful, that the Prince, from the time of his recovery, employed him as his regular physician. Arbuthnot was appointed physician in ordinary to Queen Anne in 1709.

HARVEY AND 'THE CIRCULATION OF THE BLOOD.'

Every one will naturally wish to know what sort of practitioner this eminent physiologist was, and in what esteem he was held as a physician. It appears that Harvey died worth £20,000, a sum not very considerable, when we reflect that he must have been at least fifty years in practice, and was besides a court physician. One who, living with him on terms of intimacy, ought to have known the truth, has asserted that he was acquainted with several practitioners who would not give three-pence for one of his *bills*; that his prescriptions were so complicated, that it was difficult to make out what he aimed at—that he was no chemist, and that generally his 'Therapeutique' was not admired.

The prescriptions of Harvey must have been multifarious indeed, in their combinations, to have deserved this sarcasm, for the fashion of those days was to give very complex remedies. Perhaps the

moderns err in the other extreme, and affect too much simplicity, since it must be known to every physician of experience that a combination of similar remedies will produce a more certain, speedy, and considerable effect than an equal dose of any one, even of the most powerful of the drugs that enter into the prescription; and this is in accordance with that universal maxim in cookery, *never to employ one spice if more can be procured*. The very curious prescriptions ordered for his Majesty Charles II., on his death-bed, are preserved in the library of the Society of Antiquaries, but they are more remarkable for the multiplicity of the signatures attached to them than for the variety of their composition; they are signed by no less than sixteen doctors; the name of Charles Scarborough (the young physician whom Harvey patronised during his stay at Oxford) standing the first of this large consultation, which is, with great propriety, denominated *Medicorum Chorus*. According to court etiquette, the names of all the subscribing doctors are written at full length, and not, as in ordinary circumstances, indicated by their initials only.

It has been remarked that contemporaries are seldom grateful to discoverers; and it is a striking corroboration of the truth of the remark, that only in the year 1872 it was decided to raise one of England's greatest scientific celebrities from the ungrateful forgetfulness to which he had been hitherto consigned. Such has been the world's treatment of the illustrious William Harvey, whose discovery of the fact of the Circulation of the Blood has given an imperishable glory to the name of Harvey, and placed him in the foremost rank of natural philosophers; and he who raised physiology from mere guesswork is only just recently honoured by the erection of a national memorial. Mr. Simon, the Medical Officer of the Privy Council, in the course of an eloquent speech made the following observations: 'Harvey, in teaching the fact of the Circulation of the Blood, in teaching what duty is done by each beat of the heart, in relation, on the one hand, to the function of respiration, and on the other hand, to the nourishment of all textures of the body, gave us our first groundwork of animal physiology. It is no exaggera-

tion to say that in giving to the world that first precise knowledge of the Circulation of the Blood, he laid the indispensable foundations for all physiology that has followed or can follow; and surely this achievement by our countryman is something for us all to honour and be proud of.'

Among his admirers was the writer of certain verses, 'To the Incomparable Dr. Harvey, on his Book of the Motion of the Heart and Blood,' in which these lines occur:—

There didst thou trace the blood, and first behold
What dreams mistaken sages coined of old;
For till thy Pegasus the fountain brake,
The crimson blood was but the crimson lake,
Which first from thee did tyde and motion gaine,
And veins became its channel and its chaine.
With Drake and Ca'endish hence thy laws are curl'd,
Fam'd circulator of the lesser world.

But the epithet *Circulator*, in its Latin invidious signification (quack), was applied to Harvey by many in derision, and it was believed by the vulgar that he was crack-brained. Nevertheless, about twenty-five years after the publication of his system, it was received in all the universities of the world; and Hobbes has observed that Harvey was the only man, perhaps, who ever saw his own doctrines established in his lifetime.

The opposition to the new system has, however been greatly exaggerated by historians. It is true that the faculty rejected it, but eminent men adopted it. Guy Patin did not spare his opposition, which, however, Molière laughed at; and Boileau ridiculed the faculty. The great Descartes warmly espoused the doctrine. Swammerdam and Malpighi, two of the greatest names of the century, speak of Harvey with reverence, and soon no one spoke of him in any other tone.

HARVEY DISSECTS OLD PARR.

Soon after the return of Harvey from Scotland his anatomical skill was employed, by command of King Charles I., in the dissection of that extraordinary instance of longevity, Thomas

Parr, who died on November 14, 1635, at the age of 153 years. He was a poor countryman, who had been brought up from his native country, Shropshire, by Thomas, Earl of Arundel, and shown as a great curiosity at court. At the age of 88 he had married his first wife; at 102 he had done penance in church, for a breach of the laws provided against incontinency. When he was 120 he married again, taking to wife a widow, with whom he is represented to have lived upon the most affectionate terms. At 130 he had threshed corn, and done other agricultural work, by which he gained his livelihood. His usual habits of life had been most sparing; his diet consisting of coarse brown bread, made of bran, of rancid cheese, and sour whey; but when, on his arrival in London, he became domesticated in the family of the Earl of Arundel, at Arundel House, in the Strand, his mode of living was changed, he fed high, drank wine, and soon died.

According to Harvey, who opened Parr's body, his death was occasioned by a peripneumony, brought on by the impurity of a London atmosphere, and the sudden alteration of his diet. There were adhesions of the lungs to the pleura on the right side; his heart was large, his intestines sound; but the cartilages of his ribs, instead of being ossified, as they generally are in elderly persons, were, on the contrary, soft and flexible in this man, who was more than a century and a half old. His brain was sound; he had been blind for twenty years before his death, but his hearing was distinct: his memory was very imperfect.

In the Strand, exactly opposite Ivy Bridge, Thomas Parr, 'the olde, olde man,' had lodgings at the Queen's Head public-house, when he came to London, to be shown as a curiosity to Charles I. The authority for this fact is a Mr. Greening, who, in the year 1814, being then about 90 years of age, perfectly well remembered, when a boy, having been shown the house by his grandfather, then 88 years of age. The house known as 'The Queen's Head' has been altered and in part rebuilt in our time.

HOW SYDENHAM KEPT OFF THE GOUT.

Sydenham's 'Treatise on Gout' was written in 1683. With the graphic pen of one who has suffered the terrible martyrdom of this disease in his own person, he describes how 'the patient goes to bed and sleeps well till about two o'clock in the morning, when he wakes with a pain in his great toe, heel, calf of his leg or ankle; it is at first gentle, increases by degrees, and resembles that of dislocated bones: towards the following night it reaches its height, accommodates itself nicely to the various forms of the bones of the instep, whose ligaments it seizes resembling the gnawing of a dog, and becomes at length so exquisite, that the part affected cannot bear the weight of the clothes upon it, nor the patient suffer any one to walk hastily across the chamber. The severity of this first attack continues for twenty four hours, when the sufferer enjoys a little ease, begins to perspire, falls asleep, and when he awakes finds the pain much abated, but the part swollen. The next day and perhaps for the two or three following days, towards evening, the torture returns, but remits towards the time of cock-crow. In a few days the other foot is destined to endure the same excruciating agony.'

Sydenham goes on to enumerate the catalogue of complaints that afflict the gouty person—'till at last he is worn out by the joint attacks of age and of the disease, and the miserable wretch is so happy as to die.' With this cruel disease he contended from the early age of twenty-five; and he speaks of a fit with which he was seized in 1660, when he was only thirty-six, which was very violent, and continued longer than any preceding attack. He lay continually, for two months, during the summer of that year, either in or upon a soft bed; and then, for the first time, began to feel the symptoms of an equally painful and distressing malady, the gravel. In 1676, after the breaking up of a great frost, and having walked much, and for a long time, he suffered a very severe paroxysm; and the symptom which alarmed him recurred as often as he rode in a coach along the paved streets, though the horses went gently.

This complication of disorders made it very necessary for him to be attentive to his diet, which he regulated, as he informs us, after this manner: 'In the morning, when I rise, I drink a dish or two of tea, and then ride in my coach till noon; when I return home, I moderately refresh myself with any sort of meat, of easy digestion, that I like (for moderation is necessary above all things), I drink somewhat more than a quarter of a pint of Canary wine, immediately after dinner, every day, to promote the digestion of the food in my stomach, and to drive the gout from my bowels. When I have dined, I betake myself to my coach again; and when business will permit, I ride into the country two or three miles for good air. A draught of small beer is to me instead of a supper, and I take another draught when I am in bed, and about to compose myself to sleep.'

The gout and the stone were distempers which even the art of Sydenham could only palliate without hope of a cure; but if he has not been able by his precepts to instruct us how to remove them, he has at least left us an example how to bear them.

After a life thus usefully employed, he died at his house, in Pall Mall, December 29, 1689, and was buried in St. James's Church, Piccadilly. In the south aisle, near the south door, there is a recently-erected tablet to his memory.

Mr. Fox told Mr. Rogers that Sydenham was sitting at his window, looking on the Mall, with his pipe in his mouth, and a silver tankard before him, when a fellow made a snatch at the tankard, and ran off with it. 'Nor was he overtaken,' said Fox, 'before he got among the bushes in Bond Street, and there they lost him.'

SYDENHAM AND THE GREAT PLAGUE.

Dr. Sydenham became honourably famous on account of his heroic behaviour during the Great Plague. A panic filled the higher classes during the dreadful visitation, and all who left London sought purer air. Many physicians deserted their posts among the sick and dying, but Sydenham would not quit the metropolis for a single day; he was resolved to live or die in

the performance of his duty. In a Latin work on the Plague (his latinity is very fine, and he never writes without giving valuable information) he declares that though incessantly visiting the sick, he was never ill. He took a few extra glasses of wine, kept his mind in a calm frame, prayed daily, and trusted in God!

RICHARD MEAD, THE PHYSICIAN OF FORTUNE.

In 1703, before he was thirty years of age, Mead was chosen physician of St. Thomas's Hospital, in Southwark; and in 1707 he received his M.D. diploma from Oxford, and his admission to the fellowship of the College of Physicians.

When Queen Anne was on her death-bed, Mead was summoned; and the physicians who surrounded her were afraid to say all they knew. The Jacobites wanted to gain time to defer the announcement of the Queen's state to the last possible moment, so that the Hanoverians should not be able to secure the succession which they desired. Mead declared on his first visit that the Queen could not live an hour. Charles Ford wrote to Swift, 'This morning, when I went there before nine, they told me she was just expiring. That account continued above three hours, and a report was carried to town that she was actually dead. She was not prayed for even in her own chapel at St. James's; and, what is more infamous (!) stocks arose *three per cent.* upon it in the City. Before I came away she had recovered warmth in her breast and one of her arms; and all the doctors agreed she would in all probability hold out till to-morrow—*except Mead, who pronounced several hours before she could not live two minutes, and seems uneasy it did not happen so.*' Miss Strickland observes. 'It has always been considered that the prompt boldness of this political physician (i.e. Mead) occasioned the peaceable proclamation of George I. The Queen's demise in one hour was confidently predicted by her Whig doctor. He was often taunted afterwards with the chagrin his countenance expressed when the royal patient, on being again blooded recovered her speech and senses.'

Dr. Mead was, on a subsequent occasion, compelled by the celebrated Duchess of Marlborough to fly the house in bodily fear of a thrashing.

Physicians have certainly, for the most part, found it convenient to behave with some affability towards the great, but court doctors, like court chaplains, generally adapt themselves to the atmosphere in which they live. 'What is the time, Dr. Arbuthnot?' asked Queen Anne of one of Mead's predecessors. 'Whatever it may please your Majesty,' was the graceful but unsatisfactory reply.

Towards the learned Freind, Mead displayed remarkable disinterestedness. Freind was a member of Parliament, and was sent to the Tower for some supposed political offence. While in confinement he composed that precious 'History of Medicine' which has transmitted his name to posterity. Mead frequently visited and attended his patients in his absence. After Freind had procured his liberation, he presented Mead with a large sum, being the fees which he had received from his brother practitioner's patients. He also persuaded the wealthy Guy to bequeath his fortune towards the noble hospital which bears his name.

We can (says Mr. Jeaffreson), with a little force to our feelings, imagine a courtly physician like Mead visiting his patients with a sword by his side; but we are shocked to hear of two medical men of high standing drawing their swords upon each other, and fighting, like a couple of bravoës, in the open street. Yet such a duel actually took place between Mead and Woodward. The latter, making a false step, fell, and Mead called upon him to submit, and beg his life. 'Not till I am your patient,' replied the other. [Another version is, 'Take your life,' exclaimed Mead. 'Anything but *your physic*,' replied Woodward.] He did next moment yield by laying his sword at Mead's feet. Vertue's engraving of Gresham College, in Ward's 'Lives of the Professors,' commemorates this duel; Woodward being represented on his knees, with his sword dropped, and Mead standing over him with his sword raised. The introduction of these figures into

the engraving is significant of the period. Ward, the author of the work, was a protégé of Mead, and, probably, aimed at flattering him in this manner.

Mead was fast approaching the summit of his fortune, when his great protector, Radcliffe, died, and Mead removed into his house in Bloomsbury Square. Thence he removed to a spacious mansion, No. 49, Great Ormond Street, corner of Powis Place. There is a good garden behind the house, at the bottom of which he built a gallery and museum. There he gave *conversazioni*. He possessed a rare taste for collecting. The printed catalogue of his library contains 6,592 separate numbers; the most rare and ancient works were to be found there; Oriental, Greek, and Latin MSS. formed no inconsiderable part. His collection of statues, coins, gems, prints, and drawings was unrivalled. His pictures alone were sold at his death for £3,400. His correspondence extended to the principal *literati* of Europe. At his table Pope was a ready guest, and the delicate poet was sure to be regaled with his favourite dish of sweetbreads. Politics formed no bar of separation.

Dr. Mead's museum was at the bottom of the garden adjoining his house, where was also a library of 10,000 volumes. The collection included prints and drawings, coins and medals; marble statues of Greek philosophers and Roman emperors; bronzes, gems, intaglios, Etruscan vases; marble busts of Shakspeare, Milton, and Pope, by Scheemakers; statues of Hygeia and Antinous; a celebrated bronze head of Homer; and an iron cabinet (once Queen Elizabeth's) full of coins, among which was a medal with Oliver Cromwell's head in profile, legend, *obv.*, 'The Lord of Hosts,' the word at Dunbar, September, 1650; *rev.*, the Parliament sitting. After Dr. Mead's death, in 1754, the sale of his library, pictures, statues, &c., realised between £15,000 and £16,000. Mead, when not engaged at home, generally spent his evenings at Batson's coffee-house, Cornhill; and in the forenoons apothecaries came to him at Tom's, Covent Garden, with written or verbal reports of cases, for which he prescribed without seeing the patient, and took half-guinea fees. Dr. Mead's

gay *conversations*, in Great Ormond Street, were the first meetings of the kind.

In the College of Physicians is a fine bust of Dr. Mead, by Roubiliac; and here is his portrait, and the gold-headed cane which he received from Radcliffe, and which was afterwards carried by Askew, Pitcairn, and Matthew Baillie.

Mead was twice married: by his first wife, Ruth Marsh, he had eight children. One of his daughters became the wife of Dr. Frank Nicholls, who was the most distinguished anatomical teacher of his time, and was the inventor of *corroded* anatomical preparations: he was likewise physician to the King. Although Mead's receipts were so considerable, and although two large fortunes were bequeathed to him, his benevolence, public spirit, and splendid mode of living, prevented him from leaving great wealth to his family. The physician who was the Mæcenas of his day, whose mansion was a grand museum, who kept a second table for his humbler dependents, and who was driven to his country house, near Windsor, by six horses, was not likely to amass wealth—but he did better—he acted according to his conviction, that what he had gained from the public could not be more worthily bestowed than in the advancement of the public mind; and he truly fulfilled the inscription which he had chosen for his motto:—

Non sibi sed toti.

Pettigrew's Lives of British Physicians.

PRESCRIPTIONS.

The prescription is the same with what in common language is called a *receipt*, being a form of direction for the preparation and administration of some compound medicine. These medical receipts are commonly called *formulae* by physicians; and the term *prescription* is applied to what is written by a physician on seeing his patient, instructing the apothecary what medicines are to be prepared, how they are to be composed, and how administered to the patient. In this sense, a prescription may contain two or more *formulae*. These prescriptions are almost always written in Latin, and are expressed in a peculiar style, which, though well known to physicians and apothecaries, may require the illustra-

tion of an example. The following is a specimen of a modern prescription as it would be written by a physician, according to the pharmacopœia :—

For Mr. Middleton.

R. Pulv. Rad. Rhei palmati gr. xxv.
 Tartratis Potassæ ℥ij.
 Tincturæ Sennæ compositæ,
 Syrupi Rosæ centifoliæ aa ℥ij.
 Aquæ Menthæ piperitæ ℥iiss

M. f. *Potio summo mane sumenda.*

Jan. 31, 1859.

From the above example, it will be seen that a prescription, properly so-called, contains several circumstances beside the *formula* or receipts, as the name of the patient for whom the prescription is written; the signature of the physician, as J. B. for John Balfour; and the *date of prescribing*; none of which should be omitted, as the prescriptions are carefully preserved by the apothecary for future reference.

The *formula* given in the above prescription may be explained as follows: The R with which it commences signifies *recipe* or *take*; and is prefixed to all medical receipts. Then follow the several ingredients of which the medicine is to be composed, with the quantities of each. These quantities are usually marked by peculiar characters or symbols, and the numbers employed are usually the Roman numerals. After the ingredients have been enumerated, and their quantities specified, there follows the title of the medicine, as *Potio* in the present instance, signifying *potion* or *purging draught*, with M. f. prefixed to it, which stand for *misce fiat*, or *misce ut fiat*, mix to make; and lastly, the direction how the medicine is to be taken or administered, *summo mane sumenda*, to be taken early in the morning.

Encyclopædia Britannica, 8th edition.

PRESCRIPTIONS IN LATIN.

In sickness, unhappily, the simplicity of the means often forms a hindrance to their sufficient application. Sir Henry Holland well observes: 'What is obvious can rarely be brought into a successful competition with what is vague and obscure in the

treatment of diseases.' We sometimes hear illiterate persons rail at prescriptions being written in Latin ; whereas they would be the first to undertake the means prescribed in their mother-tongue. Mystery is a wonderful heal-all.

SIR JOHN HILL.

This eccentric person, born about 1761, began life as an apprentice to an apothecary in London, by which means he obtained some knowledge of botany ; and being possessed of lively parts, industry, and impudence, he managed to get on in the world. He pushed his way into fashionable life ; published a scandalous newspaper called the ' Inspector ;' made, puffed, and sold quack medicines ; and yet found time to write books.

Mr. Charles Dunphy, A.B., tells us that Sir John Hill, having been rejected because of his waspish temper by the learned societies in succession, ridiculed them all with equal asperity. The Antiquaries were ' medal-scrapers' and ' antediluvian knife-grinders,' the Conchologists were ' cockle-shell merchants ;' the Naturalists were ' pedlars of pricklebacks and cockchafers.' Hill was a man of great and varied talents--there is no denying it -- and of miraculous industry. His ' Vegetable System,' extending to twenty six folios, and containing 16,000 plates, representing 26,400 different figures from nature, is in itself a pyramid of his industry, yet it does not comprise one twentieth part of his labours. He wrote travels and histories, romances, sermons, pamphlets, plays, and poems --in fact, he put his pen to every kind of writing, though it is not quite so certain that he beautified all he touched. His temper was intolerable ; his vanity egregious ; and in every fellow-creature he seems to have found an enemy. ' Friendship passed him like a ship at sea.' He flung his glove in the teeth of the world, and the world, as is its custom, walked upon him. Posterity has done justice to his great attainments, but how was he treated by his contemporaries ! Fielding, punning on his name, called him ' a paltry dunghill ;' and Smart, whom he had called an ' ass,' devoted a long poem to him--the ' Hilliad'--in which he denounced him as

A wretch devoid of use, of sense, and grace,
The insolvent tenant of encumbered space !

Garrick's happy lines on his double faculty of physician and playwright are well known :

For physic and farces, his equal there scarce is—
His farce is a physic, his physic a farce is !

Some other wit, whom he had stigmatised as 'a wooden-headed booby,' assailed him in a similar manner :

The worse that we wish thee for all thy vile crimes,
Is to take thine own physic, and read thine own rhymes.

Nor did it end here. Malice, like echo, caught up the perishing strain, and the last epigram was the best of the three :

No ! let the order be reversed,
Or else unlash'd his crimes ;
For if he takes his physic first,
He'll never read his rhymes.

When the Tar-Water mania was at its height, in the year 1777, and that compound was received as the universal remedy for all diseases, Sir John Hill, to revenge himself on the Royal Society, because they rejected him as a fellow, contrived the following ingenious hoax. It is thus told by Horace Walpole, in one of his letters to Sir Horace Mann ; but Walpole omits to state that Sir John Hill wrote all the letters, and not the sailor himself. A sailor, who had broken his leg, was advised to communicate his case to the Royal Society. The account he gave was, that, having fallen from the top of the mast and fractured his leg, he had dressed it with nothing but tar and oakum, and yet in three days was able to walk as well as before the accident. The story at first appeared quite incredible, as no such efficacious qualities were known in tar, and still less in oakum ; nor was a poor sailor to be credited on his own bare assertion of so wonderful a cure. The Society very reasonably demanded a fuller relation, and the corroboration of evidence. Many doubted whether the leg had been really broken. That part of the story had been

amply verified. Still, it was difficult to believe that the man had made use of no other applications than tar and oakum ; and how *they* could cure a broken leg in three days, even if they could cure it at all, was a matter of the utmost wonder. Several letters passed between the Society and the patient, who persevered in the most solemn asseverations of having used no other remedies, and it appeared beyond a doubt that the man spoke the truth. But charming was the plain, honest simplicity of the sailor : in a postscript to his last letter he added these words : ' I forgot to tell your honours that *the leg was a wooden one.*' ' Was there ever,' says Walpole, ' more humour ! What would one have given to have been present, and seen the foolish faces of the wise assembly ?'

APOTHECARIES' PROFITS.

It is an error to consider Apothecaries' profits uncommonly extravagant, because this great apparent profit is frequently no more than the wages of labour. ' The skill of an apothecary,' says Dr. Adam Smith, ' is a much nicer and more delicate matter than that of any artificer whatever, and the trust which is reposed in him is of much greater importance. His reward, therefore, ought to be suitable to his skill and his trust, and it arises generally from the price at which he sells his drugs. But the whole drugs which the best employed apothecary in a large market town will sell in a year may not, perhaps, cost him above £30 or £40. Though he should sell them, therefore, for 300 or 400, or at 1,000 per cent. profit, this may frequently be no more than the reasonable wages of his labour charged, in the only way in which he can charge them, upon the price of his drugs ; the greater part of the apparent profit is real wages, disguised in the garb of profit.'

In 1795, the number of physicians in London was but 94. The apothecaries only, not including surgeons, amounted to 4,000.

MESSENGER MONSET,

The great grandfather of the ex-Chancellor Lord Cranworth, was born in 1693 ; he studied physic under Sir Benjamin Wrench,

at Norwich, and practised at Bury St. Edmunds, in Suffolk, when Lord Godolphin, son of Queen Anne's Lord Treasurer, and grandson of the great Duke of Marlborough, was seized, on his road to Newmarket, with an attack of apoplexy. Monsey was summoned, and so fascinated his patient with his conversational powers that his lordship invited him to London, and induced him to relinquish his country practice. From that time Monsey's fortune was made. Sir Robert Walpole greatly esteemed him, and Lord Chesterfield was among the zealous patrons of his medical skill. Garrick and he were intimate friends, until the former lost Monsey's friendship. 'Garrick is about to quit the stage,' said the Bishop of Sodor and Man. 'That he'll never do,' answered Monsey, making use of a Norfolk proverb, 'so long as he knows a guinea in cross on one side, and pile on the other.' The speech was never forgiven. When Garrick lay on his death-bed, Monsey composed a satire on him for his parsimony. A consultation of physicians was represented over the actor—

Seven wise men lately met
 To save a wretched sinner ;
 'Come, Tom,' said Jack, 'pray let's be quick,
 Or I shall lose my dinner.'

Some roared for rhubarb, jalap some,
 And some cried out for Dover ;
 Let's give him something, each man said,
 Why e'en let's give him—over.

One of the sages proposed to revive the sinking energies of the poor man by jangling guineas in his ears. The suggestion was acted upon, when—

Soon as the fav'rite sound he heard,
 One faint effort he try'd ;
 He op'd his eyes, he stretch'd his hands,
 He made one gasp and died.

Through Lord Godolphin's interest, Monsey was appointed physician to Chelsea College. His Whiggism introduced him to high society, but not to lucrative practice. In his old age he

grew avaricious, and could not bring himself to trust his ready cash in the hands of a banker. Before setting out on one occasion for a journey to Norfolk, incredulous with regard to cash-boxes and bureaux, he hid a considerable quantity of gold and bank-notes in the fire-place of his study, covering them artistically with shavings and cinders. A few months afterwards, returning (luckily a few days before he was expected) he found his old housemaid preparing to entertain a few friends at tea in her master's room; in lighting the fire, she had just applied a candle to the doctor's bank-notes, when he entered the room, seized a pail of water that was standing near, and with its contents extinguished the fire; some of the notes were, however, injured.

Monsey died in his rooms at Chelsea, in his 95th year. In obedience to his will, his body was dissected, and a lecture delivered upon it at Guy's Hospital. The bulk of his fortune amounted to about £16,000, and he left the following epitaph—a piece of vulgarity:

Here lie my old bones ; my vexation now ends ;
I have lived much too long for myself and my friends,
As to churches and churchyards, which men may call holy,
'Tis a rank piece of priestcraft, and founded on folly.
What the next world may be never troubled my pate ;
And be what it may, I beseech you, O Fate,
When the bodies of millions rise up in a riot,
To let the old carcase of Monsey be quiet.

Dr. Monsey lived so long in his office of physician at Chelsea Hospital that, during many changes in administration, the reversion of the grant had been promised to several of the medical friends of the different paymasters of the forces. The doctor, one day looking out of his window, and seeing a gentleman examining the house and gardens, who, he knew, had just got a reversion of the place, came out to him, and thus accosted him:—
'Well, sir, I see you are examining your house and gardens that are to be, and I assure you they are both very pleasant and very convenient; but I must tell you one circumstance. You are the

fifth man that has got the reversion of the place, and I have buried them all; and, what is more (said the doctor, looking very archly at him), there is something in your face that I shall bury you too.' The event justified the doctor's prediction, as the gentleman soon after died; and, what was very extraordinary, at the time of Dr. Monsey's death, there was no person who had the promise of the reversion.

One time, when the doctor was coming from his brother's in Norfolk up to London, in the Norwich coach, during the Christmas holidays, the inside of the coach was crowded as usual with game, as presents from country gentlemen to their friends in town. When daylight appeared, seeing that the game had different assignments, to amuse himself, he altered all the directions: the pheasants that were going to my lord or his grace were sent to some tradesman. In short, everything had a different destination from that originally assigned to it, but the doctor always took care to send a good turkey to the tradesman.

By way of ridiculing family pride, Dr. Monsey used to relate that the first of his ancestors of any note was a baker, and dealer in hops, a trade which enabled him with some difficulty to support a large family. To supply an urgent demand, he robbed his feather-beds of their contents, and supplied their place with unsaleable hops. A few years afterwards, a severe blight prevailed, hops were very scarce and dear. The hoarded treasure was ripped out of the beds, and a good sum was procured for the hops, which, in a plentiful season, would have been unsaleable; and thus, said the doctor, our family hopped from obscurity.

Jacofferson's Book about Doctors; abridged.

DR. AKENSIDE.

Mark Akenside, who has been described 'common-place and contradictory,' as poet and physician, was born November 9, 1721. He was the son of a butcher at Newcastle-upon-Tyne, and was injured in the foot by one of his father's cleavers falling upon it when he was a little child. His parents were Pres-

byterians, and intended to bring him up as a minister of that persuasion. Accordingly, in his nineteenth year, he was sent to the University of Edinburgh; but he soon turned his attention to the study of medicine, and after remaining three years in the Scottish capital, went to Leyden, where he finished his education, and took the degree of M.D. in 1744. In the same year appeared his most distinguished poem, 'Pleasures of Imagination,' written in blank verse, with much power of versification and splendour of language, its object being to give a view of the various pleasures founded on the exercise of the imaginative powers, 'so that,' says Akenside, 'whatever our imagination feels from the agreeable appearances of nature, and all the various attainments we meet with, either in poetry, painting, music, or any of the elegant arts, might be deducible from one or other of those principles, in the constitution of the human mind, which are here established and explained.' Dr. Johnson says of this poem, 'I have heard Dodsley, by whom it was published, relate that when the copy was offered him, the price demanded for it, which was a hundred and twenty pounds, being such as he was not inclined to give precipitately, he carried the work to Pope, who, having looked into it, advised him not to make a niggardly offer, for *this was no every-day writer.*'

When at Leyden, Akenside became warmly attached to a fellow student named Jeremiah Dyson, who, being rich, assisted Akenside pecuniarily. Dyson became cofferer of His Majesty's household, and for some time held the office of principal clerk of the House of Commons, and other employments under Government, but is chiefly deserving of notice for his liberal patronage of Akenside, and did not forget his early attachment, but allowed him for many years £300 a year.

Akenside was much more distinguished as a poet than as a physician, the latter, Johnson thought, in a great city, the mere plaything of fortune. Nevertheless, he wrote on medical subjects with ease and elegance; he was admitted, by mandamus, to a doctor's degree at Cambridge; he became a fellow of the Royal Society, and admitted of the College of Physicians, and

by court patronage became physician to the Queen. He settled at Northampton, but with ill-success, and at Hampstead with no better fortune; at the age of 27 he removed to Bloomsbury Square. He wrote medical treatises and papers to learned societies with better success; and he was well read in literature, and especially of Greece. Akenside was, however, deemed haughty and ostentatious by the faculty; for which Smollett made him smart severely by introducing him into his "Peregrine Pickle," as the giver of a feast after the manner of the ancients. His manner exposed him to much rudeness; and one who delighted in saying such things, Akenside having argued that physicians were better and wiser men than the world ordinarily thought, was replied to as follows:—' Doctor, after all you have said, my opinion is this—the ancients endeavoured to make it a science and failed, and the moderns to make it a trade and succeeded.'

Johnson gave it as his opinion that ' Akenside was a superior poet both to Gray and Mason.'

DOCTOR OLIVER GOLDSMITH.

It will be recollected by those who are familiar with the incidents of the life of this errant genius, that he was sent by the kindness of his uncle to Edinburgh, to study medicine. He arrived there towards the close of 1752; and having attended most of the medical professors, though without much assiduity, he proceeded, at the end of two years, to Leyden, for the professed purpose of completing his medical studies. He resided at Leyden about a year, studying chemistry under Gaubius, and anatomy under Albinus, and, at the same time, indulging freely in dissipation. From Leyden, Goldsmith set out to make a tour of Europe on foot, and by means of various expedients, worked his way through Flanders, parts of France and Germany, Switzerland (where he composed part of the ' Traveller '), and the north of Italy. He remained six months at Padua, and if (which is doubtful) he ever took a medical degree, it is most probable that he took it here. Hearing, while in Italy, of the death of his uncle

and benefactor, he returned to England in the autumn of 1756. Arrived in London, he was first an usher in a school, and being speedily disgusted with this employment, by the middle of the month he was houseless, in the loneliness of the streets of London. He applied to the apothecaries for a situation, but they asked him for a character, and he had none to give. At length, a chemist and druggist, at the upper corner of Monument-yard, on Fish-street Hill, engaged Oliver as shopman. Mr. Richard Sharp used to point out the spot, which was shown to him in his youth by the benevolent Mr. Jacobs. This Mr. Forster relates, in his charming 'Life of Goldsmith;' but the writer has a more distinct recollection of the name as Jacobson, who was subsequently in partnership with Beddome.

This could not have been a disagreeable employment: he was really fond of chemistry, and was remembered favourably by the celebrated Black. While in this situation, Goldsmith was recognised by an old fellow-student at Edinburgh, the kind quaker Sleigh, known later as an eminent physician, as Barry's first patron, and Burke's friend: he was cleverly satirised as Dr. Sligo, in Foote's farce of 'The Devil upon Two Sticks.' Through the advice and help of Dr. Sleigh, Goldsmith rose to practise physic 'in an humble way,' at Bankside, Southwark, chiefly among the riverside poor. One day his old school mate and college companion, Beatty, met him decked out in the tarnished finery of a second hand suit of green and gold, with a shirt and neck-cloth of a fortnight's wear, yet he assumed a prosperous air: 'he was practising physic,' he said, 'and doing very well'—though he was at the moment pinched with poverty. One of his poor patients was a journeyman-printer, who, one day, induced by the doctor's rusty, black patched suit, suggested that his master, who had been kind to clever men, might be serviceable to him. This master was Samuel Richardson, who printed his own novels of 'Pamela,' 'Clarissa Harlowe,' and 'Sir Charles Grandison,' at his office in Salisbury-court, now square, and at the top of the court, No. 76, Fleet-street. He engaged Oliver as his 'reader,' an occupation which he alternated with his medical duties.

Richardson lived in Salisbury-court, where he wrote his 'Pamela.' He admitted Goldsmith to his parlour, where he began to form literary acquaintances, among whom was Dr. Young, the author of 'Night Thoughts,' then in the height of fashion. This set Oliver's imagination teeming : he began a tragedy, which he showed to Dr. Farr, one of his Edinburgh fellow-students, who was then in London, attending the hospitals and lectures.

'Early in January (1756, says Dr. Farr) he called upon me one morning before I was up, and, on my entering the room, I recognised my old acquaintance, dressed in a rusty full-trimmed black suit, with his pockets full of papers, which instantly reminded me of the poet in Garrick's farce of 'Lethe.' He drew from his pocket part of a tragedy, which he said he had brought for my correction. In vain I pleaded inability, when he began to read ; and *every part on which I expressed a doubt as to the propriety, was immediately blotted out.* I then most earnestly pressed him not to trust to my judgment, but to take the opinion of persons better qualified to decide on dramatic compositions. He now told me he had submitted his production, so far as he had written, to Mr. Richardson, on which I peremptorily declined offering another criticism on the performance.

The tragedy was unfinished, and Dr. Farr heard no more of it ; but he remembers that Goldsmith had in his head a Quixotic scheme of going to decipher the inscriptions on the 'Written Mountains,' though he was altogether ignorant of Arabic, or the language in which they might be supposed to be written ; he had been tempted by the salary of £300 which had been left for the purpose.

The liberality of an old schoolfellow, who accidentally discovered Goldsmith, enabled him soon after to commence practice as a physician ; and by the joint aid of medicine and literature he managed for some short time to earn a scanty subsistence.

Oliver now made a start for himself by circulating proposals for publishing, by subscription, his 'Enquiry into the State of Polite Literature in Europe : ' he finished part of it, and carried the MS. to Robert Dodsley, in Pall Mall, who agreed to publish

the book, and advanced him various small sums on account of it: the profits he destined to equip himself for India, having obtained from the Company the nomination to one of their factories on the coast of Coromandel. But when the day of the preliminary examination approached, he had not clothes fit to appear in at Surgeon's Hall. Griffiths became security for the loan of a suit of clothes, to be returned the day after. Thus provided, poor Goldsmith underwent the ordeal; but he was not otherwise prepared, for in the books of the college is this entry:

'At a Court of Examiners held at the Theatre, 21st Dec., 1758—James Barnard, mate to an hospital. Oliver Goldsmith, found not qualified for ditto.

'A rumour of this rejection long existed; and on a hint from Dr. Maton, the king's physician, Mr. (afterwards Sir James) Prior succeeded in discovering it.'

Forster's Life of Goldsmith.

This rejection brought with it other miseries. The borrowed clothes were not returned, but pawned, and Griffiths was not to be pacified by four articles for his 'Review,' which Goldsmith sent him—he printed the papers, but demanded instant repayment of the debt, and the return of some books he had lent to Goldsmith, which, it was suspected, were at the pawnbroker's. The matter was partly made up with Griffiths by Goldsmith writing for him a short life of Voltaire, 1759; but the 'Monthly Review' insinuated bitter things against Goldsmith's moral character, and he deeply lamented 'the meannesses which poverty unavoidably brings with it.'

As Goldsmith had acquired popularity and an extensive acquaintance, he attempted to resume the medical profession. He hired a man-servant, and appeared with a professional wig and cane, purple silk breeches, and a scarlet roquelaure. Thus arrayed, he would strut into the apartments of his patients, with his three-cornered hat in one hand and his cane in the other. But he soon grew tired of the duties and restraints of his profession, and the fees were inadequate for his maintenance. At length, on prescribing for a lady of his acquaintance, a Mrs. Side-

botham, a warm dispute arose between Goldsmith and the apothecary as to the dose of medicine to be administered ; the M.D. stood up for his degree, and resented the interference of the compounder of drugs, with whom Mrs. Sidebotham agreed ; when Goldsmith flounced out of the house in a violent passion. 'I am determined henceforth,' said he to Topham Beauclerc, 'to leave off prescribing for friends.' 'Do so, my dear Doctor,' was the reply ; 'whenever you undertake to kill, let it be only your enemies.' This was the end of Goldsmith's medical career.

DOCTORS AT THE WITTENAGEMOT.

The Chapter Coffee-house in Paternoster Row was the noted resort of authors and publishers, especially in the last century, and here met the Wittenagemot Club, in the box in the north-east corner of the coffee-room. Early in the morning it was occupied by neighbours, who were designated the *Wet Paper Club*, as it was their practice to open the papers when brought in by the newsman, and read them before they were dried by the waiter ; a dry paper they viewed as a stale commodity. In the afternoon, another party enjoyed the *wet* evening papers ; and (says Stephens) it was these whom I met.

Among the constant visitors was the celebrated Dr. George Fordyce, who, having much fashionable practice, brought news which had not generally transpired. He had not the appearance of a man of genius, nor did he debate, but he possessed sound information on all subjects. He came to the Chapter after taking his wine, and stayed about an hour, or while he sipped a glass of brandy and water ; it was then his habit to take another glass at the London Coffee-house, and a third at the Oxford, before he returned to his house in Essex Street, Strand.

Dr. Gower, the urbane and able physician of the Middlesex, was another pretty constant visitor. It was gratifying to hear such men as Fordyce, Gower, and Buchan in familiar chat. On subjects of medicine they seldom agreed, and when such were started they generally laughed at one another's opinions. They seemed to consider Chapter punch, or brandy and water, as *aqua*

vita; and, to the credit of the house, better punch could not be found in London. If any one complained of being indisposed, the elder Buchan exclaimed, 'Now let me prescribe for you without a fee. Here, John or Isaac, bring a glass of punch for Mr. —, unless he likes brandy and water better. Take that, sir, and I'll warrant you you'll soon be well. You're a peg too low; you want stimulus, and, if one glass won't do, call for a second.'

There was a growling man of the name of Dobson, who, when his asthma permitted, vented his spleen upon both sides; and a lover of absurd paradoxes, author of some works of merit, but so devoid of principle that, deserted by his friends, he would have died for want, if Dr. Garthshore had not placed him as a patient in the empty Fever Institution.

The further account of the Chapter House Wittenagemot, from the notes of Alexander Stephens, and the 'Recollections' of Phillips, the publisher, who lodged there some time — will be found in 'A Century of Anecdote,' vol. ii., by the editor of the present work, where it extends to four well-filled pages.

Dr. Fordyce, named in the above extract, was much addicted to the bottle, and was one evening called away from a drinking-bout to see a lady of title, who was supposed to have been taken suddenly ill. Arrived at the apartment of his patient, the doctor seated himself by her side, and, having listened to the recital of a train of symptoms, which appeared rather anomalous, he next proceeded to examine the state of her pulse. He tried to reckon the number of its beats; the more he endeavoured to do this, the more his brain whirled, and the less was his self-control. Conscious of the cause of his difficulty, and, in a moment of irritation, he inadvertently blurted out, 'Drunk, by Jove!' The lady heard the remark, but remained silent; and the doctor having prescribed a mild remedy, one which he invariably took on such occasions, he shortly afterwards departed. Early next morning, he was aroused by a somewhat imperative message from his patient of the previous evening, to attend her immediately; and he at once concluded that the object of this summons was either to inveigh against him for the state in which he had visited her on

the former occasion, or perhaps for having administered too potent a medicine. Ill at ease from these reflections, he entered the lady's room, fully prepared for a severe reprimand. The patient, however, began by thanking him for his immediate attention, and then proceeded to say how much she had been struck by his discernment on the previous evening, confessed that she was occasionally addicted to the error which he had detected; and concluded by saying that her object in sending for him so early was to obtain a promise that he would hold inviolably secret the condition in which he found her. 'You may depend upon me, madam,' replied Dr. Fordyce, with a countenance which had not altered since the commencement of the patient's story; 'I shall be silent as the grave.'

BUCHAN'S DOMESTIC MEDICINE.

Dr. Buchan's 'Domestic Medicine,' which first appeared in 1769, speedily obtained such popularity that no less than nineteen editions of the book, amounting to 80,000 copies, were sold during the author's lifetime: he died at the age of 76. The 'Domestic Medicine' was written in Sheffield, and James Montgomery, in his 'Memoirs,' relates of the author: 'I remember seeing the old gentleman when I first went to London. He was of venerable aspect, neat in his dress, his hair tied behind with a large black ribbon, and a gold-headed cane in his hand, quite realising my idea of an Esculapian dignitary.' Montgomery never spoke to the doctor, but looked upon him with respect as a man who had *published a book*. Buchan's 'Medicine' has had its day; and whatever may be its merits, it had its shortcomings. In one of the Scottish editions there was an astonishing misprint, in which a prescription containing one hundred ounces of laudanum, instead of that number of drops, is prescribed. Dr. Buchan died at his son's house, 6, Percy Street, Rathbone Place, in 1805. In the west cloister of Westminster Abbey is a tablet to his memory.

It was Buchan's practice to see patients at the Chapter Coffee-house, in Paternoster Row, where he usually might be found in

the Wittenagemot, a box in the north-east corner of the coffee-room. Though he was a Tory, he heard the political discussions of the place with good humour, and commonly acted as a moderator, an office for which his fine physiognomy, and his venerable white hair, highly qualified him. His son belonged to the same club or set, and though somewhat dogmatical, added to the variety and intelligence of the discussions, which, from the admixture of the company, were as various as the contents of a newspaper.

PRIVATE MEDICAL PRACTICE.

Theodore Hook, in his 'Cousin William,' calls the aunt and uncle bold *Buchan-eers*, from their fondness for rash, domestic medical practice, and doctoring themselves from Buchau. In describing the original of his aunt, at the Garrick Club, one morning, he declared that the old lady was so delighted with everything pertaining to physic that she drank wine every six hours out of *dose-glasses*, and filled her gold-fish globes with leeches, the evolutions of which she watched by the hour.

One day, Dr. Paris, talking to James Smith of the folly of patients prescribing for themselves, quoted a fable of Camerarius. An ass laden with salt was crossing a brook. The water diluted the salt, and lightened the burden. He communicated this discovery to a brother donkey laden with *wool*. The latter tried the same experiment, and found his load double its weight.

DR. WYNTER AND DR. CHEYNE.

Wynter was an Englishman who loved wine, and Cheyne was a Scotchman and loved milk: hence arose this attack and the reply:

'Dr. Wynter to Dr. Cheyne.

'Tell me from whom, fat-beaded Scot,
Thou didst thy system learn;
From Hippocrate thou hast it not,
Nor Celsus, nor Pitcairn.

' Suppose we own that milk is good,
 And say the same of grass ;
 The one for babes is only good,
 The other for an ass.

' Doctor, one new prescription try
 (A friend's advice forgive),
 Eat grass, reduce thyself, and die,
 Thy patients then may-live.'

Cheyne responded as follows :—

' Dr. Cheyne to Dr. Wynter.

' My system, doctor, is my own,
 No tutor I pretend ;
 My blunders hurt myself alone,
 And yours your dearest friend.

' Were you to milk and straw confined,
 Thrice happy might you be ;
 Perhaps you might regain your mind,
 And from your wit be free.

' I can't your kind prescription try,
 But heartily forgive ;
 'Tis natural you should wish me die,
 That you yourself may live.'

A lady, whose fondness for generous living had given her a flushed face and carbuncled nose, consulted Dr. Cheyne. Upon surveying herself in the glass, she exclaimed, ' Where, in the name of wonder, did I get such a nose as this ? ' ' Out of the decanter, madam, out of the decanter,' replied the doctor.

DEATH AT PLEASURE.

Dr. Cheyne, in one of his medical treatises, narrates a case, the trustworthiness of which is established by an irrefragable combination of evidence,—of a man who could die, to all appearance, at any time that he chose ; and after having lain for a considerable period exactly as a corpse, was able, as it should

seem, by a voluntary struggle, to restore to himself the appearance and the functions of animation and intellect.

'He could die or expire when he pleased, and yet by an effort, or somehow, he could come to life again. He insisted so much on seeing the trial made, that we were, at last, forced to comply. We all three felt his pulse first; it was distinct, though small, and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture for some time; while I held his right hand, Dr. Baynard laid his hand upon his heart, and Mr. Skrine held a clear looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in his heart, nor Mr. Skrine perceive the least sort of breath on the bright mirror he held to his mouth. Now each of us by turn examined his arm, heart, and breath, but could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far, and at last we were satisfied that he was actually dead, and were just ready to leave him. This continued about half an hour. By nine o'clock in the morning, in autumn, as we were going away, we observed some motion about the body, and upon examination found his pulse and the motion of his heart gradually returning; he began to breathe gently, and speak softly. We were all astonished to the last degree at this unexpected change, and after some further conversation with him and with ourselves, went away fully satisfied as to all the particulars of this fact, but not able to form any rational scheme how to account for it. He afterwards called for his attorney, added a codicil to his will, &c., and calmly and composedly died about five or six o'clock that evening.'

THE CHARITABLE DR. FOTHERGILL.

Charity was the predominant feature in the Quaker Doctor Fothergill's character, that beautiful quality which many find so

difficult to imitate, and which, in most minds, is a flower the slowest to blossom, and the earliest to decay. Few names on the record of biography will bear comparison with him in this respect. We do not know whether this noble characteristic was in him the result more of an original tenderness of disposition, or of self-discipline and principle; it seems probable that the study of our Divine Revelation had opened this plenteous fountain of beneficence in a mind not naturally of an enthusiastic temperament. When, during the summer, he retired to Lea Hall, in Cheshire, he devoted one day in every week to attendance at Middlewich, the nearest market town, and gave his gratuitous advice to the poor. He assisted the clergy, not merely with his advice, but on numerous occasions with his purse; on one occasion he was reproved by a friend for his refusal of a fee from a person who had attained a high rank in the Church:— 'I had rather' (replied the doctor) 'return the fee of a gentleman with whose rank I am not perfectly acquainted, than run the risk of taking it from a man who ought, perhaps, to be the object of my bounty.' When he paid his last visit to patients in decayed circumstances, it was not unusual with him, under the appearance of feeling the pulse, to slip into their hand a sum of money, or a bank-note; in one instance, this mode of donation is said to have conveyed £150. To the modest or proud poverty which shuns the light of observation, he was the delicate and zealous visitor; in order to preclude the necessity of acknowledgment, which is often painful in such minds, he would endeavour to invent some motive for his bounty, and hence afford to the receiver the pretensions of a claim, while the liberal appeared to be only discharging a debt. To Dr. Knight, a literary man, whose character was deservedly esteemed, but who, by some speculations in mining, had become embarrassed in circumstances, he is said to have afforded aid to the amount of £1,000. The total amount of his bounties is estimated at as high a sum as £200,000.

Pettigrew's Lives of British Physicians.

More than a century ago, Dr. Fothergill projected the great

street from Blackfriars northward to Islington, which we now see partly realised in Farringdon Road.

DR. LETTSOM.

Half a century ago there might be seen in the southern suburbs of London, in Camberwell Grove, the seat of John Coakley Lettsom, so well known in the medical world for his active benevolence, as well as one of the most successful physicians of his day. Camberwell Grove was so called from its former long avenue of trees, extending from Church Street to Grove Hill, at the present time but very little of a woodland character, both sides being now skirted by modern buildings.

Lettsom was the son of a West Indian planter, and born at the island of Vandyk, near Tortola, in the year 1741. He was a member of the Society of Friends, and at six years of age was sent to England for instruction, and became acquainted with the brothers Fothergill: the one, a celebrated preacher among the Quakers, and the other a distinguished member of the medical profession. Their advice determined Lettsom's future studies; and he acquired eminence, as well as from his scientific knowledge as from his general benevolence and love of literature. He was apprenticed to a Yorkshire apothecary at Settle, who used to say to young Lettsom, 'Thou mayest make a physician, but I think not a good apothecary.' Having served his apprenticeship of five years, he returned to the West Indies, and settled there as a medical practitioner in Tortola, where he earned, in five months, £2,000. He then returned to Europe, studied at the medical schools of Paris and Edinburgh, took his degree of M.D. at Leyden, and was admitted of the College of Physicians of London.

His practice was very extensive, and in some years his receipts were £12,000. Nevertheless, half his services were entirely gratuitous; clergymen and men of letters he attended without fee; and in his rounds he is said to have 'knocked-up' three pairs of horses a day. The amount of his labour in establishing charitable institutions was surprising: in the list we find three

leading dispensaries and the Margate Sea-bathing Infirmary. Of the societies for the Indigent Deaf, and Dumb, and Blind, and the Royal Humane Society, he was an active projector. And when only twenty three years of age, he liberated his slaves in the West Indies, although they formed nearly his entire worldly wealth.

Lettsom wore the Quaker's dress—a drab coat and gaiters. George III. allowed him to appear at Court in the Quaker garb, and to kiss his hand, though Lettsom wore neither powder nor sword. He was very eccentric; he is reported to have said of himself—

When patients comes to I,
I physics, bleeds, and sweats 'em;
Then—if they choose to dis—
What's that to I—I lets 'em (I. Lettsom).

Another version is as follows:—

I, John Lettsom,
Physics, bleeds, and sweats 'em,
If they will, I lets 'em.

To return to Lettsom's seat at Grove Hill, Camberwell. He took about two acres and a half on the eastern side of the hill at Christmas," 1779, on a building lease for ninety-nine years, and here shortly afterwards he erected a pleasant villa, and laid out the ground with much taste. The former was a square edifice, with low wings; the western wing being occupied by a library, in which was a curious work by Jacob Christine Schaefer (Regensburg, commencing in 1765), in seven volumes quarto, the leaves of which were all fabricated from varieties of vegetable substances, as well of wood as plants, by ordinary paper-mills. Adjoining was a museum, opening to a conservatory, wherein many exotics and other rare plants were cultivated. Here, too, was a collection of subjects connected with natural history, and a number of capital philosophical instruments. The north or principal front was enriched by tablets from classical designs of Liberty and Plenty, and the goddess Flora.

Saturday was Lettsom's high festival day at Grove Hill. Bos-

well was a frequent guest here, and Charles Dilly, in an ode, celebrated the physician's seat, as well as his active benevolence :—

Lettsom, we view a Quaker true,
 'Tis clear he's so in one sense ;
 His spirit strong, and ever young,
 Refutes pert Priestley's nonsense.

In fossils he is deep, we see ;
 Nor knows beasts, fishes, birds ill ;
 With plants not few, some from Pellow,
 And wondrous Mangel Wurzels.

West India bred, warm heart, cool head,
 The City's first physician ;
 By schemes humane, want, sickness, pain,
 To aid is his ambition.

From terrace high, he feasts his eye,
 When practice grants a furlough ;
 And while it roves o'er Dulwich Groves,
 Looks down—even upon Thurlow.

Mr. Jeaffreson relates that 'on one occasion an old American merchant, who had been ruined by the rupture between the colonies and the mother country, requested his (Dr. Lettsom's) attendance and professional advice. The unfortunate man was seventy-four years of age, and bowed down with the weight of his calamities.

"These trees, doctor," said the sick man, looking out of his bedroom window over his lawn, "I planted, and have lived to see some of them too old to bear fruit ; they are part of my family ; and my children, still dearer to me, must quit this residence, which was the delight of my youth and the hope of my old age."

'The quaker physician was deeply affected by these pathetic words, and the impressive tone with which they were uttered. He spoke a few words of comfort, and quitted the room, leaving on the table, as his prescription—a cheque for a large sum of money. Nor did his goodness end there. He purchased the house of his patient's creditors, and presented it to him for life.

On one of his benevolent excursions the Doctor found his way into the squalid garret of a poor woman who had seen better days. With the language and deportment of a lady she begged the physician to give her a prescription. After inquiring carefully into her case, he wrote on a slip of paper to the overseers of the parish—"A shilling per diem for Mrs. Moreton. Money, not physic, will cure her.—LETTSON."

A train of adverse circumstances, however, originating in the prodigality of his benevolence, compelled Dr. Lettsom to part with his delightful country house some time previously to his decease, and great portions of his library and museum were accordingly disposed of at the time, his town residence not being of sufficient size to receive them.

SIR RICHARD JEBB'S MANNERS.

Sir Richard Jebb, in his surly moods, offended many of his patients. 'That is my way,' said he, to a noble patient, astonished at his rudeness. 'Then,' answered the sick man, pointing to the door, 'I'll beg you'll make that your way.'

To questions about diet Jebb would reply testily. 'Pray, Sir Richard, may I eat a muffin?' asked a lady. 'Yes, madam, 'tis the best thing you can take.' 'Oh dear, Sir Richard, I am glad of that. The other day you said it was the worst thing in the world for me.' 'Good madam, I said so last Tuesday. This isn't a Tuesday—is it?' To another lady, who asked what she might eat, he said contemptuously, 'Boiled turnips.' 'Boiled turnips?' was the answer; 'You forgot, Sir Richard, I told you I could not bear boiled turnips.' 'Then, madam, answered Sir Richard, sternly, 'you have a d---d vitiated appetite.' To an old gentleman, who asked Sir Richard, 'What may I eat?' the reply was, 'My directions, sir, are simple. You must not eat the poker, shovel, or tongs, for they are hard of digestion; nor the bellows, but anything else you please.'

'Jebb,' says Mr. Jeaffreson, 'with all his bluntness, was a mean lover of the atmosphere of the Court. His income was subject to great fluctuations, as the whims of his fashionable employers

ran for or against him. Sir Edward Wilmot's receipts sank from 3000*l.* to 300*l.* in consequence of his having lost two ladies of quality at the Court. Jebb's revenue never varied so much as thus, but the 1500*l.* (the greatest sum he ever made in one year) fell off by hundreds. This fact did not tend to lessen his mortification at the loss of a great patient.'

Sir Richard Jebb was once paid three guineas by a nobleman from whom he had a right to expect five. Jebb dropped the coins upon the carpet, when a servant picked them up, and restored them—three, and only three, and, instead of walking off, Sir Richard continued his search upon the carpet. 'Are all the guineas found?' asked his lordship, looking round. 'There must be two still on the floor,' was the answer, 'for I have only three.' The hint, of course, was taken, and the right sum put down. A tooth-powder from Jebb's receipt was made in our time.

QUACKERY SUCCESSFUL.

Sir Edward Halse, who was physician to King George III., driving one day through the Strand, was stopped by the mob listening to the oratory of Dr. Rock, the famous quack, who, observing Sir Edward look out at the chariot-window, instantly took a number of boxes and phials, gave them to the physician's footman, saying, 'Give my compliments to Sir Edward—tell him these are all I have with me, but I will send him ten dozen more to-morrow.' Sir Edward, astonished at the message and effrontery of the man, actually took the boxes and phials into the carriage; on which the mob, with one consent, cried out, 'See, see, all the doctors, even the king's, buy their medicines of him!' In their young days, these gentlemen had been fellow-students; but Rock, not succeeding in regular practice had metamorphosed himself into a quack. In the afternoon, he waited on Sir Edward, to beg his pardon for having played him such a trick; to which Sir Edward replied, 'My old friend, how can a man of your understanding condescend to harangue the populace with such nonsense as you talked to day? Why, none but fools listen to you.' 'Ah! my good friend, that is the very thing. Do you

give me the *fools* for my patients, and you shall have my free leave to keep the people of sense for your own.' Sir Edward Halse used to divert his friends with this story, adding, 'I never felt so like a fool in my life as when I received the bottles and boxes from Rock.'

THE SIDMOUTH PEERAGE AND 'THE DOCTOR.'

The foundation of the Sidmouth Peerage is traceable to one of those fortunate turning points which have much to do with worldly success. It is related that while Lord Chatham was residing at Hayes, in Kent, his first coachman being taken ill, the postillion was sent for the family doctor; but not finding him, the messenger returned, bringing with him Mr. Addington, then a practitioner in the village, who by permission of Lord Chatham, saw the coachman, and reported his ailment. His lordship was so pleased with Mr Addington, that he employed him as apothecary for the servants, and then for himself; and Lady Hester Stanhope tells us, 'finding he spoke good sense on medicine, and then on politics, he at last made him his physician.' Dr. Addington subsequently practised in the metropolis, then retired to Reading, and there married; and in 1757 was born his eldest son, Henry Addington, who was educated at Winchester and Oxford, and called to the bar in 1784. Through his father's connexion with the family of Lord Chatham, an intimacy had grown up between young Addington and William Pitt when they were boys. Pitt was now First Minister of the Crown, and through his influence Addington entered upon his long political career, and became in very few years Prime Minister of England; his administration was brief, but he was raised to the peerage in 1805, and held various offices until 1824, when he retired. Lord Sidmouth was an unpopular minister; but his aptitude for official business was great. He came in for much of the satire of the day upon the Tory Administration, to which, in evil days, he was attached. He was familiarly called 'the Doctor,' partly from his father's profession, and partly from his having himself prescribed for George III., in his illness of 1801, a pillow of hops as a so-

porific. This gave Canning the opportunity of calling him the 'Doctor,' and George Cruikshank, *pari passu*, the caricaturing of him in the prints of Hone's clever political squibs, with a clyster-pipe hanging out of his pocket.

DR. GOOCH AND DR. PARR.

Dr. Gooch gives a lively account of one of his visits to Dr. Parr, at Warwick. They had often met in London. On the present occasion, when speaking of the different professions, and relative advantages and disadvantages of each, Parr said the most desirable was that of physic, which was equally favourable to a man's moral sentiments and intellectual faculties. One of the party reminded him of his first interview with Dr. Johnson. 'I remember it well,' said Parr; 'I gave him no quarter,—the subject of our dispute was the liberty of the press. Dr. Johnson was very great: whilst he was arguing I observed that he stamped; upon this I stamped. Dr. Johnson said, "Why do you stamp, Dr. Parr." I replied, "Sir, because you stamped, and I was resolved not to give you the advantage even of a stamp in the argument."'

Gooch remarks of Dr. Parr, that one of the striking features of his character seems to have been a child-like simplicity and sincerity, one effect which was, that of feelings of personal vanity were let out, which any other man would have felt under the same circumstances, but which he would have prudently kept to himself; yet Parr's mode of displaying it rather excited a smile than a sneer.

HABITS OF DR. BAILLIE.

He was in the habit during many years of devoting sixteen hours of each day to business, often paying visits to his patients until a late hour at night. His physical frame was not so strong as his resolution, and the sword began to wear out the sheath. An irritability of mind sometimes involuntarily contended against his natural kindness of heart. He frequently came to his own table after a day of fatigue, and held up his hands to the family circle, eager to welcome him home, saying, 'Don't speak to me;' and then presently after, drank a glass of wine; and when the

transitory cloud had cleared away from his brow, looking around with a smile of affection, he would exclaim, 'Now you may speak to me!'

DR. BABINGTON.

Dr. Babington, sen., was for many years the great London physician. In Aldermanbury his house was subject to a constant siege, and from 8 A.M. to 1 P.M. his waiting and consulting rooms were never empty. His skill was worth the highest fee, but his gentleness, patience, and painstaking in every case he undertook could not be paid for. A curate, or a governess, or military man on half-pay was never suffered to leave an honorarium with him. Money was his last consideration; humanity, helpfulness the first. The writer was about seventeen years old when the principal of a practice at Rotherhithe being from home, and Dr. Babington summoned to a consultation on a poor man dying of dropsy, the writer was compelled to meet the great doctor. He came at last; gentlemanly, but thin, worn, grey, and with a decided stoop; for a few minutes he scarcely realised our expectations, but there was mind in every feature, while his keen, dark, intellectual eye seemed to pierce every secret. 'The treatment had been judicious. Our own share in the matter was likely to be useful, but if we pleased let our sick friend do so and so.' Then he laid his white, almost transparent, hand on the sufferer's, saying, 'We hope we have found a way to relieve your complaint; but your friends here have left me very little to do.' Dr. Babington has long passed to his rest, but the gratitude of friends and students has left a fine monument to his memory in St. Paul's Cathedral; and he has left a worthy successor in his son, the present Dr. Babington.

A PRINCELY HOAX—SIR LUCAS PEPYS.

Lady Llanover, in her 'Memoirs of Mrs. Delany,' relates the following piquant story, which she received from a gentleman, as well as from Miss Burney, who had it from Lady Rothes, the wife of Sir Lucas Pepys, who was physician-in-ordinary to

George III., and seven years President of the College of Physicians.

In the autumn of 1785, when the Prince of Wales was at Brighton, it happened one afternoon that Mrs. Lawrell was of a party with the Prince, Lady Beauchamp, and some other fine people. Mrs. Lawrell, like a good wife, about nine o'clock, said she must go home to her husband. The Prince said he and the party would come and sup with them.

The lady received the gracious intimation with all the respect that became her, and hastened home to acquaint her husband, and made preparation. Whether Mr. Lawrell was more or less sensible of the honour that was designed him than his wife is not known, but he said he should not come if he could help it, and, if he did come, he should have nothing to eat. It was in vain Mrs. Lawrell remonstrated; he continued inflexible, and she had nothing for it but to put him to bed, and wrote a note to Lady Beauchamp, informing her that Mr. Lawrell was taken suddenly ill, and begging she would entertain the Prince in her stead. Between one and two o'clock in the morning, when the company were pretty merry, the Prince, whether he guessed at the reason or was concerned for the indisposition of his friend, said it was a pity poor Lawrell should die for want of help, and they immediately set about writing notes to all the physicians, surgeons, and apothecaries they could think of in the place, informing them as from Mr. L. that he was taken suddenly ill, and begged their immediate assistance; these notes very soon set the medical body in motion towards Mr. L.'s doors; a few of the *most alert apothecaries* came first, but they were got rid of by the servants, who assured them it was a mistake, that their master and mistress were well and asleep, and that they did not care to wake them. Soon after came Sir Lucas Pepys, who declaring that '*nobody would presume to impose upon a person of his character,*' insisted, on seeing Mr. L., and was pressing by the maid towards his bedchamber; she was then forced to waken her mistress, and Mr. L. being very drowsy and disinclined to rise, his lady was obliged to appear in great *déshabille*, and with the

utmost difficulty persuaded Sir Lucas he *was* imposed upon, and prevailed with him to retire. During their dispute the staircase *was filled* with the rest of the faculty arriving in shoals!

ABERNETHIANA.

Of Abernethy's liberality, many well-authenticated instances are related. On his receiving the appointment of Professor of Anatomy and Surgery to the Royal College of Surgeons, a professional friend observed to him that they should now have something new. 'What do you mean?' asked Mr. Abernethy. 'Why,' said the other, 'of course you will finish up the lectures which you have been so long delivering at St. Bartholomew's Hospital, and let us have them in an improved form.' 'Do you take me for a fool or a knave?' rejoined Mr. Abernethy; 'I have always given the students at the hospital that to which they were entitled—the best produce of my mind. If I could have made my lecture to them better, I would instantly have made them so. I will give the College of Surgeons precisely the same lectures, down to the smallest details—nay, I will tell the old fellows how to make a poultice.' Soon after, when he was lecturing to the students at St. Bartholomew's, and adverting to the College of Surgeons, he exclaimed, gleefully, 'I told the big-wigs how to make a poultice?' The great surgeon's description of poultice-making is said to have been extremely diverting.

In the year 1818, Lieutenant D—— fell from his horse in London, and sustained a fracture of the skull and arm. Mr. Abernethy was the nearest surgeon, and being sent for, continued his attendance daily for months. When the patient became convalescent, he was enjoined by Abernethy to proceed to Margate and adopt shell fish diet. The patient requested to know the extent of his pecuniary liability. 'Who is that young woman?' inquired Abernethy, smilingly. 'She is my wife.' 'What is your rank in the army?' 'I am a half-pay Lieutenant.' 'Oh! very well; wait till you are a General, then come and see me, and we'll talk about it.'

One of the students at the hospital indicated to Mr. Aber-

nethy his desire to be appointed his 'dresser,' the usual fee for which was sixty guineas for the year. Abernethy invited the youth to breakfast with him next morning, to make arrangements; and, in the mean time, on inquiry, found that the young man was attentive and clever, but in straitened circumstances. At the breakfast table, the student produced a small bag, containing the sixty guineas, and presented it to Mr. Abernethy, who, in the kindest and most considerate manner, declined it, insisting upon his applying the money to the purchase of books and other means of improvement. That student became a practitioner of considerable eminence in the metropolis.

Abernethy's mind disqualified him from adopting that affected interest which distinguishes many of the well bred physicians, and he heartily despised their little arts to acquire popularity. He seemed to feel as if he mentally expressed himself thus: 'Here I am, ready to give my advice, if you want it; but you must take it as you find it, and if you don't like it, egad (his favourite word), you may go about your business—I don't want to have anything to do with you; hold your tongue and be off.' In some such mood as this he received a visit from a lady one day who was well acquainted with his invincible repugnance to her sex's predominant disposition, and who therefore forbore speaking but simply in reply to his laconic queries. The consultation was conducted during three visits in the following manner:—First day.—Lady enters and holds out her finger.—Abernethy: 'Cut it.' Lady: 'Bite.' A.: 'Dog?' L.: 'Parrot.' A.: 'Go home and poultice it.' Second day. Finger held out again.—A.: 'Better?' L.: 'Worse.' A.: 'Go home and poultice it again.' Third day.—Finger held out as before.—A.: 'Better?'—L.: 'Well.' A.: 'You're the most sensible woman I ever met with. Good-bye. Get out.'

Another lady, having scalded her arm, called at the usual hour to show it three successive days, when similar laconic conversations took place. First day.—Patient, exposing the arm, says—'Burnt.'—A.: 'I see it,' and having prescribed a lotion, she departs. Second day—patient shows the arm, and says—'Better.'

—A. : 'I know it.' Third day—again showing the arm.—Patient : 'Well.'—A. : 'Any fool can tell that. What d'ye come again for? Get away.'

A young lady was brought one morning by her mamma, complaining of difficulty of breathing when taking exercise and after her meals. Perceiving her to be very tightly laced round the waist, Mr. Abernethy seized a pair of scissors, and, without saying a word, ripped up the stays from top to bottom, and then desired her to walk about for ten minutes. The injunction being complied with accordingly, he demanded how she felt. 'Better,' was the reply. The mandate was repeated, and the walk being finished, he asked, 'How now?' 'Quite well,' was the answer. Abernethy : 'That will do. Take her away, and don't let her wear tight stays.' Another young lady was one summer's morning brought to him by her mother in consequence of the former having swallowed a spider. Mr. Abernethy dexterously caught a blue-bottle fly as it fled by him, and told the patient to put it into her mouth, and if she spat it out in a few moments the spider would come out with it.

A lawyer having called to show the state of his leg, proceeded to remove the bandages, which Mr Abernethy endeavoured to prevent, every now and then repeating, 'No, no, that will do : shut it up—shut it up.' Accordingly the lawyer yielded at length, but determined on revenge. Mr. Abernethy having simply prescribed for the stomach without regard to the leg, the patient tendered a shilling, and prepared to depart, when the former, missing the expected sovereign, observed that there must be some mistake. 'No, no,' said the lawyer, advancing to the door, 'that will do—that will do ; shut it up—shut it up.'

In the 'Parish Clerk,' edited by Theodore Hook, we read this scene with Abernethy :—

'The door was thrown open with a jerk so sudden, that I involuntarily jumped off my chair, and salaamed the little man with a very white hand and very red face, before I could muster the peculiarly doleful expression I had been practising for the last ten minutes. . . . When he had, as I fancied, looked clean

through me with his piercing grey eyes, he sat down, and I thought it high time to follow his example, though not invited to do so. After ten minutes more of pantomime, or dumb show, and just as I began to feel alarmed, and meditated bolting, for I really thought he was mad, he opened in a short sharp bark, half growl, 'Well! what the devil do you want?'

'Physic.'

'What's the matter with you?'

'Can't tell; read too much, I think.'

'Where do you come from?'

'Oxford.'

'Ah! drink too much, you mean. Never knew an Oxford or Cambridge man die from over application to anything but his stomach. What the devil did you come to me for?'

'To be cured.'

'Then, why didn't you go to T——ll, an old favourite pupil of mine, a cleverer man than his master?'

'Because,' said I, bowing, 'I thought so good a disciple must have had a very good master; and——'

'There, hold your tongue;—put it out, and let me see it. That will do—put it in again—shut your mouth, and keep it shut.'

'He wrote on a bit of paper about the size of a crown-piece, a prescription for my disorder, and told me to go to Paternoster Row, and buy his book of Longman and Co.; to turn to page 72, and follow his printed rules as closely as I could; but if possible to go down to the sea-side for a time, and enter into every scene of gaiety and amusement I could find. 'But,' said I, 'as to diet, I thought——'

'Diet be d——d! Eat the best of everything you fancy, only don't *crave*; drink as much of the best wine you can get as will exhilarate you, without making you drunk, and take plenty of open-air exercise.'

'And am I to lie down after dinner,' said I, 'and roll on the——'

'Oh, oh!' cried he, 'I see you are a wag,—all fudge about the

hearth-rug. Some say I chew the cud like a cow — ha! ha! ha!" and he gave me one of the most comic looks I ever beheld. I said no more about regimen or diet, but entered into conversation on other subjects, and found him one of the most agreeable and amusing men I ever met with."

SIR ASTLEY COOPER.

This eminent surgeon was born at Brooke, in Norfolk, in 1768. His mother sprung from the ancient family of the Pastons, who lived in Norfolk in the reigns of Henry VI., Edward IV., Richard III., and Henry VII. They left, for the gratification of posterity, the celebrated correspondence known as the 'Paston Letters,' which present us with one of the earliest pictures of domestic life in England. In boyhood, Sir Astley is stated to have shown a bold and enterprising spirit, conjoined with a social disposition and remarkable decision of character for so early an age. So truly—

The childhood shows the man
As morning shows the day.—*Milton.*

He was chiefly educated by his father, a sound scholar. An accidental circumstance is said to have influenced his future career. When a boy, he saw a lad fall from a cart, and tear his thigh in such a manner as to wound the femoral artery. Young Cooper immediately took his handkerchief and applied it round the thigh so tightly as to control the bleeding until further assistance could be procured. At the age of fifteen he was placed with a surgeon and apothecary at Great Yarmouth; he next came to London, and was apprenticed to his uncle, one of the surgeons of Guy's Hospital, but in a few months was transferred by his own desire to Mr. Cline, the eminent surgeon of St. Thomas's Hospital.

At the expiration of his apprenticeship in 1791, Sir Astley commenced as a lecturer. At the close of this year he married the daughter of Thomas Cock, Esq., of Tottenham, a distant relative of Mr. Cline; and, to show how solicitous he was never to neglect the performance of any professional duty, it may be told

that on the evening of his wedding-day he delivered his customary lecture, without any knowledge of his marriage having been communicated to his class.

In 1792 Sir Astley visited Paris, and made himself master of the theory and practice of French surgery. He used to relate that, whilst attending an operation, the fire of cannon announced the attack of the revolutionary mob upon the Tuileries, when he immediately ran upon the Pont Neuf, whence he could see the Swiss guards firing from the palace windows upon the people below. To reach home he had to pass through the streets near the Palais Royal, amidst the roar of cannon, the firing of musketry, women bewailing the loss of their relatives, and crowds of men carrying upon pikes the heads or limbs of their victims. Upon his return to London in 1792, Sir Astley commenced practice in Jeffrey Square, St. Mary Axe, where he lived six years; thence he removed to New Broad Street, where he remained till 1815; when from the great extension of his practice among the aristocratic circles, he removed to Spring Gardens, and thence to Conduit Street. Sir Astley's practice was now at its zenith; in the last year of his residence in Broad Street he received 21,000*l.*; and for many years afterwards his annual receipt was 15,000*l.* and upwards.

In 1827 Sir Astley was appointed serjeant-surgeon, which office he held till the time of his death. He was also surgeon to George IV., and attended William IV. when he was Lord High Admiral. At the request of the Duke of Wellington, he was made Grand Cross of the Guelphic Order. He did not relax in his anatomical and physiological inquiries, the result of which he published upon a magnificent scale, but at a low price. He died January 12, 1841, in his seventy-third year.

Mr. Jeaffreson, however, tells his story, with a difference, as follows:—'The largest fee Sir Astley Cooper ever received was paid him by a West Indian millionaire named Hyatt. This gentleman, having occasion to undergo a painful operation, was attended by Drs. Lettson and Nelson, as physicians, and Sir Astley as chirurgeon. The wealthy patient—his treatment having re-

sulted most successfully—was so delighted that he freed his physicians with 300 guineas each. “But you, sir,” cried the grateful old man, sitting up in his bed, and speaking to his surgeon, “shall have something better. There, sir, take *that*.” The *that* was the convalescent’s night-cap, which he flung at the dexterous operator. “Sir,” replied Sir Astley, picking up the cap, I’ll pocket the affront.” It was well he did so, for, on reaching home, he found in the cap a draft for 1000 guineas. This story has been told in various ways, but all its tellers agree as to the amount of the prize.

Book about Doctors, vol. 1. p. 218.

Probably, no surgeon of ancient or modern times enjoyed a greater share of reputation during his lifetime than Sir Astley Cooper. When the Old and New World was ringing with his fame, it is related that, on one occasion, his signature was received as a passport among the mountains of Biscay by the wild followers of Don Carlos. A young English surgeon, seeking employment, was carried a prisoner before Zumalacarrégui, who demanded what testimonials he had of his calling or his qualifications. Our countryman presented his diploma of the College of Surgeons; and the name of Astley Newton Cooper, which was attached to it, no sooner struck the eye of the Carlist leader than he at once received his prisoner with friendship, and appointed him a surgeon in his army.

Sir Astley Cooper was a handsome man, and of striking appearance, well deserving the *C'est un bel homme!* which was often bestowed on him as he walked round the Hotel Dieu with M. Dupuytren. His manner was open, free, encouraging to his patients, altogether void of affectation, as well as of all excessive or artificial polish.

Sir Astley’s fortune, when stated at half a million, was considerably overrated. His personal expenses were not great; but he was very liberal to his relations, on whom he is stated to have bestowed between 2,000*l.* and 3,000*l.* annually. He is also said to have spent 20,000*l.* in bringing his brother into Parliament. Nor was his liberality confined to his own family; when Dr.

Baillie and some others made up a purse for Dr. Pemberton, in the difficulties brought upon him by his ill-health, Mr. Astley contributed the munificent sum of 500*l.* The leisure of his advanced life was not spent in idleness, but was devoted to scientific pursuits,—dissecting, making preparations, and other most industrious investigations of disease. After his retirement into the country, he very soon returned to the metropolis, where, on more than one occasion, he publicly referred to the period of his seclusion, and declared that if he had remained idle, he should certainly have hanged himself. His nephew, Mr. Bransby Cooper, having installed himself in New Street, Spring Gardens, Sir Astley took a house in Conduit Street, where he gave a series of *conversazioni*, which were attended by nearly all the medical world in London, and which were intended apparently to convince his brethren of the reality of his return.

‘The means by which I preserve my own health (said Sir Astley Cooper) are temperance, early rising, and sponging my body every morning with cold water—a practice I have pursued for thirty years; and, though I go from this heated theatre into the square of the hospital, in the severest nights, with merely silk stockings on my legs, yet I scarcely ever have a cold; should it happen, however, that I feel indisposed, my remedy is one grain of calomel with four of cathartic extract, which I take at night, and a basin of hot tea, about two hours before I rise the following morning, to excite a free perspiration, and my indisposition soon subsides.

‘An old Scotch physician, for whom I had a great respect (said Sir Astley Cooper), and whom I frequently met professionally in the City, used to say, as we were entering the patient’s room, “Weel, Mister Cooper, we ha’ only two things to keep in meend, and they’ll sarve us for here and herea’ter; one is always to have the fear of the Laird before our eyes, that’ll do for herea’ter; and the t’other is to keep our boeels open, and that’ll do for here.”’

In 1821, Sir Astley was created a Baronet. His lectureship at St. Thomas’s Hospital extended to thirty-five years. He was

elected President of the Royal College of Surgeons in the years 1836 and 1837.

MEDICAL FEES.

Lord Dudley and Ward, long before he was assailed by his terrible affliction, was in the habit of presenting his physician with whatever happened to be in his pocket at the time, whether it was a bunch of keys or a purse of gold. Major Snodgrass, who died, leaving an enormous property, used never to offer his surgeon less than five guineas a visit, and fifty guineas if any operation, however trifling, was performed. Dr. Yates, of Brighton, if we recollect rightly, was presented with a carriage and horses, and 500*l.* a year to keep them. Baron Hourtaloup received 400 guineas for the operation of lithotomy. Still it must not be imagined that such instances are frequent, or that many medical men are in the receipt of large incomes. It is probable that there are not six medical men in London, at this moment, who are actually in the receipt of 5000*l.* a year; whereas at the bar there are treble that number. [This was written in 1840.] There is a fashion in medicine as in other things, and, consequently, an engrossing monopoly. Dr. Chambers and Sir Benjamin Brodie, it is not unlikely, realise £12,000 a year from their profession; but there is a long interval between these and any other persons. Sir Everard Home, during the time of the income tax, returned, it is said, 21,000*l.* as his professional income; but if so it was probably an *ad captandum* mode of exaggerating the magnitude of his business, inasmuch as he succeeded to his uncle, Mr. Hunter, who was a much more celebrated man, but who did not make half that income. Drs. Fothergill and Lettsom, Quakers by persuasion, and enjoying an extensive City celebrity, are said to have realised in some years, the former 8,000*l.*, and the latter 12,000*l.* The largest income, however, we believe, which was ever made in the profession, was made by Sir Astley Cooper during his residence in the City—it amounted during one year to 21,000*l.*; we have heard it stated still higher. The nature of City practice, joined to the extraordinary celebrity which this

gentleman enjoyed during one period of his life, rendered this account extremely probable. The merchants in the City are accustomed to come at once to the point, and to hand out their fees liberally; they lie comparatively close together; time is not wanted in consultations, nor are those observations required which are generally expected towards great people and their relatives; consequently, a great deal of profitable business may be speedily dispatched. At the west end of the town it requires good management to see three patients in the hour. Sir Henry Hallford, it is said, could accomplish four. But, taking either of these data, the amount is easily told.

Quarterly Review

It is told of Sir Theodore Mayerne that when a friend, after consulting him, foolishly put two broad gold pieces (six-and-thirty shillings each) on the table, he quietly pocketed them. The patient, who, as a friend, had expected to have his fee refused, and, therefore, deeming it well to indulge in the magnificence of generosity when it cost him nothing, had absurdly exhibited so large a sum, did not at all relish the sight of its being netted. His countenance, if not his tongue, made his mortification manifest. 'Sir,' said Sir Theodore, 'I made my will this morning, and if it should appear that I refused a fee, I might be deemed *non compos*.'

Mr. Wadd relates that the physicians who attended Queen Caroline had 500 guineas, and the surgeons 300 guineas each; and Dr Willis was rewarded, for his successful attendance on His Majesty King George III., by 1,500*l.* per annum for twenty years, and 650*l.* The other physicians, however, had only thirty guineas each to Windsor.

An eminent Bristol doctor took a fee from a dead commoner. Coming into his patient's bedroom immediately after death had taken place, he found the right hand of the deceased tightly clenched. Opening the fingers, he discovered within them a guinea. 'Ah! that was for me, clearly,' said the doctor, putting the piece into his pocket.

The largest income Mead ever made in one year was 7,000*l.*

For several years he received between 5,000*l.* and 6,000*l.* per annum. To the apothecaries who waited on him at his coffee-houses he charged, like Radcliffe, only half-a-guinea for prescriptions written without seeing the patient. His evening coffee-house was Batson's, frequented by the profession, even to our time. In the forenoon he received apothecaries at Tom's, Russell Street, Covent Garden.

Dr. Freind, a physician of superior attainments and the intimate companion of Dr. Mead, grew so wild in politics that he subjected himself to a charge of treason, and was either in prison, or forced to conceal himself for a considerable time. Dr. Mead generously supplied his place among his patients, and when his Jacobite tendencies were forgiven, presented him with a purse containing 11,400 guineas, 'which,' said he, 'I have received as your deputy.'

VISITS TO PATIENTS.

Previous to the reign of Charles II., physicians were in the habit of visiting their patients on horseback, sitting always on foot-cloths like women. Simeon Fox and Dr. Argent were the last Presidents of the College of Physicians to go their rounds in this undignified manner. With the Restoration came the carriage of the London physicians. The 'Lex Talionis' says:—'For there must now be a little coach and two horses; and being thus attended, half-a-piece, their usual fee, is but ill-taken, and popped into their left pocket, and possibly may cause the patient to send for his worship twice before he will come again to the hazard of another angel.'

Though physicians began generally to take to carriages in the reign of Charles II., it must not be supposed that no doctor of medicine before that time experienced the motion of a wheeled carriage. In Stow's 'London' we read:—

'In the year 1563 Dr. Langton, a physician, 'rid in a car, with a gown of damask lined with velvet, and a coat of velvet, and a cap of the same (such, as it seems, doctors then wore), but having a blue hood pinned over his cap; which was (as it seems) a cus-

tomary mark of guilt. And so came through Cheapside on a market-day.'

GUY'S HOSPITAL.

Guy's Hospital, Southwark, on the south side of St. Thomas's Street, was built by Dance, the City architect, in 1722-4 at the sole expense of Thomas Guy, the bookseller in Lombard Street, who by printing and selling Bibles made a fortune: this he greatly increased by purchasing seamen's tickets at a large discount, and afterwards investing them in the South Sea Company.

Guy was the son of a lighterman at Horselydown, where he was born in 1644. He was apprenticed to John Clarke, bookseller and binder, in a house in the porch of Mercers' Hall, Cheapside, in 1660. In this house, rebuilt after the Great Fire, Guy commenced business for himself; and he subsequently removed to the house between Cornhill and Lombard Street, in our time known as 'The Lucky Corner,' and Pidding's Lottery Office, nearly on the site of the Globe Insurance Company's offices. Guy had agreed to marry his housekeeper, who, however, displeased him, and thenceforth he devoted his immense fortune to works of charity. In 1707 he built and furnished three wards of St. Thomas's Hospital; the stately iron gate, with the large houses flanking it in High Street, Guy also built at the expense of 3,000*l.* He was a liberal benefactor to the Stationers' Company; built and endowed almshouses and a library at Tamworth, in Staffordshire, the place of his mother's birth, and which he represented in Parliament. In his 76th year he took of the president and governors of St. Thomas's Hospital a piece of ground opposite the south side of their Hospital for 999 years, at a ground-rent of 30*l.* a year; thereon, in the spring of 1772, Guy laid the first stone of a hospital for the cure of sick and impotent persons; and the building was roofed in before his death, December, 27, 1724. The expense of erecting and finishing the hospital was 18,792*l.* 16*s.*, and the sum left to endow it was 219,499*l.* 4*d.*; the largest sum ever left by an individual for charitable purposes. His noble example has been followed by

Mr. Hunt, of Petersham, who, in 1829, bequeathed to the hospital 196,115*l.*, stipulating for the addition of accommodation for 100 patients. About 10,000*l.* has also been received from other benefactors.

SIR HENRY HOLLAND ON HIS TRAVELS.

‘There are few people,’ says Lord Macaulay, ‘who do not find a voyage which lasts several months insupportably dull. Anything is welcome which may break that long monotony—a sail, a shark, an albatross, a man overboard. Most passengers find some resource in eating twice as many meals as on land. But the great devices for killing time are quarrelling and flirting.’ Sir Henry Holland was driven to none of them: he did not overeat himself; he did not flirt or quarrel; he was never weary of the waves. A voyage was to him ‘a life of open space, pleasantly passed in walking, reading, gazing on the sea and skies, and sleeping.’ He had also the invaluable resource of writing articles for reviews. Carrying few books, he touchingly records the loss of one which he prized as Parson Adams prized his ‘Æschylus.’ ‘A little volume of Burns, cherished from long familiarity, was swept overboard by a huge Atlantic wave, during a run from Teneriffe to another of the Canary Isles in a half-decked boat.’ Sir Henry is silent as to the rest of his equipment, leaving us in doubt whether he travelled *impeditus*, like a Sybarite with a portable bath, or *expeditus*, like Sir Charles Napier (the general), who required nothing but what might be contained in a knapsack, and when on his arrival in Calcutta Lord Dalhousie intimated to him that there was time for a bath before dinner, replied he had undergone a good wash at Alexandria. It was said of one travelled physician that he was wont to start for a two months’ trip with a clean shirt in one pocket, and a box of pills in the other, frequently forgetting the shirt. This could never apply to Sir Henry Holland, who—meeting him when and where you would, in New York or Norway, the prairie or the desert, on the mountain or the main—was invariably attired with the same neatness and trimness, and in identically

the same costume in which he may be seen at all seasons on his way down Brook Street, or at his club.

Endowed with most of the qualifications principally in request, there was one which Sir Henry found it convenient to keep back. Except when humanity required him to act in that capacity, he discreetly suppressed the doctor, especially in the East, where, he says, the professional demands made upon him by pashas and their subordinates were an absurd mockery of practice to which the term ludicrous is the lightest that can be applied. 'Conversations on poisons with Ali Pasha, designedly but warily brought on, ended by his asking me whether I knew of any poison which, put on the mouthpiece of a pipe or given in coffee, might slowly or silently kill, leaving no note behind. The instant and short answer I gave that "as a physician I had studied how to save life, not to destroy it," was probably, as I judged from his face, faithfully translated to him. He quitted the subject abruptly, and never afterwards reverted to it.'

Abridged from the Quarterly Review, No 263.

SIR HENRY HOLLAND'S FEES.

We should have thought that if a physician were in the habit of going away for months together at stated intervals, his patients would call in another, or take an unfair advantage of his absence to get well. But Sir Henry Holland experienced no diminution of fees from the bold scheme of life which he had laid down; nay, he was speedily in a condition to assign a limit to his practice; to say, Thus far shalt thou go, and no farther; to declare that it should never exceed 5,000*l.* a year. He tells us 'the practice of a West End physician in London (he frankly admits) abounds in cases which give little occasion for thought or solicitude, and are best relieved by a frequent half-hour of genial conversation.' This will go far towards explaining the prosperous result of the experiment, which he thus exultingly records:—

'My early resolution as to this matter of travel, steadily persevered in, has proved a gain to me through all succeeding life. I have come back each year refreshed in health of body and

mind, and ready for the months of busy practice which lay before me. On the day, or even hour of reaching home from long and distant journeys, I have generally resumed my wonted professional work. The new methods of intercommunication since steam and electricity have held empire on the earth, often enabled me to make engagements for the very moment of my return. I recollect having found a patient waiting in my room when I came back from those mountain heights—more than 200 miles from the frontier of Persia—where 10,000 Greeks uttered their joyous cry on the sudden sight of the Euxine. The same thing once happened to me in returning from Egypt and Syria, when I found a carriage waiting my arrival at London Bridge, to take me to a consultation in Sussex Square; the communication in each case being made from points on my homeward journey. More than once, in returning from America, I have begun a round of visits from the Euston Station.'

Abridged from the Quarterly Review, No. 263.

THE DIGESTIVE PROCESS.

A remarkable opportunity of observing the process of digestion actually in progress in the human stomach presented itself, many years since, to Dr. Beaumont, of the United States, by examining and experimenting upon one St. Martin, a Canadian, with an orifice in his stomach, occasioned by a gun-shot wound at an early period of his life, and which never healed, although the surrounding parts cicatrised readily.

Dr. Beaumont has published the times in which various articles of food are digested. A full meal of various articles of food was digested in from three to three hours and a half; but when the stomach was diseased, or affected by narcotics, or when the mind was agitated by anger, or other strong emotions, or when the food was taken in large masses, the time of digestion was prolonged, while, on the contrary, it was shortened when the food had been minutely divided and mingled with saliva, and when the temperature of the stomach was raised. The following is the time required for the chymification of various food, as determined by Dr. Beaumont:—

	■	■		■	■
Venison steak, broiled . . .	1	35	Oysters, fresh, roasted . . .	3	15
Suckling-pig, roasted . . .	2	30	Oysters, fresh, stewed . . .	3	30
Lamb, fresh, boiled	2	30	Oyster soup	3	30
Beef steak, boiled	3	0	Butter, melted	3	30
Mutton, fresh, boiled	3	0	Mutton-suet, boiled	4	30
Pork-steak, boiled	3	15	Beef suet, fresh, boiled	5	50
Veal, fresh, boiled	4	0	Cheese, old, strong, raw	3	30
Beef, old, hard, salted, boiled	4	15	Calf's foot jelly, boiled	1	0
Tripe, soured, boiled	1	0	Isinglass jelly, boiled	1	0
Brains, animal, boiled	1	45	Gelatine, boiled	2	30
Liver of an ox, fresh, boiled	2	0	Tendon, boiled	5	50
Eggs, whipped, raw	1	30	Turkey, boiled	2	25
Eggs, fresh, raw	2	0	Turkey, roasted	2	30
Eggs, fresh, roasted	2	15	Geese, wild, roasted	2	30
Eggs, fresh, soft boiled or fried	3	0	Chicken, full-grown, fricas- seed	2	45
Eggs, fresh, hard boiled or fried	3	30	Fowls, boiled or roasted	4	0
Trout (salmon), fresh, boiled	1	30	Duck, roasted	4	0
Cod-fish, cured, dry, boiled	2	0	Rice, boiled	1	0
Flounders, fresh, fried	3	30	Cake, sponge	2	30
Salmon, salted, boiled	4	0	Custard, boiled	2	45
Oysters, fresh, raw	2	55	Dumpling, apple, boiled	3	0
			Bread, wheat, new	3	30

A STRONG PULSE.

In the first year of Elizabeth's reign died Sir Thomas Cheyne, Lord Warden of the Cinque Ports, of whom it is reported for certain that his pulse did beat more than three quarters of an hour after he was dead as strongly as if he had been still alive.

Baker's Chronicle.

SENDING A PATIENT.

Dr. Moore, the author of 'Zeluco,' relates:—'A wealthy tradesman, after drinking the Bath waters, took a fancy to try the effect of the Bristol hot wells. Armed with an introduction from a Bath physician to a professional brother at Bristol, the invalid set out on his journey. On the road he gave way to his curiosity to read the doctor's letter of introduction, and cautiously prying into it, read these instructive words: "Dear sir, the bearer is a fat Wiltshire clothier—make the most of him."'

PHYSIOGNOMY OF THE HAND.

Elemental hands are such as betray a certain approximation at once to the hand of the little child, and to the paw of the

most man-like brutes. They are distinguished by the metacarpal part being both long and broad ; the palm large, thick, and hard ; the fingers short, thick, and squared at their ends ; the thumb stumpy and often turned back ; the nails short, strong, and hard. Such hands symbolise a rough, unfinished mind, a mind lowly developed, obtuse intelligence, slow resolution, dullness of feelings. They are found especially among the common people ; and combined, as they often are, with large, though coarsely-modelled, heads, they represent the material strength of a nation, its work, its man-power. These make the show of hands at the hustings ; these are the mighty unwashed. But they are found in higher classes too ; and there, though washed and gloved, and never seamed or hardened by appropriate toil, the elemental hands betray the same want of mental refinement, the same rough unfinished nature.

The *Motor* hand, which is especially the male hand, is characterised partly by its great size, partly by its strength of bone and muscle, and its strong projecting joints and sinews. The palm is nearly square, the fingers longer than in the elemental hand, but very strong, large jointed, and broad-tipped ; the thumb especially strong, and with a full ball, the nails suitably large, and of elongated quadrangular shape ; the skin of the back firm and strong, and usually but slightly hairy. Such a hand symbolises strength of will, and aptness for strong sustained efforts of mind. They who have such hands are likely to be less finely sensitive and less intelligent than resolute and strong-willed. The old Roman character might be the type of the motor-handed men ; and the hands of Roman senators and emperors in works of art have almost always the genuine motor characters. The thumb, which is in all hands the most significant, because the most essentially human member, is especially so in these ; its large size always symbolising an energetic nature.

The *Sensitive* is the proper feminine hand. It is never very large, and is often rather below the module in its length, and all its textures are delicate. In the palm, length predominates a little over breadth ; the fingers are not proportionately longer

than in the motor hand, but the thumb is decidedly smaller, and much more delicate. The fingers are divided in soft and oval forms, with full rounded tips; the nails, nearly equilateral, are remarkably fine and elastic.

Men with hands thus formed are generally distinguished by feeling, by fancy, and by wit, more than by intellectual acuteness and strength of will. They commonly are of sensitive, sometimes of psychical constitution, and generally of sanguine temperament. But good specimens of sensitive hands are seldom found except in the higher and well-educated classes (the forms that are near the type will be mentioned presently); in the lower class of northern countries they are seen only in women.

The *Psychical* hand, the most beautiful and the rarest of all the forms, is that which is most unlike the elemental and the childish hand. It is of moderate size in proportion to the whole stature. It should measure in its length just one module; the palm is a little longer than broad, never much furrowed or folded, but marked with single large lines. The fingers are fine, slender, and rather elongated; their joints are never prominent, their tips are rather long, taper, and delicately rounded; and they have fine nails of similar shape. The thumb is slender, well-formed, and only moderately long. The skin of the whole hand is delicate, and, even in a man, has but very little hair. In their perfection, psychical hands can be seen in only the bloom and strength of life. In childhood and in youth the form is not attained; in old age, it is spoiled by the comparative increase of the bones and joints, and by the wrinkling of the skin. Such rare hands are found with none but rare minds. They indicate, Carus says, a peculiar purity and interior grandeur of feeling combined with simple clearness in knowledge and in will. And D'Arpentigny, speaking, as usual, of the hands as if they were the whole mind, says: 'Such hands add to the work of the thinker, as the artist does to the work of the artisan—beauty, ideality; they gild them with a sunbeam, they raise them on a pedestal; they open to them the portal of men's hearts. The soul, forgotten and left behind by philosophic hands, is the guide

of these; truth in love and sublimity is their end, expansion their means.' But, it must be repeated, good examples of psychical hands are rare, unless where, through many generations, the mind has been highly educated. When they occur among the crowd of men, they often mark those who fail, because an inner vocation to some higher and unattainable sphere of action unfits them for the rough handicrafts of the lower classes.

From a Paper in the Quarterly Review.

MEDICAL ACCURACY OF CHARLES DICKENS.

How true to nature, even to their most trivial details, almost every character and every incident in the works of this great novelist really were, is best known to those whose tastes or whose duties led them to frequent the paths of life from which Dickens delighted to draw.

But none, except medical men, can judge of the rare fidelity with which Dickens followed the great Mother through the devious paths of disease and death. In reading 'Oliver Twist' and 'Dombey and Son,' or 'The Chimes,' or even 'No Thoroughfare,' the physician often felt tempted to say, 'What a gain it would have been to physic if one so keen to observe and so facile to describe had devoted his powers to the medical art!' It must not be forgotten that his description of hectic (in 'Oliver Twist') has found its way into more than one standard work in both medicine and surgery (Miller's 'Principle of Surgery,' second edition, p. 46; also Dr. Aitkin's 'Practice of Medicine,' third edition, vol. i. p. 111; also several American and French books); that he anticipated the clinical researches of M. Dax, Broca, and Hughlings Jackson, on the connection of right hemiplegia with aphasia (vide 'Dombey and Son,' for the last illness of Mrs. Skewton); and that his descriptions of epilepsy in Walter Wilding, and of moral and mental insanity in characters too numerous to mention, show the hand of a master. It is feeble praise to add that he was always just, and generally generous, to our profession. Even his descriptions of our Bob Sawyers, and their less reputable friends, always wanted the coarseness, and, let us add, the *unreality*, of Albert Smith's (yet

Smith was a Middlesex student); so that we ourselves could well afford to laugh with the man who sometimes laughed at us, but laughed only as one who loved us.

British Medical Journal.

LIFE SHORTENED BY LUXURY.

In keeping animals in menageries, in rearing pets and domesticated animals, man performs an experiment by diminishing personal expenditure. He frequently does the same in his own case, leading a careless, labourless existence; but there is in this, as in other experiments, a disturbing cause, for Luxury, the fertile parent of a whole family of diseases, as Galen termed her, steps in, and works against the diminished expenditure. When man, in his own person or in the organism he interferes with, so far baulks nature that the organs become, as it were, rusty through the suspension of that personal expenditure which is usually necessary to keep up the warmth by oxygenation, and to obtain necessary food, then he shortens rather than increases length of life, disease attacks his victim, and death follows. This is seen in the case of domesticated animals which are fattened for eating, and believed to be short-lived in consequence. It is clearly the case in pets, whose life is shortened by luxury. Hounds are the longest-lived among dogs. On the other hand, there are cases in which man, by his care in avoiding expenditure, has lengthened his own and other animal's tenure of life; and it appears, from the little that is known, that experimental evidence does support the proposition that longevity is lengthened by diminution of personal expenditure.

Lancaster's Comparative Inquiry.

EFFECT OF IMAGINATION.

Many years ago, a celebrated French physician, author of an excellent work on the effects of imagination, wished to combine theory with practice, in order to confirm the truth of his propositions. To this end, he begged the Minister of Justice in Paris to allow him to try an experiment on a criminal condemned to death. The minister consented, and delivered to him an assassin of dis-

tinguished rank. Our *savant* sought the culprit, and thus addressed him :—‘ Sir, several persons who are interested in your family have prevailed on the judge not to require of you to mount the scaffold, and expose yourself to the gaze of the populace. He has therefore commuted your sentence, and sanctions your being bled to death within the precincts of your prison ; your dissolution will be gradual, and free from pain.’

The criminal submitted to his fate ; thought his family would be less disgraced, and considered it a favour not to be compelled to walk to the place of execution. He was conducted to the appointed room, where every preparation was made beforehand ; his eyes were bandaged ; he was strapped to a table ; and at a preconcerted signal, four of his veins were gently pricked with the point of a pin. At each corner of the table was a small fountain of water, so contrived as to flow gently into basins placed to receive it. The patient believing that it was his blood he heard flowing, gradually became weak ; and the conversation of the doctors in an undertone confirmed him in his opinion.

‘ What fine blood ! ’ said one. ‘ What a pity this man should be condemned to die ! he would have lived a long time.’

‘ Hush ! ’ said the other : then approaching the first, he asked him in a low voice, but so as to be heard by the criminal, ‘ How many pounds of blood are there in the human body ? ’

‘ Twenty-four ; you see already about ten pounds extracted ; that man is now in a hopeless state.’

The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was gradually lessened, so affected the brain of the poor patient, that, although a man of very strong constitution, he fainted, and died without having lost a drop of blood.

THE ECCENTRIC SIR WILLIAM BROWNE.

Of all the eccentric physicians of the last century, perhaps Sir William Brown was the greatest oddity. He was at Peterhouse College when George II. presented Bishop Moore’s library (for

which the king gave 6,000*l.*) to the University of Cambridge. At the same moment a regiment of cavalry had been despatched to the sister university, to keep the Oxford Jacobites in order. Browne commemorated the discernment displayed in his Majesty's care for his 'two seats of learning' in the well-known epigram :—

The King to Oxford sent a troop of horse,
For Tories own no argument but force ;
With equal skill, to Cambridge books he sent,
For Whigs admit no force but argument.

Browne grew rich by thirty years' practice, was knighted, and elected President of the College of Physicians, when he fought the battle of the Licentiates, and got into a pamphleteering squabble, which circumstances brought him under the lash of Foote, in his 'Devil on Two Sticks.' Foote gave an inimitable representation of the Esculapian knight on the stage, with the precise counterpart of his wig and coat and odd figure, and glass stiffly applied to his eye. Sir William sent Foote a card, complimenting him upon having so happily represented him, but, *as he had forgotten the muff he sent him his own.* Whilst Browne filled the office of president, the Licentiates in a body forced their way into the College and even into the room where the Comitia was being held. Sir William maintained his composure, and at once dissolved the Comitia. A second attempt was made the following year (1767) to break into the college, but the precaution had been taken of closing the iron gates which guarded the entrance from Warwick Lane. The assembled Licentiates offered a smith ten guineas and an indemnification of three hundred pounds to force the gates, but he refused.

Bishop Warburton describes William Browne as a little well-fed gentleman, with a large muff in one hand, and a small Horace in the other, and a spying-glass dangling from a black ribbon at his button. In a contest for some small parochial office he battled so warmly as to open taverns for men and coffee-house

breakfasts for women -wondering, as he himself expressed it, that a man bred at two universities should be so little regarded. A parishioner replied that he had 'a calf that sucked two cows, and a prodigious great one it was.' At the age of 80, on St. Luke's day, 1771, Brown went to Batson's coffee-house, in his laced coat and band, and fringed white gloves, to show himself to the Lord Mayor. A gentleman present observed, that he looked very well; he replied that he had 'neither wife nor debts.' He died at the age of 82, and is buried at Hillingdon, in Norfolk, where a monument to his memory bears a long and pompous inscription, admitted in his will to have been written by himself. In the will, which he also drew up, he lashes orthodox and heterodox alike, and the Greek and Latin with which it was interlarded puzzled the people at Doctors' Commons. On his coffin, when in the grave, he desired might be deposited, 'in its leather case or coffin,' his pocket Elzevir Horace, 'comes *vivaque dulcis et utilis*,' he adds, 'worn out with and by me.' He disposed of his property judiciously and equitably, and left certain prize-medals to be given yearly to Cambridge undergraduates.

SIMON FORMAN.

At Lambeth lived Simon Forman, the celebrated astronomer and physician, who, says Lilly, 'was very judicious and fortunate in horary questions and sicknesses.' His burial is entered in the Lambeth parish register: he died on the day he had prognosticated. Lilly says, Forman wrote in a book left behind him, 'This I made the devil write with his own hand in Lambeth Fields, 1569, in June or July, as I now remember.' Lilly also gives the following curious story respecting his death. 'The Sunday night before he died, his wife and he being at supper in their garden-house, she being pleasant told him that she had been informed he could resolve whether man or wife should die first. "Whether shall I," quoth she, "bury you, or no?" "Oh, Trunco," for so he called her, "thou wilt bury me, but thou wilt sore repent it." "Yea, but how long first?" "I shall die," said he, "on Thursday night." Monday came, all was well;

Tuesday came, he was not sick ; Wednesday came, and still he was well, with which his impertinent wife did taunt him in the teeth ; Thursday came, and dinner was ended ; he, very well, went down to the water-side, and took a pair of oars, to go to some buildings he was in hand with in Puddle Dock. Being in the middle of the Thames, he suddenly fell down, saying, " An impost ' an impost !" and so he died. A most sad storm of wind immediately ensued.'

THE BARBER-SURGEON'S POLE.

The chirurgical or surgeon's pole ought to have a strip of blue paint, another of red, and a third of white, winding round its length in a serpentine form—the blue representing the venous blood, the more brilliant colour the arterial, and the white thread being symbolic of the bandage used in tying up the arm after withdrawing the ligature. The stick itself is a sign that the operator possesses a stout staff for his patients to hold, continually tightening and relaxing their grasp during the operation—accelerating the flow of the blood by the muscular action of the arm. The phlebotomist's staff is of great antiquity. It is to be found among his properties in an illuminated missal of the time of Edward I.

THE APOTHECARIES' COMPANY.

Nigh where Fleet Ditch descends in sable streams,
To wash his sooty Naiads in the Thames,
There stands a structure on a rising hill,
Where tyros take their freedom out to kill.

Garth's Dispensary.

The Apothecaries were with the Grocers until 1617, when they were incorporated as a distinct Company by King James I. ; at which time there were 104 apothecaries' shops in the metropolis and its suburbs ; they kept shops for the sale of drugs ; and it was not till nearly a century later that apothecaries in England, as distinguished from physicians and surgeons, began to act as general practitioners. This encroachment was strongly

resisted by the College of Physicians, who by way of retaliation, in July, 1687, established a dispensary for the sale of medicines for the poor, at prime cost, at their Hall, in Warwick Lane. Hereupon a furious controversy arose; but the tracts issued on both sides are now forgotten, except Garth's 'Dispensary' (quoted above), first published in 1697. The apothecaries, however, made good the position they had taken. Addison, in the 'Spectator,' No. 195, published in 1711, speaks of the apothecaries as the common medical attendants of the sick, and as performing the functions both of physician and surgeon. By the Act of 10 Anne, 1712, apothecaries were exempted from serving on juries, or ward or parish offices.

Towards the close of the last century chemists and druggists appeared in London, and soon began to prescribe as well as to dispense medicines; but they were soon checked by the Apothecaries' Company, whose Court of Examiners have, from time to time, greatly improved the standard of the medical education requisite to obtain the diploma for practice as an apothecary.

Thomas Gray, the apothecary, used on every occasion when you complained of a disorder, to reply with much solemnity, 'Humph! it is very extraordinary, and yet it is very common.' This curious phrase never happened to have common sense in it but on the subject of self-murder, *which is very extraordinary, and yet very common.*—*Walpole.*

DEVILLE, THE PHRENOLOGIST.

In 1817, a Mr. Deville, a lamp-manufacturer of London, was a member of the Institution of Civil Engineers. He had been originally a pot-boy, then a journeyman plasterer, and afterwards kept a shop for the sale of plaster figures, which he cast. He had risen to a respectable position, simply by the force of his natural powers. Mr. Bryan Donkin, a civil engineer, was an early auditor of Gall at Vienna, and subsequently a friend of Spurzheim. He was also, like Mr. Deville, a member of the Institution of Civil Engineers; and when, in 1817, he with others determined to make a coloinctice of casts as records of phrenological facts,

Mr. Deville was applied to for his assistance, which he rendered as a matter of business for three or four years. In 1821, he became interested in phrenology, and began to form a collection of casts on his own account. Already, in 1826, Spurzheim said it was finer than any he had seen elsewhere. At Mr. Deville's death, in 1846, this collection consisted of about 5450 pieces; of these 3000 were crania of animals, and the remainder (2450) illustrations of human phrenology. There were 200 human crania, and 300 casts of crania; amongst the latter, those which Baron Cuvier permitted Mr. Deville to take from all the authenticated human skulls in the Museum of Comparative Anatomy of Paris. Mr. Deville was a practical observer, and possessed the large number of 1500 casts of heads taken by himself from persons while living. Amongst these were 50 casts of persons remarkably devoted to religion; 40 of distinguished painters, sculptors, architects, &c.; 30 of eminent navigators and travellers; 80 of poets, authors, and writers; 70 of musicians, amateurs, and composers of music; 25 of pugilists; 150 of criminals; 120 pathological casts illustrative of insanity, &c. Perhaps the most interesting of all are 170 casts which illustrate the changes caused in the cranial conformation of from 60 to 70 individuals by age, special devotion to one pursuit, or from other circumstances. Mr. Deville's account of some of these has been published.

Romance of London.

DOCTORS, PAINTED BY ONE OF THEMSELVES.

One of the cleverest of our medical writers thus frankly expresses his opinion of his own craft and of medicine-taking generally:—'I declare,' says Dr. James Johnson, 'my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist, or drug, on the face of the earth, there would be less sickness and less mortality than now obtains. When we reflect that physic is a "*conjectural art*," that the best physicians make mistakes, that medicine is administered by hosts of quacks, that it is swallowed by multitudes of people without any professional advice at all, and that the world would be infinitely more

careful of themselves if they were conscious that they had no remedy from drugs, these and many other facts will show that the proposition I have made is more startling than untrue. But, as it is, drugs will be swallowed by all classes, rich and poor, with the hope of regaining health and prolonging life, and also with the expectation of being able to counteract the culpable indulgence of the appetites and passions !

THE LIVING SKELETON.

Claude Amboise Seurat, better known as 'the Living Skeleton,' was undoubtedly the greatest wonder of his class and time. He was born at Troyes, in the department of Champagne in France, on April 10, 1797, and when brought to England and exhibited here was just twenty-eight years of age. His parents were in humble life, and, unlike their son, they both possessed a good constitution, and enjoyed robust health. At the birth of Claude, there was nothing in his appearance that indicated disease, but in proportion as he grew in size, his flesh gradually wasted away. This remarkable decay continued till he arrived at manhood, when he attained his full stature, and his frame assumed the identical skeleton form which it ever afterwards retained. In France his case excited great interest, and he was deemed quite a *lusus naturæ*. Many proposals were made to his father for the purchase of the body of his son, in the event of his demise, but they were uniformly rejected. A medical gentleman of Burgundy, indeed, offered a *carte blanche*, which the parent refused, stating his determination that in the event of his son's death, he should be peaceably consigned to the cemetery of his native city. While at Rouen, no less than 1500 persons flocked in one day to see Seurat on his way to England.

In the year 1825, Claude arrived in London, where arrangements had been made for his exhibition at the Chinese Saloon in Pall Mall. Of the several descriptions which appeared of him, the completest was that by William Hone, in his 'Every-Day Book,' which he had lately commenced.

'It was on the first day of Seurat's exhibition,' says Mr. Hone,

that I first visited him. This was on Tuesday, August 9. I was at the Chinese Saloon before the doors were opened, and was the first of the public admitted. Seurat was not quite ready to appear; in the mean time, another visitor or two arrived, and after examining the canopy and other arrangements, my attention was directed to the Chinese papering of the room, while Seurat had silently opened the curtains that concealed him, and stood motionless toward the front of the platform, as he is represented in the engraving. On turning round, I was instantly rivetted by his amazing emaciation; he seemed another "Lazarus, come forth" without his grave-clothes, and for a moment I was too consternated to observe more than his general appearance. My eye then first caught the arm as the most remarkable limb; from the shoulder to the elbow it is like an ivory German flute, somewhat deepened in colour by age; it is not larger, and the skin is of that hue, and not having a trace of muscle, it is as perfect a cylinder as a writing ruler. Amazed by the wasted limbs, I was still more amazed by the extraordinary depression of the chest. Below the ribs the trunk so immediately curved in, that the red band of the silk covering, though it was only loosely placed, seemed a tourniquet to constrict the bowels within their prison-house, and the hip-bones, being of their natural size, the waist was like a wasp's. If the integument of the bowels can be called flesh, it was the only flesh on the body: for it seemed to have wholly shrunk from the limbs; and where the muscles that had not wholly disappeared remained, they are also shrunk.

'Seurat's head and body convey a sentiment of anthesis. When the sight is fixed on his face alone, there is nothing there to denote that he varies from other men. His head has been shaved, yet a little hair left on the upper part of the neck shows it to be black, and he wears a wig of that colour. His strong black beard is perceptible, although clean shaved. His complexion is swarthy, and his features are good, without the emaciation of which his body partakes; the cheek-bones are high, and the eyes are dark brown, approaching to black. His features are flexible, and therefore capable of great animation, and his forehead indicates ca-

capacity. On any other than a common-place question, he elevates his head to an ordinary position, answers immediately and with precision, and discourses rationally and sensibly. There is nothing shocking either in his mind. His countenance has an air of melancholy, but he expresses no feeling of the kind; and his voice is pleasing, deep-toned, and gentle.'

By his exhibition in England, Seurat realised a little fortune, with which he immediately retired to his native place, but did not live long to enjoy it.

From another account we learn the texture of his skin was of a dry parchment-like appearance, though it was nevertheless singularly sensitive; and on being touched with the finger, especially on the left side of the body, would contract and roughen with an involuntary chill. The ribs were capable not only of being distinguished, but also of being clearly separated, and counted one by one like so many pieces of cane. The trunk had the appearance of a large bellows, a mere bag of hoops covered with leather, through which the pulsation of the heart was distinctly visible. Sir Astley Cooper, who examined Claude, found that his heart was as much as its own length out of its usual position; while the action of the lungs appeared to proceed from the lower part of the body. The great wonder of Seurat's case appears to be not so much in his extreme emaciation as in the fact that such a degree of decay should be compatible with life, and even the enjoyment of life in a moderate degree. He always ate and drank with an appetite, though sparingly, those dishes which afford most nourishment appearing to satisfy him most quickly; and his digestion and general health were good.

CAUSES OF LAUGHTER.

Laughter is properly an expression of joyous emotion. This remarkable perturbation of the system is brought on in many ways, and often by very slight causes. Mere hilarity, or animal spirits; cold, and acute pains, when not so intense as to stimulate the expression proper to pain; tickling; hysterical fits; self-complacency, and a feeling of triumph at some striking effect pro-

duced by self on others (the point insisted on by Hobbes in his theory of laughter); kindly feeling; the spectacle or notion of filthy, degraded, or forbidden things; the so-called ludicrous, which is usually the clash of dignity with meanness; these, and perhaps other circumstances besides, rank among the causes of laughter. The medulla oblongata, which is the immediate organ in bringing on the outburst, is very prone to be irritated to a discharge of this special influence. We find that some temperaments are peculiarly liable to be excited to laughter; the liability may be so great as to be a positive weakness, indicating a sort of dissolute incontinence of the nervous system.

A WELSH SURGEON'S BILL OF PARTICULARS.

IN 1871 a singular action, tried in the Court of Queen's Bench, was brought by a medical man named Williams, of Aberystwith, against the Cambrian Railway Company, to recover 17*l.* 5*s.* for medical advice, &c. The defendants paid 9*l.* into Court, but disputed the liability as to the remainder. On November 2, 1869, the plaintiff was called in by the defendants to attend a gentleman named Dashwood, who had received serious injuries in a collision on the defendants' line, at a place called Carno. The plaintiff's case was that his charge was at the agreed sum of ten guineas per week, Mr. Dashwood having been removed with Miss Dashwood, who was slightly injured in the same accident, to a place near Aberystwith. Mr. Dashwood's injuries were such as to require almost daily attendance for seventeen weeks, nine weeks of which time he was confined to his bed. In cross-examination plaintiff stated that at the request of the company he sent in a bill of particulars. In it he had charged at the rate of 755 doses of medicine, 73 lotions and outward applications, and 100 pills and powders, supplied to Mr. Dashwood, and at the rate of 222 doses, 9 powders, and 44 lotions for Miss Dashwood, in seven weeks. There was also an item in the bill for correspondence with Mr. Elias, the traffic manager, '25 letters both ways, each at the rate of 10*s.* 6*d.* per letter;' he presumed 'both ways, meant receiving as well as sending. He had made the charge of

25*l.* to the station-master at the Bow Street Railway Station for attendance, &c., but he never expected to receive anything. The man offered to pay him in cauliflowers—he planted him a quantity, but they had all rotted. The man also paid his tailor's bill with cauliflowers. This was the first time he had attended a patient under contract—his charge for visits and medicines varied from 5*s.* to 7*s.* 6*d.* per visit in Aberystwith. He knew he gave all the medicine—and the charges were fair and reasonable. Mr. H. James : Is the man still alive ?—Plaintiff : He is. The Jury ultimately returned a verdict for the plaintiff of 10*l.* over the amount paid into Court.

A PROFITABLE PATIENT.

M. Latour, referring to the death of M. Cherest while still young, mentions a singular patient who contributed to his income 14,600 francs per annum. This patient, a well-known person in the mercantile world, had a terrible fear of dying, and besought Cherest to pay him a visit while in bed every morning at nine o'clock, his fee being 40 francs per visit. Cherest consented, and for several years paid his daily visits, always receiving his 40-franc piece. During the last years of his life this patient, a very old man, became really ill, and exacted first two visits a day then three, and then four, always paying his 40 francs for each.

Medical Times and Gazette.

QUACKS AND QUACKERIES.

UNLAWFUL CURES.

WITCHES and impostors, says Bacon, have always held a competition with physicians. Galen complains of this superstition, and observes that patients place more confidence in the oracles of *Æsculapius* and their own dreams, than in the prescriptions of doctors. The introduction of precious stones into medical practice owed its origin to a superstitious belief that from their beauty, splendour and high value, they were the natural receptacles for good spirits. Mystery, in the dark ages, and alas! even now, increases the confidence in remedial means, reveal their true nature, the charm is dissolved. One cannot but wonder when we behold men pre-eminent in deep learning and acute observation becoming converts to such superstitious practices. Bacon believed in spells and amulets; and Sir Theodore Mayerne, who was physician to three English sovereigns, and supposed to have been Shakspeare's Dr. Caus, believed in supernatural agency, and frequently prescribed the most absurd medicines, such as the heart of a man ripped up alive, a portion of the lungs of a man who had died a violent death, or the hand of a thief who had been gibbeted on some particular day. Nauseous medicines have ever been deemed the most efficacious on the reasoning, that everything that is nauseous must be medicinal. The ancients firmly believed that blood could be staunched by charms, the bleeding of Ulysses was stopped by this means; and Cato the Censor has given an incantation for setting dislocated bones. To this day charms are supposed to arrest the flow of blood:—

Tom Potts was but a serving-man,
And yet he was a doctor good—
He bound his kerchief on the wound.

Sir Walter Scott says in the 'Lay of the Last Minstrel'—

She drew the splinter from the wound,
And with a charm she stanch'd the blood.

ADEPTS.

This term is borrowed from the alchemists who spent their time, their labour, and their fortune in seeking for the Philosopher's Stone. Those who were thought, or who pretended to have got it, were called *adepti*. The term is now used, but somewhat in a ludicrous sense, for those who are skilful in any pursuit.

THE JUGGLERS' SECRET.

In the 'Mercure de France' there is a very curious account of experiments made at Naples, to discover the means by which jugglers have appeared to be incombustible. They consist chiefly, first, in gradually habituating the skin, the mouth, throat and stomach to great degrees of heat; second, in rubbing the skin with hard soap, and in covering the tongue with hard soap, and over that with a layer of powdered sugar. By these means, the professor at Naples is enabled to walk over burning coals, to take into his mouth boiling oil, and to wash his hands in melted lead. The miracles of several saints, the numerous escapes from the fiery ordeal, and the tricks now played by the Hindoo jugglers, are thus perfectly explained, and all these prodigies may be performed by any apothecary's apprentice.

Life of Sir James Mackintosh.

CHARMS.

Sinclair, in his 'Invisible World,' gives the following charms: 'At night, in the time of Popery, when folks went to bed, they believed that the repetition of the following prayer was effectual in preserving them from danger, and the house too:—

Who sains* the house the night,
They that sains it, ilk a night.
Saint Bryde and her brate,†
Saint Colno and his hat,

* Preserves.

† Apron or covering.

Saint Michael and his spear,
 Keep this house from the weir ;
 From running thief,
 And burning thief,
 And from a' ill rea (if)*
 That be the gate can gae.
 And from an ill wight,
 That be the gate can light ;
 Nine reeds† about the house,
 Keep it all the night.
 What is that what I see
 So red, so bright, beyond the sea ?
 'Tis He was pierc'd through the hands,
 Through the feet, through the throat,
 Through the tongue,
 Through the liver, and the lung ;
 Well is them that well may
 Fast on Good Friday.

Another prayer used by the thieves and robbers on the borders
 after meat, in order to stealing from their neighbours:—

He that ordain us to be born,
 Send us more meat for the morn ;
 Part of t'right, and part of 'wrang,
 God never let us fast ov'r lang.
 God be thanked, and Our Lady,
 All is done that we had ready.

WITCHCRAFT 'CHARMES.'

1. *For stenching (staunching) Blood.*

Sanguis mane in te,
 Sicut Christus fuit in se, .
 Sanguis mane in tuâ venâ,
 Sicut Christus in suâ pœnâ ;
 Sanguis mane fixus,
 Sicut Christus, quando fuit crucifixus.

* Plunder.

† Roods or holy crosses.

2. *A Thorn.*

Jesus, that was of a Virgin born,
 Was pricked both with nail and thorn;
 It neither wealed, nor belled, rankled nor boned;
 In the name of Jesus no more shall this.

Or thus :—

Christ was of a Virgin born,
 And He was prickèd with a thorn;
 And it did neither bell, nor swell;
 And I trust in Jesus this never will.

3. *A Cramp.*

Cramp be thou faintless,
 As Our Lady was sinless,
 When she bare Jesus.

4. *A Burning.*

There came three Angells out of the East;
 The one brought fire, the other brought frost—
 Out fire : in frost.
 In the name of the Father, and Son, and Holy Ghost.
 Amen.

TOAD CURSE.

It is not surprising to find the toad associated with a sort of curse. Dr. Willis, the Wiltshire physician, discovered the mineral spring at Astrop, near Berkeley, in Northamptonshire and made it very famous, till the people of the place, offending the well-known Dr. Radcliffe, made him declare that he would put 'a toad in their well,' which he did by decrying its virtues wherever he went.

THE TOAD STONE.

The vulgar error of the toad-stone is of great antiquity, and was generally believed in. Joanna Baillie, in a letter to Sir Walter Scott, describes the toad-stone as 'a celebrated amulet, which was never lent to any one unless upon a bond for a thousand marks for its being safely restored. It was sovereign for pro-

tecting new-born children and their mothers from the power of the fairies, and has been repeatedly borrowed from my mother for this purpose.' One is described as a convex circular stone, eleven-sixteenths of an inch in diameter, semi-transparent, and of dark-grey colour, seemingly siliceous. It is set in a massive silver thumb-ring, and was believed to be a specific in cases of diseased kidney. It, like the Lee Penny, was immersed in water which was drunk by the patient.

THE ASPHODEL.

It was formerly the custom to plant asphodel around the tombs of the deceased, its fine flowers producing grains, which, according to the belief of the ancients, afforded nourishment to the dead. Homer tells us that, having crossed the Styx, the shades passed over a long plain of asphodel. Orpheus, in Pope's 'Ode on Cecilia's Day,' conjures the infernal deities—

By the stream that ever flows,
By the fragrant winds that blow
O'er the Elysium flowers ;
By those happy souls who dwell
In yellow meads of asphodel,
Or amaranthine bowers.

CORAL SUPERSTITION.

It was formerly superstitiously supposed that coral became pale when those who wore it were ill. Thus, in the 'Three Ladies of London,' 1584 :—

You may say jet will take up a straw, amber will make one fat,
Coral will look pale when you be sick, and crystal will stanch blood.

And Holinshed tells us that King John, observing a moisture on some precious stones which he wore, thought that to be an indication of some pears he was about to eat containing poison.

QUICKSILVER.

Quicksilver was celebrated as an alterative in the reign of Charles II. It was much used by the ladies of that period, in doses of a small teaspoonful night and morning, to beautify the

complexion, remove freckles, and perform the usual functions of cosmetics.

HORACE WALPOLE'S CHATELLETS SAVED BY A TALISMAN.

In the spring of 1771, Walpole's house in Arlington Street was broken open in the night, and his cabinets and trunks forced and plundered. The Lord of Strawberry was at his villa, when he received by a courier the intelligence of the burglary. The details of the property are unusually interesting, but we cannot afford space for them. Walpole's inferences and suspicions must not be omitted.

'All London is reasoning on this marvellous adventure, and not an argument presents itself that some other does not contradict. I insist that I have a talisman. You must know that last winter, being asked by Lord Vere to assist in settling Lady Betty Germaine's auction, I found in an old catalogue of her collection this article "*The Black Stone into which Dr. Dec used to call his Spirits.*" Dr. Dec, you must know, was a great conjuror in the days of Queen Elizabeth, and has written a folio of the dialogues he held with his imps. I asked eagerly for this stone; Lord Vere said he knew of no such thing, but if found, it should certainly be at my service. Alas, the stone was gone! This winter I was again employed by Lord Frederic Campbell, for I am an absolute auctioneer, to do him the same service about his father's (the Duke of Argyle's) collection. Among other odd things, he produced a round piece of shining black marble in a leathern case, as big as the crown of a hat, and asked me what that possibly could be? I screamed out, "Oh, Lord, I am the only man in England that can tell you! It is Dr. Dec's Black Stone!" It certainly is; Lady Betty had formerly given away or sold, time out of mind, for she was a thousand years old, that part of the Peterborough collection which contained natural philosophy. So, or since, the Black stone had wandered into an auction, for the lotted paper is still on it. The Duke of Argyle, who bought everything, bought it. Lord Frederic gave it to me; and if it was not this magical stone, which is only of

high-polished coal, that preserved my chattels, in truth I cannot guess what did.'

At the Strawberry Hill sale, in 1842, this precious relic was sold for 12*l.* 12*s.*, and is now in the British Museum. It was described in the catalogue as 'a singularly interesting and curious relic of the superstition of our ancestors—the celebrated *Speculum of Kennel Coal*, highly polished, in a leathern case. It is remarkable for having been used to deceive the mob by the celebrated Dr. Dee, the conjuror, in the reign of Queen Elizabeth,' &c. When Dee fell into disrepute, and his chemical apparatus and papers and other stock-in-trade were destroyed by the mob, who made an attack upon his house, this Black Stone was saved. It appears to be nothing more than a polished piece of cannel coal; but this is what Butler means when he says:—

Kelly did all his feats upon
The devil's looking-glass—a stone.

THE CHILD'S CAUL.

The fancied preservative of the Child's Caul is hardly worn out. The caul is a membrane found on some children at their birth, encompassing the head. This is thought a good omen to the child itself; and the vulgar opinion is, that whoever obtains it by purchase will be fortunate, and escape danger. Alien Lampridius relates that Diadumenus, who came to the sovereignty of the empire, was *born with a caul*.

This superstition was very prevalent in the primitive age of the Church; and St. Chrysostom inveighs against it in several of his homilies. In France it is proverbial. '*Être né coiffé*,' signifies that a person born with a caul or coif, is extremely fortunate; and if he grew to be a lawyer, it presaged that he would wear the serjeant's and judge's coif; while midwives have sold cauls to make them eloquent. They have also been sold for magical uses. Grose says that a person possessed of a caul may know the state of the health of the person who was born with it: if alive and well, it will be firm and crisp; if dead or sick, it will be relaxed or flaccid. In Ben Jonson's '*Alchemist*,'

Force says 'You're born with a caul on your head.' Melton, in his 'Astrologanta,' states that 'if a child be born with a caul on his head, he shall be very fortunate.' Weston, in his 'Moral Aphorisms from the Arabic,' 1801, says: 'The caul that enfolds the birth is the powerful guardian, like the seal rings of a monarch, for the attainment of the arch of heaven, when, in the car of a bright luminary, it is crowned and revolved;' and, in a note, is added: 'the superstition of the caul coming from the East; there are several words in Arabic for it.'

But the caul, though medicinal in diseases, is also esteemed *an infallible preservative from drowning*; and is therefore to this day advertised in the newspapers for sale, especially to persons going to sea. We quote from advertisements, omitting the addresses of reference:—

'A child's caul for sale. Apply, &c.'—*Times*, September 9, 1834.

'A child's caul to be disposed of; a well-known preservative against drowning, &c., price ten guineas. Address, &c.'—*Times*, June 2, 1835.

'To mariners, &c. To be sold, a child's caul, price fifteen guineas. Apply, &c.'

'To be sold, a child's caul.—To save gentlemen trouble, price 30*l.* Apply, &c.'

'A child's caul to be sold for 15*l.* Apply, &c.'

The price asked has often been from twenty to thirty guineas. The chief purchasers of cauls are seamen, a class of persons who, as they are more than most others exposed to danger, which human foresight and exertion can hardly avert, still remain, more than others, disposed to trust to supernatural means for their safety.

In Ruddiman's 'Glossary to Douglas's Virgil,' the caul is designated a *haly* or *sely* how, i.e., holy or fortunate cap or hood. Now, we are inclined to refer the caul preservative to the same superstitious idea which seems to have attached to the fact of burying a corpse in a monk's *cowl*, for which we may, among other authorities, refer to Holinshed. Speaking of the death of

King John, he says: 'For the manner was, at that time, in such sort to bury their nobles and great men, who were induced, by the imagination of monks and fond fancies of friars, to believe that *the said cowl* was an amulet or defensative to *their souls*, from hell and hellish hags, how or whatsoever sort they died.'

Again, *cowl* and *caul* both allude to the covering of the head. The language formerly used at the English Court, and among the higher ranks of society, was Norman-French; and, of course, with the French pronunciation, as in the diphthong *au*, pronounced *ou* or *aw*, as in Paul's, which was formerly pronounced Powle's.

Here is an instance of a family caul being made a special bequest in the will of Sir John Offley, Knight, of Madely Manor, Staffordshire (grandson of Sir Thomas Offley, Lord Mayor of London, temp. Eliz.), proved at Doctors' Commons, May 20, 1685:—

'Item, I will and devise one Jewell done all in Gold, enameled, wherein there is a caul that covered my face and shoulders, when I first came into the world, the use thereof to my loving Daughter, the Lady Elizabeth Jenny, so long as she shall live; and after her decease, the use likewise to her Son, Offley Jenny, during his natural life; and after his decease to my own right heirs male for ever; and so from Heir to Heir, to be left so long as it shall please God of his Goodness to Continue any Heir Male of my name, desiring the same Jewell be not conceded nor sold by any of them.'

The following strange story appeared in the 'Essex Herald' a few years since:—'A correspondent gravely forwards us the following: 'The miraculous properties of the caul were providentially developed some days since near Romford, in this county. A boy (born with a caul), not yet two years old, fell into a well containing seven feet of water, being three feet from the top. It is not known how long the poor child had been there, when the mother received information of the accident from his brother, a very young child; but on hearing of the same she hastened to the well, and found the child lying flat on his back on the sur-

face of the water, as motionless as death. On his being taken out, restorative means were immediately applied by the mother, and although the accident occurred at twelve o'clock in the day, before five that afternoon the child had resumed its usual cheerfulness, as if nothing had befallen it to its injury. Though many may doubt, this case fully tests the goodness, power, and wisdom of Almighty God.'

Thomas Hood wrote for his early work, 'Whims and Oddities,' an admirable ballad upon this popular error, of which we quote a few stanzas:—

THE SEA-SPELL.

'*Could, could, he lies beneath the deep.*'

Old Scotch Ballad.

It was a jolly mariner !
The tallest man of three,
He loosed his sail against the wind,
And turned his boat to sea :
The ink-black sky told every eye
A storm was soon to be !

But still that jolly mariner
Took in no reef at all,
For, in his pouch confidingly,
He wore a baby's caul ;
A thing, as gossip nurses know,
That always brings a squall !

The sullen sky grew black above,
The wave as black beneath ;
Each roaring billow show'd full soon
A white and foamy wreath ;
Like angry dogs that snarl at first,
And then display their teeth.
The boatman look'd against the wind,
The mast began to creak,
The wave, per saltum, came and dried,

In salt upon his cheek !
The pointed wave against him rear'd,
As if it owed a pique !

.
The seafowl shrieked around the mast,
Ahead the grampus tumbled,
And far off, from a copper cloud,
The hollow thunder rumbled ;
It would have quail'd another heart
But his was never humbled.

For why ? he had that infant's caul ;
And wherefore should he dread ?
Alas ! alas ! he little thought,
Before the ebb-tide sped,
That, like that infant, he should die,
And with a watery head !

The rushing brine flowed in space ;
His boat had ne'er a deck :
Fate seemed to call him on, and he
Attended to her beck ;
And so he went, still trusting on,
Though reckless—to his wreck !

.
Look, how a horse, made mad with fear
Disdains his careful guide ;
So now the headlong, headstrong boat,
Unmanaged, turns aside,
And straight presents her reeling flank
Against the swelling tide !

The gusty wind assaults the sail ;
Her ballast lies a-lee !

The windward sheet is taut and stiff ;
 Oh ! the Lively—where is she ?
 Her capsiz'd keel is in the foam,
 Her pannon's in the sea !

The wild gull, sailing overhead,
 Three times beheld emerge
 The head of that bold mariner,
 And then she screamed his dirge !
 For he had sunk within his grave,
 Lapp'd in a shroud of surge !

The ensuing wave, with horrid foam,
 Rushed o'er, and covered all ;
 The jolly boatman's drowning scream
 Was smothered by the squall.
 Heaven ne'er heard his cry, nor did
 The ocean heed his *caul* !

WEARING AMULETS.

The amulet, in barbarous Latin, *Amuletum*, is supposed also to be of Arabic origin. An amulet hung round the neck, or carried in any other way about the person, is absurdly believed to have the effect of warding off morbid infections and other dangers, and even of curing diseases by which the body had been already attacked. The belief in the efficacy of amulets has subsisted at some time among almost every people, and the thing has been denoted by a great variety of names, which it is unnecessary here to enumerate. The phylacteries, or bits of parchment with passages from the Bible written upon them, which the Jews were wont to carry about with them, were amulets of just the same character as those inscribed with sentences from the Koran, which the Moorish priests sell to the negroes of Africa, and to which the latter give the name of *fetishes*. The superstition also which existed among the Greeks and Romans appears in early times to have prevailed extensively among the converts to

Christianity, if we may judge of it by the denunciations directed against it by St. Chrysostom, and others of the Fathers.

But even to our own day it has continued to be an article of the popular creed, that certain medical preparations, and other things, merely carried about the person, have the power both of repelling and healing diseases. Even the celebrated Robert Boyle adopts the notion, assuring us that he once experienced the efficacy of such an amulet in his own case. 'Having been one summer,' he says, 'frequently subject to bleed at the nose, and reduced to employ several remedies to check that distemper, that which I found most effectual to staunch the blood was some moss of a dead man's skull (sent for a present out of Ireland, where it is far less rare than in most other countries), though it did but touch my skin till the herb was a little warmed by it.'

The Anodyne Necklace, which consists of beads formed from the roots of white bryony, and sometimes hung around the necks of infants with the view of assisting their teething, is an instance of the still surviving confidence in the medical virtue of amulets. The necklace was strongly recommended for teeth-cutting by Dr. Turner, the inventor, and by Dr. Chamberlain, who is said to have possessed the secret. The writer, when a boy, remembers to have walked from Southwark to Long Acre, to purchase one of these nostrums for his teething sister.

Such also is the belief generally entertained by seafaring people, that a child's caul will preserve the life of the person on board ship who carries the caul about him; and some even believe that the caul will preserve all on board from being lost; though one result is as probable as the other.

To cramp rings, made of jet, and hallowed on Good Friday, are also ascribed equally preservative effects.

WHAT IS A PHYLACTERY?

A name applied in general to any amulet or preservative against any kind of evil. The term was employed in particular to denote those strips of parchment worn by the Jews, and inscribed with particular passages of Scripture (Deut. vi. 4-9;

xi. 13-22; Exod. xiii. 1-16). These phylacteries were folded up, and inclosed in a small leather box and worn upon the forehead, nearly between the eyes, or upon the left arm near to the heart, being attached by straps of leather. They were considered as thus reminding the wearers to fulfil the law with the head and heart.

HEALING BY THE TOUCH.

It is well known that at one time it was thought that some of the British sovereigns possessed the power of healing by the touch. In a Prayer Book of the Church of England, printed in the reign of Queen Anne, we find a service entitled 'At the Healing,' in which the following passage occurs: 'Then shall the infirm persons, one by one, be presented to the Queen upon their knees, and as every one is presented, and while the Queen is laying her hands upon them, and putting the gold about their necks, the chaplain that officiates, turning himself to Her Majesty, shall say the words following:—

'God give a blessing to this work, and grant that these sick persons, on whom the Queen lays her hands, may recover, through Jesus Christ our Lord.'

The Editor of 'Notes and Queries,' 2nd S., No. 62, says: 'The practice of touching for the evil appears to be one of English growth, commencing with Edward the Confessor' Carte ('Hist. of England,' book iv. sect. 42) says: 'It is the hereditary right of the royal line, that people in William of Malmesbury's days (lib. ii. c. 13) ascribed the supernatural virtue of our Kings in curing the scirrhus tumour called the King's Evil; though the author is willing to impute it to the singular piety of Edward the Confessor. There is no proof of any of our kings touching for that distemper, more ancient than this king, of whom Ailred ('Viit. S. Edwardi,' p. 390), as well as Malmesbury, observe that he cured a young married woman, reduced by it to a deplorable condition, by stroking the place afflicted with his hand. There are no accounts of the first four kings of Norman or foreign race ever attempting to cure that complaint; but that Henry II. both touched those afflicted with it, and cured them, is attested by

Petrus Blehensis (Epist. 150, p. 235), who had been his chaplain.' See Plot's 'Oxfordshire,' ch. x. 125, and Plate xvi, No. 5, for some account, accompanied with a drawing of the touch-piece supposed to be given by Edward the Confessor. The kings of France also claimed to dispense the gift of healing. Laurentius, first physician to Henry IV. of France, who is indignant at the attempt made to derive its origin from Edward the Confessor, asserts the power to have commenced with Clovis I. The ceremony was more or less continued to the reign of Queen Anne, for in Lent 1712, we find Dr. Johnson among the persons actually touched. Whiston, in his 'Memoirs' (vol. i. p. 442, edit. 1749), states that 'Queen Anne used to touch for the evil, though' (says he) 'I think that neither King William nor Queen Mary, nor King George the First nor Second, have ever done it.' Rapiu adds that 'in the reign of William III., it was not on any occasion exercised.' Macaulay, however, mentions one cure during the reign of the Prince of Orange, 'commonly called William III.,' as Tom Hearne has it. 'William,' says Macaulay, 'had too much sense to be duped, and too much honesty to bear a part in what he knew to be an imposture. "It is a silly superstition," he exclaimed, when he heard that at the close of Lent his palace was besieged by a crowd of the sick. "Give the poor creatures some money, and send them away." On one single occasion he was importuned into laying his hand on a patient. "God give you better health," he said, "and more sense"' ('Hist. of England,' vol. ii. p. 480). It should be added that Bishop Elphinston, the founder of King's College, Aberdeen, before his elevation to the episcopal dignity, while on an embassy from James III., King of Scots, to Louis XI. King of France, in a complimentary speech addressed to the French monarch, congratulated him as the only prince to whom God had granted the peculiar gift of healing by the touch.—*Lives of the Bishops*, by Boethius, Paris, 1522.

Naaman's observation that he thought Elisha would stroke his hand over the place, and recover the leper, is a curious and

a most ancient instance of a very prevalent superstition, which ascribed extraordinary healing powers to the *touch* of persons of high rank, or of real or reputed sanctity. The touch was in fact everywhere the established mode by which a person was expected to exhibit whatever healing power he possessed, or pretended to. At this day it is not unusual in the East for a European physician to be expected to heal a patient merely by stroking his hand over the ailing part ; and still more is this the case, when the person applied to is supposed to be endowed with supernatural powers. This notion still lurks among us, as there may still, in our remote towns and villages, be found certain old women who are believed to have the power of curing warts and such things, by simply stroking the affected parts with their hands. The leading idea which assigns to the hands the faculty of transmitting spiritual powers, or of communicating healing virtues, is clearly taken from the common use of the same members in communicating or bestowing temporal benefits ; and, in conformity with it, the lame, the blind, and the deaf who sought help from 'the Son of David,' often received it through the imposition of His hands upon the parts affected.

The Touching for Disease by the royal hand is mentioned by Peter of Blois, in the twelfth century ; and it is stated to be traceable to Edward the Confessor. Sir John Fortescue, in his defence of the house of Lancaster against that of York, argued that the crown could not descend to a female, because the queen is not qualified by the form of anointing her, used at the coronation, to cure the disease called 'the King's Evil.' Aubrey refers to 'the king's evil, from the king curing of it with his touch.' This miraculous gift was almost reserved for the Stuarts to claim. Dr. Ralph Bathurst, one of the chaplains to King Charles I., 'no superstitious man,' says Aubrey, protested to him that 'the curing of the king's evil by the touch of the king doth puzzle his philosophic ; for when they were of the House of York or Lancaster, it did.' The solemn words, 'I touch, but God healeth,' were always pronounced by the sovereign when he 'touched' or administered 'the sovereign salve,' as Bulwer calls

it. Then we read of vervain root and baked toads being worn in silken bags around the neck, as charms for the evil. The practice of touching was at its height in the reign of Charles II.; and in the first four years of his restoration he 'touched' nearly 24,000 persons. Pepys, in his *Diary*, June 23, 1666, records how he waited at Whitehall 'to see the king touch people for the king's evil.' He did not come, but kept the poor persons waiting all the morning in the rain in the garden: 'afterwards he touched them in the banqueting-house.' The practice was continued by Charles's successors. 'The Hon. Daines Barrington tells of an old man who was witness in a cause, and averred that when Queen Anne was at Oxford, she touched him, then a child, for the evil; the old man added that he did not believe himself to have had the evil; but 'his parents were poor, and he had no objection to a bit of gold.' The belief prevailed in France so lately as the coronation of Louis XVI., who is said to have touched 2,000 persons afflicted with scrofula.

At a late period, the use of certain coins was in common vogue, which, being touched by the king, were supposed to have the power of warding off evil or scrofula. These coins are called *Royal Touch-pieces*: several are preserved in the British Museum; and Mr. Roach Smith has one which has been so extensively used that the impression is quite abraded. Mr. A. Smee has a cast of a touch-piece of the Pretender, who thought that he had a right to the English crown, and therefore had the power to confer the royal cure. Mrs. Bray speaks of a 'Queen Anne's farthing' being a charm for curing the king's evil in Devonshire.

'The practice was supposed to have expired with the Stuarts; but the point being disputed, reference was made to the library of the Duke of Sussex, and four several Oxford editions of the Book of Common Prayer were found, all printed after the accession of the House of Hanover, and all containing as an integral part of the service "the office for the healing."'—*Lord Braybrooke's Notes to Pepys' Diary*.

ORDEAL BY TOUCH.

Such is the popular superstition, that the wounds of a mur-

dered body will 'bleed afresh,' when touched by the murderer. Shakspeare thus refers to this practice in *Richard III.*, act. i. sc. 2 :

Dead Henry's wounds
Open their congealèd mouths and bleed afresh.

Drayton states the superstition as follows :

If the vile actors of the heinous deed
Near the dead body happily be brought,
Oft 't hath been proved the breathless corpse will bleed.

The belief is shown to have been so universally established in Scotland, as late as 1668, that the crown counsel, Sir George Mackenzie, in the remarkable trial of Philip Standsfield, thus alludes to a fact sworn to by several witnesses on that trial :— 'God Almighty himself was pleased to bear a share in the testimonial which we produce. That Divine power which makes the blood circulate during life, has oftentimes in all nations opened a passage to it after death upon such occasions, but most in this case, for after all the wounds had been sewed up, and the body designedly shaken up and down, and, which is most wonderful, after the body had been buried for several days (which naturally occasions the blood to congeal), upon Philip's touching it, the blood darted and sprang out, to the great astonishment of the chirurgeons themselves, who were desired to watch this event ; whereupon, Philip, astonished more than they, threw down the body, crying "O God ! O God !" and cleansing his hand, grew so faint that they were forced to give him a cordial !'

BIRD TRANSMIGRATION.

For a belief that the souls of the dead inhabit the forms of birds, we need not travel to the East. Lord Lyttelton's ghost story, the belief of the Duchess of Kendal that George I. flew into her window in the shape of a raven, and many other instances, bring this superstition nearer home. The most singular was the whim of a Worcester lady, who, believing her daughter to exist in the shape of a singing bird, literally furnished her pew in the Cathedral with cages full of the kind ; and as she was rich, and a benefactress in beautifying the church, no objection was made to her harmless folly.

Lord Orford's Letters.

A DOUBLE CURE.

Dr. Carlyle, once, when at Carlisle, sent to invite his friend Chancellor Wedderburn to sup with him and his wife at his inn; but he learnt that the Chancellor was preparing to go to bed, as he was very hoarse. The Doctor, however, sent to say he would infallibly cure his hoarseness before the next morning. The Chancellor came, but was very hoarse. The supper was good enough, but the liquors were execrable—the wine and porter were not drinkable. They made a bowl of the worst punch Carlyle ever tasted. Wedderburn said, if they would mix it with a bottle of the bad porter, it would be improved. They did as he directed, and to their surprise it became drinkable, and they were a jolly company. The counsellor did not forget the receipt to cure his hoarseness. This was nothing more than some Castille soap shaven into a spoon and mixed with some white wine or water, so that it could be swallowed: this he took, and next morning he was perfectly cured, and as sound as a bell.

Carlyle's Autobiography.

THE VIRTUES OF TAR-WATER.

Bishop Berkeley, having received benefit from the use of tar-water when ill of the colic, published a work 'On the Virtues of Tar-Water,' on which he said he had bestowed more pains than on any other of his productions, and a few months before his death a sequel, entitled 'Further Thoughts on Tar-Water;' and when accused of fancying he had discovered a nostrum in tar-water, he replied, that, 'to speak out, he freely owns he suspects tar-water is a panacea.' Walpole has preserved the following epigram on Berkeley's remedy:

Who dare deride what pious Cloyne has done?
The Church shall rise and vindicate her son;
She tells us all her bishops shepherds are,
And shepherds heal their rotten sheep with tar.

In a letter written by Mr. John Whishaw, solicitor, May 26, 1744, we find this note of Berkeley's panacea:—'The Bishop of Cloyne, in Ireland, has published a book, of two shillings price, upon the excellencies of tar-water, which is to keep ye bloud in

due order. His way of making it is to put, I think, a gallon of water to a quart of tar, and, after stirring it together, to let it stand forty eight hours, and then pour off the clear and drink a glass of about half a pint in ye morn, and as much as five in ye afternoen. So it's become as common to call for a glass of tar-water in a coffee-house, as a dish of tea or coffee.'

A correspondent of 'Notes and Queries,' 1866, states that he has used this remedy for some years as an antizymotic against scarlet and typhus fever with great success, and has tried it and recommended it to his country friends to arrest the progress of the cattle-plague. He believes, if fairly tried, it would prove successful, acting as a preventive or prophylactic; but there is the same Naamanic spirit abroad as in days of yore, and through carelessness and want of faith in this simple remedy, it has never had a fair chance. He has placed it in the hands of two medical men, both keeping cows, and they speak favourably of its effects. The tar is given in a concentrated form to the bovine patients, either in gruel or in the form of a ball, mixed with charcoal, another powerful antiseptic.

When, in the severe winter of 1739-40, epidemic disease was raging in Cloyne, Bishop Berkeley called to mind how, in Rhode Island, the Narragansett Indians used tar-water as a specific against every disease. He now made experiments of its efficacy in cases of dysentery, and with so much success that his ardent imagination led him to conceive that he had discovered the universal panacea. He immediately commenced the propaganda of this valuable medicine. Then he philosophised on the question, why tar-water should be so universally beneficial; and being now deeply imbued with neo-Platonic studies, nothing would satisfy him short of the theory that tar contains an extraordinary proportion of the vital element of the universe, and that water is the menstruum by which this element may be drawn off and conveyed into animal and vegetable organisms. Berkeley had now persuaded himself that the vital element of the universe was 'pure invisible fire, the most subtle and invisible of all bodies,' and that of this fire, tar, by its resinous

qualities, largely partook. He spun out the train of thoughts to which this hypothesis gave rise, and in 1744 published his last great work, entitled, 'Siris; or a Chain of Philosophical Reflections and Enquiries concerning the virtues of Tar-Water, and divers other Subjects connected together and arising from one another.' This book had a great run, not for the sake of the elevated metaphysical speculations with which it ends, but for the sake of the medical nostrum which, in the beginning, it imparts. The 'tar-water cure,' like the 'quassia-cure,' the 'water-cure,' 'brandy and salt,' 'Bantingism,' and so many other special methods claiming to be universal, had its day, and its success and its failures. It has been observed that the tar-water cure is consonant with the principle of antiseptic treatment, and that tar embodies creosote, now extensively employed in medical practice. But, on the other hand, we must remark that the Baconian philosophy demands that the best belief in the efficacy of a drug like tar should be based on some *media axioma*, such as the principle of the antiseptic method, for instance: whereas Berkeley, sinning against the *Novum Organum*, flew off to connect it with a *summum axioma*, the universality of the element of fire. Berkeley's tar-water cure, learned empirically from the Red Indians, may have been good; and his metaphysics may be good also, but it was mere mysticism to endeavour to bring the two in connection with each other.—*Quarterly Review*, No. 263.

Notwithstanding the numerous assaults of physicians, philosophers, men of science, satirists, and splenetic Frenchmen, tar-water had an enormous success. One Jackson, a chemist, wrote a treatise, in which he explained a more scientific and pharmaceutical method of preparing the arcanum; and the distinguished vegetable physiologist, Dr. Stephen Hales, also communicated another method of preparing this invaluable remedy to the Royal Society. Remarkable cures performed by tar-water were also collected out of the 'Gentleman's Magazine,' and from other sources, and published apart; this, however, by the proprietor of the tar-water warehouse, in Painter's Court, Bury Street, St.

James's. There is no harm in giving the address now. There are not, however, altogether a dozen cases.

There were not also wanting literary and scientific (?) champions to enter the lists in defence of a bishop turned quack. One who writes in answer to T. R., M.D., and styles himself Philanthropos, proves from Bishop Bull's 'Candidate for Holy Orders,' that a divine *ought to be* acquainted with almost all sorts of arts and sciences, especially natural philosophy, of which medicine is only a branch; and that, consequently, 'such men bid fairest for useful and rational practitioners.' Bishop Berkeley, he says, at the same time, 'never intended people should be so mad about tar-water as they really are; his main drift was to give hints to the learned.'

Another pleader for the Bishop says, 'How frequently have physicians turned divines? Where is the absurdity for a divine to become a physician?' 'Alas! it is not the degree, or the robe, the tie-wig, or the gold-headed cane, that makes the physician, any more than prunella the parson!'

The Bishop also takes up the cudgels himself, in a letter to T. P.; but his epistle is mainly taken up in explaining new methods of obviating tar-water being drunk in an undue manner, and in further extolling the specific, which, he at last asserts, he believes will prove useful against the plague, both as a preservative and a cure.

Exploded from the English and Scotch Pharmacopœias, this once renowned medicine still occupies a place in the Dublin Pharmacopœia, probably out of respect to an Irish bishop. It has its medicinal properties and virtues, which time has reduced to their proper standard, and which homœopaths are once more bringing into vogue. So we may still have to say with the episcopal panegyrist:—

Oh, learned Berkeley! who enough can praise
Thy generous labour? thy instructive page
Our steps directing to this source of health,
The fair and beauteous pine in vain had shed

Its precious juice, till thou, with curious search,
Explored its virtuous qualities, and taught
Mankind the wholesome secret — Thou hast done
A deed well worthy everlasting fame!

Among the instances of false theories upheld by talent, few are more curious or more remarkable than the powerful advocacy given to the nostral virtues of tar-water, by the well-known, learned, and clever Bishop Berkeley. This in defiance of the admirable diction of another learned divine, 'Death is the cure of all diseases: there is no *catholicon* or universal remedy I know but this, which, though nauseous to queasy stomachs, yet to prepared appetites is nectar, and a pleasant potion of immortality.' — *Sir Thomas Browne's Religio Medici.*

'The usefulness of this medicine,' says Bishop Berkeley, 'in inflammatory cases is evident, from what has already been observed. And yet some, perhaps, may suspect, that as tar is sulphurous (!) tar-water must be of a hot and inflammatory nature. But it is to be noted, that all balsams contain an acid spirit, which is, in truth, a volatile salt. Water is a menstruum that dissolves all kinds of salts, and draws them from their subjects. Tar, therefore, being a balsam, its salutary acid is extracted by water, which yet is incapable of dissolving its gross resinous parts, whose proper menstruum is spirits of wine. Therefore, tar-water, not being impregnated with resin, may be safely used in inflammatory cases: and in fact it hath been found an admirable febrifuge, at once the safest cooler and cordial.' !!

'I never knew,' says Bishop Berkeley, 'anything so good for the stomach as tar-water; it cures indigestion, and gives a good appetite. It is an excellent medicine in an asthma. It imparts a kindly warmth and quick circulation to the juices, without heating, and is therefore useful, not only as a pectoral and balsamic, but also as a powerful and safe deobstruent in cachectic and hysteric cases. As it is both heating and diuretic, it is very good for the gravel. I believe it to be of great use in a dropsy, having known it to cure a very bad anasarca in a person whose

thirst, though very extraordinary, was in a short time removed by the drinking of tar-water.'

Selected from a Paper in the Retrospective Review, New Series, No. 1.

'LUCKY' DR. JAMES AND HIS FEVER POWDER.

When Dr. James was a poor apothecary he invented a Fever-powder, and it became very successful in this wise. James was introduced to Newbery, in St. Paul's Churchyard, to sell the powder—the celebrated antimonial powder which bears his name. He published a medical dictionary in 1743, which he dedicated to Dr. Mead. He was the early friend of Samuel Johnson, at Lichfield, before he came to settle in the metropolis. As his character was respectable (says Dr. Macaulay), it is with regret that we see his name associated with a nostrum. The *pulvis antimonialis* (oxide of antimony with phosphate of lime, of the 'Edinburgh Pharmacopœia'), says Dr. Paris, 'was introduced into the pharmacopœia as the succedaneum for the celebrated fever-powder of Dr. James, the composition of which was ascertained by Dr. George Pearson. It consists of 43 parts of the phosphate of lime, mixed, or perhaps chemically combined, with 57 parts of oxide of antimony, of which a portion is vitrified; and it is probable that the difference of the two remedies depends principally upon the quantity of oxide which is vitrified; the specification of the original medicine is worded with all the ambiguity of an ancient oracle, and cannot be prepared by the process as it is described. Experience has established that James's powder is less active than its imitation; it affects the stomach and bowels very slightly, and passes off more readily by perspiration; in general, however, the difference is so inconsiderable that we need not regret the want of the original receipt. As it is quite insoluble in water, it should be given in powder, or made into pills. It is diaphoretic, alterative, emetic, or purgative, according to the extent of the dose and the state of the patient. In combination it offers several valuable resources to the intelligent practitioner. But it may be fairly questioned whether this remedy has not been too highly appreciated. Dr.

James was certainly very successful in its use ; but it must not be forgotten that he usually combined it with some mercurial, and always followed it up with bark.'—*Dr. Paris's Pharmacologias.*

When Dr. James applied to Newbery to vend his medicine, his daily engagements preventing the necessary conversation, he appointed James to call upon him at his country-house at Vauxhall on the following Sunday morning. James went accordingly, and, in passing over Westminster Bridge, saw a horse-shoe lying in the road, which, being considered as a sign of good luck, he carefully put into his pocket. As Newbery was a man of the world, he soon embraced the proposals of James, and entered into a treaty which promised so fairly to the doctor that he ascribed all to the horse-shoe. The fever-powder succeeded ; and James, getting rich, set up his carriage, and adopted the horse-shoe as the crest of his armorial bearings.

Oliver Goldsmith, it will be remembered, had recourse to James's fever-powder in his last illness ; he once found it beneficial, but it was now injurious to him, and he expired April 14, 1774. Walpole thus scandalously chronicles the sad event : ' Dr. Goldsmith is dead. The owl booted last night on the round tower of Strawberry Hill. The republic of Parnassus has lost a member. Dr. Goldsmith is dead of a purple fever, and I think might have been saved if he had continued James's powder, which had had much effect, but his physicians interposed. His numerous friends neglected him shamefully at last, as if they had no business with him when it was too serious to laugh,' &c.

James's fever-powder was the fashionable medicine of that day. Walpole swore that he would take it if the house were on fire. As Goldsmith was cautioned by his medical attendants against taking the fever medicine, it might damage the fame of the nostrum, which was the property of Newbery. With this view was published a statement, in which Hawes, the apothecary, was reported to have sent the wrong powder, in which charge Goldsmith long persisted ; but this is not credible ; and an intelligent practitioner of our time, Mr. White Cooper, who has inquired into the matter, acquits Hawes of the charge. Besides,

Goldsmith had obstinately sent for more fever-powder; and, shortly before Hawes retired from attendance, he found Goldsmith much worse; and, on Hawes inquiring how he did, the patient sighed deeply, and, in a very low voice, said he wished he had taken his (Hawes's) friendly advice on the previous night. Mr. Forster's account of the days of the illness, and of the conflicting statements, is very clear and comprehensive.

Useful and esteemed remedies have at first appeared in the disreputable form of secret remedies. Such was Dover's powder (opium and ipecacuanha), named from its inventor, who published it at first with an air of mystery, hitching in a line of Pope:—

See, desperate misery lays hold on Dover.

The term 'quack,' to brag loudly, is as old as the time of Butler:—

Believe mechanical virtuosi
Can raise them mountains in Potosi,
Seek out for plants with signatures,
To quack of universal cures.—*Hudibras*.

The general appellation of the term to boastful pretenders is also old; for Sir R. L'Estrange speaks of 'the change, schools, and pulpits,' being full of 'quacks, jugglers, and plagiaries.'

MORISON'S PILLS.

James Morison, who styled himself the 'Hygeist,' and was noted for his 'Vegetable Medicines,' was a Scotchman, and a gentleman by birth and education. His family was of the landed gentry of Aberdeenshire, his brother being 'Morison of Bognie,' an estate worth about £4,000 a year. In 1816 James Morison, having sold his commission, for he was an officer in the army, lived in No. 17, Silver Street, Aberdeen—a house belonging to Mr. Reid, of Scuter and Reid, druggists. He obtained the use of their pill machine, with which he made in their back-shop as many pills as filled two large casks. The ingredients of these pills, however he may have modified them afterwards, were chiefly oatmeal and bitter aloes. With these two great 'meal

bowies' filled with pills, he started for London; with the fag-end of his fortune advertised them far and wide, and ultimately amassed £500,000.

Such is the statement of a Correspondent of the 'Athenæum.' Morison's own story was, that his own sufferings from ill-health, and the cure he at length effected upon himself by 'vegetable pills,' made him a disseminator of the latter article. He had found the pills to be 'the only rational purifiers of the blood;' of these he took two or three at bedtime, and a glass of lemonade in the morning, and thus regained sound sleep and high spirits, and feared neither heat nor cold, dryness nor humidity. The duty on the pills produced a revenue of £60,000 to Government during the first ten years. Morison died at Paris, in 1840, aged seventy.

READING MEDICAL BOOKS.

It has been shrewdly remarked by Goethe, that 'he who studies his body too much becomes diseased—his mind becomes mad;' and we are well convinced that many of the men and women of the present day might, with great justice, add another clause to the well-known Italian epitaph: 'I was well—wished to be better—*read medical books*—took medicine—and died.' In no other science, indeed, does Pope's maxim, that 'a little learning is a dangerous thing,' hold so strongly as in medicine; for those who dabble in medical lore, dealt out in works professing to be popular, are almost certain to suppose themselves afflicted with every disease about which they read. They forthwith take alarm at the probable consequences, and, having some lurking suspicion that they may have mistaken the symptoms, they follow the prescriptions laid down in their book in secret, lest they should bring themselves into open ridicule. But the skill of the physician is shown by the *administration of the proper remedy, in the proper quantity, at the proper time.*

SUPERSTITION AND MEDICINE.

Superstition gained admission into the science of medicine at

an early period. He who was endowed with superior genius and knowledge was reckoned a magician. Dr. Bartolo was seized by the Inquisition at Rome in the seventeenth century, because he had unexpectedly cured a nobleman of the gout. Diseases were imputed to fascination, and poor wretches were dragged to the stake for being accessory to them. Mercatus, physician to Philip I. of Spain, denied the existence of fascinator diseases; but he was constrained to acknowledge them for two reasons: first because the Inquisition had decided in favour of their reality; secondly, because he had seen a very beautiful woman break a steel mirror to pieces and blast some trees by a simple glance of her eyes.

As the opinions concerning the nature of diseases were superstitious, those concerning the method of curing them were not less so. In the *Odyssey* we read of a cure performed by a song. Josephus relates that he saw a certain Jew, named Eleazer, draw the devil out of an old woman's nostrils, by the application of Solomon's seal to her nose, in the presence of the Emperor Vespasian. Many different kinds of applications were used for expelling the devil. Flagellation sometimes succeeded admirably: purgatives and antispasmodics were other means of discharging him. Dr. Mynsight cured several bewildered persons with a plaster of assafœtida.

Nor was it only in medicine that these superstitious opinions were entertained. The pernicious effects in wines, which we know are occasioned by noxious gases, were confidently imputed to the demons of the wine. Even Van Helmont, Bodinus, Strozza, and Luther, attributed thunder and meteors to the devil. Chemists were employed for centuries in search of the Philosopher's Stone, with which they were to perform miracles. It was a common question among a certain class of philosophers in the last century, whether the imagination could move external objects—a question generally decided in the affirmative!

We see many instances of superstition among men of genius. Socrates believed that he was guided by a demon. Bacon believed in witchcraft, and relates that he was cured of warts by

rubbing them with a piece of lard with the skin on, and then nailing it with the fat towards the sun on the post of a chamber window facing the sun. Sully declares that one of the considerations that kept him faithful to his master, Henry IV., in the most unpromising state of his affairs, was a prediction of La Brosse, that Henry would make his fortune. The astrologer Marin directed Cardinal Richelieu's movements in some of his journeys. The enlightened Cudworth defended prophecies in general, and called those who opposed the belief in witchcraft atheists; and the predictions of Rice Evans were supported in the last century by Warburton and Jortin. Dr. Hoffman, in a dissertation published in 1747, says that the devil can raise storms, produce insects, and act upon the animal spirits and imagination; in fine, that he is an excellent optician and natural philosopher, on account of his long experience.

WHAT IS QUACKERY?

The appellation of quack, says Dr. Parr, arose from *Quecksilber*, the German name for quicksilver; since, on the first appearance of syphilis, the irregular practitioners only employed this reputedly dangerous medicine. At present the term *quack* is confined to those who sell a pretended nostrum, the preparation of which is kept secret; but it may be applied to every practitioner who, by pompous pretences, mean insinuations, and indirect promises, endeavours to obtain that confidence which neither success nor experience entitle him to.

Cotgrave, in his 'Treasury of Wit and Language,' published 1655, thus paints the poor physician:—

'My name is Pulsefeel, a poor doctor of Physick,
That does wear three-pile velvet in his hat,
He paid a quarter's rent of his house beforehand,
And (simple as he stands here) was made doctor beyond
sea.

I vow, as I am right worshipful, the taking of my degree
cost me twelve French crowns and

Thirty five pounds of butter in Upper Germany.
 I can make your beauty, and preserve it,
 Rectifie your body, and maintaine it,
 Clarifie your blood, surfle your cheeks, perfume your skin,
 tinct your hair, enliven your eye,
 Heighten your appetite ; and as for jellies,
 Dentifrices, dyets, minerals, fricasees,
 Pomatums, fumes, Italian masks to sleep in,
 Either to moisten or dry the superficies,
 Faugh ! Galen
 Was a goose, and Paracelsus a Patch,
 To Doctor Pulsefeel.'

In the 'Quack's Academy,' 1678, we find his outward requisites to be 'A decent black suit, and (if credit will stretch so far in Long Lane), a plush jacket ; not a pin the worse, though thread-bare as a taylor's cloak—it shows the more reverend antiquity. Like Mercury, you must always carry a caduceus or conjuring japan in your hand, capt with a civet-box, with which you must walk with Spanish gravity, as in deep contemplation upon an arbitrament between life and death. A convenient lodging, not forgetting a hatch at the door ; a chamber hung with Dutch pictures or looking-glasses, belthered with empty bottles, gallipots, and vials filled with tap-droppings, or fair water coloured with saunders. Any sexton will furnish your window with a skull, in hope of your custom ; over which hang up the skeleton of a monkey, to proclaim your skill in anatomy. Let your table be never without some old musty Greek or Arabick author, and the fourth book of Cornelius Agrippa's "Occult Philosophy," wide open, to amuse spectators ; with half-a-dozen of gilt shillings, as so many guineas received that morning for fees.'

WINE BATHS.

Among the strange uses to which wine was applied in the sixteenth century are its baths, for which the Scotch importations from Bordeaux were very expensive. The Queen of Scots

might use wine externally, either as a cosmetic or a tonic, in accordance with old medical notions; but we can hardly suppose that she ever stepped into a bath of neat Médoc or Haut-Brion. Yet something like this seems implied in the version here given of a statement made by the Earl of Shrewsbury, who, in 1569, had charge of the royal prisoner. Writing to Sir Walter Mildmay, the earl complains that his regular allowance of wine, duty free, is not enough for his household. 'The expenses I have to bear this year,' says he, 'on account of the Queen of the Scots, are so considerable as to compel me to beg you will kindly consider them. In fact, two butts of wine a month hardly serve for our ordinary use; and besides this, I have to supply what is required by the princess for her baths, and other similar uses.' This abuse of wine was not uncommon, but was seldom carried to such a degree as the author seems to imply. In 1555 we find a friend of the Cardinal D'Armagnac, describing, in a letter, his own notions of making a right use of a present of Greek wine which the Cardinal had sent him. 'First of all,' says this bewildered man, '*I wash my hands in it, and then my face, so as to make it a trifle rosy. After this waste, he adds, 'then I drink a little of it, and eat a morsel of bread with it.'* A still worse abuse is found in a story told by the Master of the Horse to the Regent, afterwards Charles the Seventh. Speaking of a journey he performed with that prince in 1419, he says, 'at the end of every stage we had our horses' legs rubbed down with wine and honey.' It was, probably, from this usage that the proverb applied to bad wine was derived - 'One would not wash a horse's hoof in it.'

RUSTIC MEDICINES TWO CENTURIES AGO.

Our forefathers and foremothers did not go a-field for physic only to find plants. Precious to them was the iuyce of an eel, a hedgehog's fat, goose-grease, the fat of mice, cats, rabbits, moles, and ducks, and doves; precious the fat that lies under the manes of horses. The gall of a goat or raven, the pith of an ox's back, the milk of a red cow, or of a cow all of one colour, a

buck's horn, the brain of a weazel, the blood of a stock-dove, and the 'little bone that is in the knee-joynt of the hinder legge of a hare, which will speedily helpe the crampe,' all belong to Ralph Blower's pharmacy, and are still sought as remedies by many in our rural districts. 'A herring that is well-pickled and spilt on the belly-side, and warmed very hot, and layed on to both the soles of the feet, will help an ague.' Also, 'snales which be in shells, beat together with bay salt and mallowes, and laid to the bottomes of your feet, and to the wrists of your hands, before the fit cometh, appeaseth the ague.' 'Twenty garden snales, beaten shells and all, in a mortar, until you perceive them to be come to a salve, will both heale a bile and drawe it.' 'A drop or two of the iuyce of a black snale, dropped on a corne, with the powder of sandphere (samphure), will take it away speedilie.' A wine of earthworms, with a little scraped ivory and English saffron, will do a man who has the iaundice 'maruellous much good.' Earthworms are also an infallible test in the diagnosis of king's evil. 'Take a ground worme, and lay it alue upon the place griued, then take a green dock-leafe or two, and lay upon the worme, and then binde the same about the neck of the partie diseased, at night when hee goeth to bed, and in the morning when hee riseth take off againe, and if it be the king's euil the worme will turne into a powder or duste; otherwise the worme will remain dead in his own former forme, as it was before alue.' For the cure of hooping-cough, 'take a mouse and flea it, and drie it in ouen, and beat it to powder, and let the partie griued drink it in ale, and it will help him.' For the cure of deafness, 'take an hedgehog, and flea him and roste him, and let the patient put some of the grease that cometh from him into his eare, with a little liquid storax mingled therewith, and he shall recover his hearing in a short space. Thus hath holpen some that could not heare almost any thing at all for the space of twentie yeares, and yet were holpen with this medicine.' Or, 'Take a goode siluer eele (if possible shee may be gotten), or else some other bright eele, and roste her upon a spitte, and let the dripping of her be kept very cleane in some

earthern vessell, and when you do goe to bed put the quantitie of a quarter of a spoonfull thereof at a time into your eare, and then stop it up with a little of the wool that groweth betwixt the two eares of a blacke sheepe, and the next night following use the contrarie eare, as afore is said, and so continue this for the space of nine or ten dayes, and it will helpe you.'

Dickens's Household Words.

QUACKISH ARTS OF THE LAST CENTURY.

In Jones's 'Vulgar Errors Considered and Refuted,' 1797, we find this curious statement:—'The sudden cures in various cases I saw performed some years ago, behind the Royal Exchange, by the most celebrated doctor of those days, on numbers of poor people, who, as they said, came up from the remotest parts of the country, whose ailments were pronounced incurable in several hospitals, stupefied me with utter astonishment, till I fell in company with a surgeon, who had been employed by him in the chirurgical cases at Pimlico, who assured me that those wretches I had seen were by way of decoy ducks, hired alternately to attend there and near the Horse Guards twice a week, at half-a-crown a week, to pretend to be cured of such diseases as they were instructed to personify; and that the better-dressed people that came in coaches, and were shown occasionally as private patients upstairs, were hired at a crown each, exclusive of the coach.'

It was the sensible remark of an ingenious author, that though the ignorant boast of infallible remedies for every disorder, a man of real skill cannot venture a positive assurance that he can cure a cut finger.

In an 'Exposition of Vulgar and Common Errors,' by Thomas Browne Redivivus (one of a series of clever 'Small Books on Great Subjects,' published by Pickering), we find the following pertinent remarks:—

'In times past, when a man fell sick he was wont, if he were great enough to find that expense practicable, to send for some oracle for counsel; as Abaziah, albeit he might have known

better, seeing that he was of Israelitish blood, sent messengers unto Baal, the god of flies, at Ekron, to inquire concerning the disease he was suffering from; and if this habit infected even the people chosen to be the depositories of the truth, we may well guess how prevalent it must have been among the heathen. To this succeeded the belief in particular shrines of Christian saints; and you shall even yet see, it may be in some chapel of this kind in a remote place, where *the ancient superstition surviveth merely under a change of name*, as great number of *ex-voto* offerings of silver and waxen eyes, legs, arms, and the like, as ever covered the walls of the temple of Delphi. Nowadays superstitions of this kind have taken a fresh course; and, notwithstanding that they no longer enrich the priests of *Æsculapius*, or of *Apollo*, or of *Isis*, they nevertheless set up for themselves some living idol; and he being supposed, like the *Pythoness* of old, to be inspired with a certain divine afflatus, they pay their offerings to him as religiously as ever did any ancient votary of the god or the saint, and trust to him with as implicit a faith: witness the tales I have heard of a certain *Mr. St. John Long*, who, in regard to the excoriations he practised upon his votaries, might haply be considered as an avatar of the *Ekronitish* god of flies, whose fame tempted even the *King of Israel* to apply to him; for, with the aid of some *French* or *German* critic, I doubt not it might be proved that *Baal-Zebub* was none other than an *emplastrum of cantharides*.'

REMEDIES OF THE LAST CENTURY.

These two preparations of a portentous nature occur familiarly in medical books of last century, and their fame exists in traditions of the druggist's shop.

Mithridate.

Take of cinnamon, fourteen drachms; of myrrh, eleven drachms; agaric, spikenard, ginger, saffron, seeds of treacle, mustard, or of mithridate mustard, frankincense, Chio turpentine, of each ten drachms; camel's hay, costus, or in its stead zedoary, Indian leaf, or in its stead mace, French lavender, long pepper,

seeds of hartwort, juice of the rape of cistus, strained storax, opopanax, strained galbanum, balsam of Gilead, or in its stead expressed oil of nutmegs, and Russia castor, of each an ounce; poley mountain, water-germander, the fruit of the balsam-tree, or in its stead cubeb, white pepper, seeds of the carrot of Crete, abdelhum strained, of each seven drachms, Celtic nard, gentian root, leaves of dittany of Crete, red roses, seeds of Macedonian parsley, the lesser cardamon seeds freed from their husks, sweet fennel seeds, gum arabic, opium strained, of each five drachms; root of the sweet flag, root of wild valerian, anise-seed, sagapenum strained, of each three drachms; spignel, St. John's wort, juice of acacia, or in its stead Japan earth, the bellies of scinks, of each two drachms and a half; of clarified honey thrice the weight of all the rest. Dissolve the opium first in a little wine, and then mix it with the honey made hot; in the mean time melt together in another vessel the galbanum, storax, turpentine, and the balsam of Gilead, or the expressed oil of nutmeg, continually stirring them round, that they may not burn, and as soon as these are melted, add to them the hot honey, first by spoonfuls, and afterwards more freely: lastly, when this mixture is near cold, add by degrees the rest of the species reduced to powder.

In actual number of ingredients Mithridate is excelled by the celebrated Venice treacle, for the preparation of which the following is the recipe:—

Venice Treacle.

Take of the troches of squills, half a pound.

Long pepper, opium strained, dried vipers, of each three ounces.

Cinnamon, balsam of Gilead, or in its stead expressed oil of nutmeg, of each two ounces.

Agaric, the root of Florentine orrice, water-germander, red roses, seeds of navew, extract of liquorice, of each an ounce and a half.

Spikenard, saffron, amomum, myrrh, costus, or in its stead zedoary, camel's hay, of each an ounce.

The root of cinquefoil, rhubarb, ginger, Indian leaf, or in its

stead mace, leaves of dittany of Crete, of horehound, and of calamint, French lavender, black pepper, seeds of Macedonian parsley, olibanum, Chio turpentine, root of wild valerian, of each six drachms.

Gentian root, Celtic nard, spignel, leaves of poley mountain, of St. John's wort, of ground pine-tops, of creeping germander with the seed, the fruit of the balsam-tree, or in its stead cubebs, anise-seed, sweet fennel seed, the lesser cardamon seeds freed from their husks, seed of bishop's weed, of hartwort, of treacle mustard, or mithridate mustard, juice of the rape of cistus, acacia, or in its stead Japan earth, gum arabic, storax strained, sagapenum strained, Lemnian earth, or in its stead bole armenic or French bole, green vitriol calcined, of each half an ounce.

Root of creeping birthwort, or in its stead of the long birthwort, tops of the lesser centaury, seeds of the carrot of Crete, opopanax, galbanum strained, Russia castor, Jew's pitch, or in its stead white amber prepared, root of the sweet flag, of each two drachms.

Of clarified honey, thrice the weight of all the rest. The ingredients are to be mixed in the same manner as in the mithridate.

While quoting these antiquated formulas, let us say that in 'The Practice of the London Hospitals' in 1766, there appear some old-fashioned but useful preparations, which we miss with regret from more modern dispensatories. Some of the prescriptions taken 'from the surgeon's books' could not be improved by Sir William Fergusson or Mr. Paget. And even in respect to the more complicated medicaments of the physicians, there is an evident aiming after greater simplicity, while tied by the chains of cumbrous usage. An amusing instance of this appears after a complex remedy for scrofulous tumours, concluding thus: 'But to say the truth, the success depends chiefly on the sea-water, which succeeds as well when singly.' The man who wrote that in 1766 might safely have been entrusted with the editing of the Pharmacopœia of 1866!

NOTABLE QUACKS.

We are often induced to ascribe quackery in certain stages to a love of profit and merely ephemeral notoriety; but in many cases it has been found to consist in a deep-rooted infatuation, which has actually been emblazoned on the tombs of quacks by some willing dupe to their quackery. In the church of St. Saviour, Southwark, is a stone effigy of Dr. Lockyer, who flourished in the time of the Commonwealth, and died in 1672. He is dressed in a long furred gown, large flowing wig, and reclines his elbow on a pillow. At the back of the monument is the following inscription in gold letters:—

Here Lockyer lies interr'd, enough; his name
Speaks one hath few competitors in fame;
A name so great, so gen'ral it may scoru
Inscriptions which do vulgar tombs adorn.
A diminution 'tis to write in verse
His eulogies, which most men's mouths rehearse.
His virtues and his pills are so well known,
That envy can't confine them under stone;
But they'll survive his dust, and not expire,
'Till all things else, at th' 'universal fire.'
This verse is lost, his pills embalm him safe
To future times, without an epitaph.

The pills and the doctor have alike passed by and are forgotten; but we have often mused on the ostentatious memorial which bears the above inscription. It is at least visible to every passenger, and may serve to convince him of the folly and nothingness of men, who, in their own age, are so puffed up with conceit that they imagine posterity can never appreciate their worth.

Medical quacks were by no means rare in the last century. Dr. Hancock, Rector of St. Margaret's, Lothbury, preached up the Water Cure, which Pliny, the naturalist, described as being in his day the fashionable remedy in Rome. He published a work in 1723 on 'Common Water the best cure for Fevers, and probably for the Plague.' The good man recommended stewed prunes for obstinate cases of blood-spitting. Ward's pill was

sounded by the learned Chief Baron Reynolds. The tar-water mania was spread far and wide by Bishop Berkeley. In vol. xviii of the 'Gentleman's Magazine' is a list of 202 quack doctors then practising. 'The accommodating fellows,' says Mr. Jeaffreson, 'were ready to fleece every rank of society. The fashionable impostor sold his specific sometimes at the rate of 2*s.* 6*d.* a pill, while the humbler knave vended his boluses at 6*d.* a box. To account for society tolerating, and yet more warmly encouraging such a state of things, we must remember the force of the example set by eminent physicians in vending medicines, the composition of which they kept secret. Sir Hans Sloane sold an eye salve, and Dr. Mead had a favourite nostrum—a powder for the bite of a mad dog.'

Tobias Walker and John Archer were both physicians in ordinary to Charles the Second, and deep-drinking, jolly fellows. Whitaker wrote a treatise on the properties of wine, of which he was a worshipper, as is shown by 'His Tree of Humane life, or the Bloud of the Grape, proving the Possibilitie of maintaining Humane Life from Infancy to Extreame Old Age without any Sicknesse by the Use of Wine.' In his book, sold at the author's shop, Pope's Head Alley, he tells us, 'This is the phisick that doth not dull, but sets a true edge upon nature; after operation leaveth no venomous contact. Sure I am this was an ancient phisick; else what meant Avicenna, Rhasis, and Averroes, to move the body twice every month with the same; as it is familiar to Nature, so they use it familiarly.'

John Archer, who wrote 'Every Man his Own Doctor, and Secrets Disclosed,' had a place of business, a chamber in a saddler's house over against the Black Horse, nigh Charing Cross, where he attended from eleven to five each day. He kept a number of apothecaries' shops, and, like Whitaker, lived by the sale of drugs, as well as fees. His cordial diet drink was advertised at 2*s.* 6*d.* per quart; for a box containing thirty morbus pills, the charge was 5*s.*, and forty corroborating pills the same. He prided himself on three inventions—a hot steam bath, an oven 'which doth with a small fagot bake a good quantity of any-

thing, and a complete chariot that shall, with any ordinary horse, run swift with four or five people in it, and there is place for more without, all which one horse can as easily draw as two horses.'

THE FIRST MERRY ANDREW, DR. BORDE.

Borde was a Sussex worthy, physician to Henry VIII., and an admirable wit in his reign. Hearne says, in Wood's 'Athenæ,' that the doctor was not born at Pevensey, or Pensey, as commonly said, but at Bond's Hill, in Holmsdayle in Sussex; should we not read 'Borde Hill,' as that place belonged to the family of Borde for many generations? It is in Cuckfield parish; and Borde's house may be seen from the Ouse Valley railway viaduct. He was the author of the 'Breviary of Health,' 'Tales of the Madmen of Gotham,' and the 'Introduction of Knowledge,' the 'whych doth teach a man to speak al maner of languages, and to know the usage and fashion of al maner of countries; Dedyicated to the right honourable and gracious Lady Mary, daughter of King Henry VIII.' Black letter, imprinted by William Copeland, without date.

The name of Merry Andrew, since so familiar, is said to have been first given to Doctor Borde, on account of his pleasantries. In the latter part of his life he grew serious, and took upon him the order of a Carthusian Monk, in the Charter House, at London. He lived on the site of Dudley-court, but it does not appear how long he was a parishioner of St. Giles.

Merry Andrew A stage clown or fool.
 More blades, indeed, are cripples in their art;
 Mimick his foot, but not his speaking part;
 Let them the traitor, or Volpone try;
 Could they
 Rage like Cethegus, or like Cassius die,
 They ne'er had sent to Paris for such fancies,
 As monsters' heads and Merry Andrews' dances.

Rochester's *Poems*, 1710, p. 56.

'Twas from the doctor's method of using such speeches at markets and fairs, that in after times those that imitated the like

humorous, jocosè language, were styled Merry Andrews, a term much in vogue on our stages.'

The last man in London who is believed to have worn the scarlet coat, flap waistcoat, and frilled sleeves, was a quack doctor who lived in the corner of Salisbury Square, and who might be seen any day pacing the pavement in front of his establishment, until he took to his bed and died of extreme old age.

LONGEVITY OF QUACK MEDICINES.

Quack medicines have extraordinary longevity. There is an old nostrum called Heal all, which may have been taken from the All-heal of the Druids, our most ancient doctors. Daffy's Elixir is of early date. Godfrey's Cordial has been working its mischief many years; for, more than a century ago, in 1756, we find it enumerated among the medicines employed by the nurses at the early periods of the Foundling Hospital, to give a long and effectual quieting to the children committed to their care. Scotch Pills were sold upon the same spot for nearly two centuries, in the Strand: they were originally made by a physician to Charles I., and we find them advertised in 1699, as 'sold at the Golden Unicorn, over against the Maypole, in the Strand;' the shop disappeared in the year 1865. John Moore, 'author of the celebrated Worm-powder,' lived in Abchurch Lane, in the time of Pope, who thus apostrophised him:—

O learned friend of Abchurch Lane,
Who sett st our entrails free!
Vain is thy art, thy powder vain,
Since worms shall eat e'en thee.

The great worm-destroying school of our time was Dr. Gardner's, in Long Acre, with its rows of worms preserved in bottles of spirits; but they have 'gone out of use.'

A QUACK DOCTOR AND HIS MERRY ANDREW.

When little Thomas Hideroft was trudging about the country with his father, as a pedlar, in the middle of the last century, he saw for the first time, at Wisbeach fair, those then dear delight-

ful creatures, a quack doctor, peeping from behind his curtain, and that droll devil, his Merry Andrew. 'It was,' he tells us, 'a pleasure so unexpected, so exquisite, so rich and rare, that I followed the Merry Andrew and his drummer through the streets, gliding under arms and between legs, never long together three yards apart from him; almost bursting with laughter at his extreme comicality; tracing the gridirons, panchinellos, and pantomime figures on his jacket; wondering at the manner in which he twirled his hat in the air, and again caught it so dexterously on his head. My curiosity did not abate when he examined to see if there was not some little devil hid within it, with a grotesque squint of his eyes, twist of his nose, and the exclamation, "Oh, oh! have I caught you, Mr. Imp!"—making a snatch at the inside of his hat, grasping at something, opening his hand, finding nothing in it, and then crying, with a stupid stare, "No, you see, good folks, the devil of any devil is there!" Then, again, when he returned to the stage, followed by an eager crowd, and in an imperious tone was ordered by his master to mount—to see the comical jump he gave, alighting half upright, roaring with pretended pain, pressing his hip, declaring he had put out his collar-bone, crying to his master to come and cure it, receiving a kick, springing up, and making a somersault; thanking his master kindly for making him well; yet the moment his back was turned, mocking him with wry faces; answering the doctor, whom I should have thought extremely witty if Andrew had not been there, with jokes so apposite and whimsical, as never failed to produce roars of laughter. As it was the first scene of the kind that I had ever witnessed, so it was the most ecstatic. I think it by no means improbable that an ardent love of the dramatic art took root in my mind from the incidents of that day.'

DEATH OF DOCTOR LAMBE.

John Lambe, in the seventeenth century, was confidential physician to Villiers, Duke of Buckingham. This man had been indicted and found guilty, at Worcester assizes, for being 'a sorcerer, and juggling person, absolutely given over to bad,

wicked, and diabolical courses, an invocator and adorer of impious and wicked spirits.' At this assize the jail fever broke out with fatal effect upon many persons, and the sagacious authorities, suspecting that Lambe by his magical arts had caused the pestilence, were afraid to carry his sentence into execution, lest he might, in a spirit of revenge, make matters worse. They accordingly sent him to London, where he was confined for some time in the King's Bench Prison. He there practised as a doctor, till, having committed an outrage upon a young woman, he was tried at the Old Bailey, but saved from punishment by the powerful interest of his patron and protector, the Duke of Buckingham. The popular voice accused Lambe of several grave offences, particularly against women; and on the very same day that the Duke was denounced in the House of Commons as the cause of England's calamities, his dependant and doctor was murdered by an infuriated mob in the City of London.

It appears that he (Dr. Lambe) went to see a play at the Fortune Theatre, Golding Lane, St. Giles's, Cripplegate, where a number of boys and other unruly persons, having observed Lambe present, after the play was ended flocked about him, and began to assault him. He, in his fright, made towards the City as fast as he could, and hired a company of sailors to be his guard. But the people pelted with stones so furiously that the sailors could scarcely bring him in safety as far as Moorgate, when they left him: then the mob pursued him through Coleman Street to the Old Jewry, no house daring to protect him, though he applied at several. Constables were raised to appease the tumult, who, too late for his safety, brought him to the Compter in the Poultry, where he was 'bestowed, upon command of the Lord Mayor.' The mob had, however, so pelted him with stones, and beaten him with cudgels and other weapons, that his skull was broken, and his body bruised and wounded; whereupon, though surgeons were sent for, it was in vain—he never spoke a word, but lay till next morning, and then died.

On the day of Lambe's death, placards containing the following words were displayed on the walls of London: 'Who rules

the Kingdom?—The King. Who rules the King?—The Duke. Who rules the Duke?—The devil. Let the Duke look to it, or he will be served as his doctor was served.' A few weeks after, the duke was assassinated.

A QUACK OCULIST.

Sir William Read, originally a tailor or a cobbler, became progressively a mountebank and a quack doctor, and gained, in his case, the equivocal honour of knighthood from Queen Anne. He is said to have practised by 'the light of nature;' and though he could not read, he could ride in his own chariot, and treat his company with good punch out of a golden bowl. He had an uncommon share of impudence; a few scraps of Latin in his bills made the ignorant suppose him to be wonderfully learned. He did not seek his reputation in small places, but practised at that high seat of learning, Oxford: and in one of his addresses he called upon the Vice-Chancellor, University, and the City, to vouch for his cures—as, indeed, he did upon the people of the three kingdoms. Blindness vanished before him, and he even deigned to practise in other distempers; but he defied all competition as an oculist.

Queen Anne and George I. honoured Read with the care of their eyes; from which one would have thought the rulers, like the ruled, as dark intellectually as Taylor's (his brother quack) coach horses were corporeally, of which it was said five were blind in consequence of their master having exercised his skill upon them.

Dr. Radcliffe mentions this worthy as 'Read the mountebank, who has assurance enough to come to our table upstairs at Garraway's, swears he'll take his coach and six horses, his two blacke, and as many silver trumpets, against a dinner at Pontack's.'

Read died at Rochester, May 24, 1715. After Queen Anne had knighted him and Dr. Haunes, there appeared the following lines:—

The Queen, like Heav'n, shines equally on all,
 Her favours now without distinction fall ;
 Great Read and slender Hannes, both knighted, show
 That none their honours shall to merit owe.
 That popish doctrine is exploded quite,
 Or Ralph* had been no duke, and Read no knight.

MRS. MAPP, THE BONE-SETTER.

Among the notable persons of Epsom, whilst the prosperity of 'the Wells' was on the wane, resided the celebrated Mrs. Mapp, 'the Bone-setter,' or 'Shape Mistress,' as she was occasionally called. She is said to have been the daughter of one Wallin, a bone-setter of Hindon, in Wiltshire ; and, as Manning adds, 'sister of that Polly Peachim who was married to the Duke of Bolton ;' but in this he was unquestionably in error. She quitted her father's house in consequence of some family quarrel, and, after strolling about the country in a state of affected insanity, calling herself 'Crazy Sally,' she at length settled at Epsom. Here by her general eccentricities, and by occasional success in her professional operations, she acquired great notoriety ; and it is said that the cures she wrought in setting fractured bones, and reducing dislocations, caused 'so great a resort, that the town offered her one hundred guineas to continue there.'

Such a high opinion was entertained of her skill, and so numerous were her patients, that she is stated to have obtained twenty guineas a day by her practice. Many marvellous, and, indeed, obviously exaggerated accounts are given of her success in the treatment of structural deformity ; which tend rather to destroy the credibility of the relaters, than to prove that she had any peculiar knowledge of her profession. Her strength was so great, that she could replace any man's dislocated shoulder without assistance ; and on one occasion, she exerted this power in a peculiar way. Having been called on by an impostor (who had been covertly sent by some surgeons that questioned her skill), on pretence that his wrist was out of joint, she examined it, and

* Ralph, first Duke of Montague.

finding it was not so, she gave it a wrench, which actually put it out, and then told him to 'go to the fools who sent him, and get his wrist set again, or, if he would come that day month, she would do it herself!' In most cases her cures appear to have been effected more by boldness and personal strength than by skill.

Mrs. Mapp and her doings are frequently recorded in the periodicals of the day. In the 'Gentleman's Magazine' for October, 1736, is a note attached to an epigram, written upon a visit to the playhouse in Lincoln's Inn Fields (after her marriage), to see a comedy called 'The Husband's Relief; with the Female Bone-setter, and Worm-doctor,' which gives the following information in respect to 'some surprising cures which she performed before Sir Hans Sloane, at the Grecian Coffee-house (where she comes twice a week from Epsom, in her chariot with four horses), viz., a man of Wardour-street, whose back had been broke nine years, and stuck out two inches; a niece of Sir Hans Sloane in the like condition; and a gentleman who went with one shoe heel six inches high, having been lame twenty years of his hip and knee; whom she set straight, and brought his leg down even with the other.'

Under the date, September 23, 1736, is this passage: 'Mrs. Mapp continues making extraordinary cures. She has now set up an equipage, and on Sunday waited on Her Majesty!' Whilst yet buoyant on the flood-tide of success, her figure was introduced by Hogarth into his print of 'the Undertakers' Arms; or Consultation of Physicians,' between those of the two chief empirics of her time, Ward and Taylor, with whom she appears to have had a general acquaintance.

In 1736, in direct opposition to the prudent advice of her friends, she determined to be married. The object of her choice was Hill Mapp, footman to a mercer on Ludgate Hill, and her nuptials were solemnised on August 11. The match was an unfortunate one, for we read in the 'Grub Street Journal': 'We hear that the husband of Mrs. Mapp, the famous bone-setter at Epsom, ran away from her last week, taking with him upwards

of one hundred guineas, and such other portable things as lay next to his hand. Several letters from Epsom mention that the footman whom the fair bone-setter married the week before had taken a sudden journey from thence, with what money his wife had earned; and that her concern at first was very great, but as soon as the surprise was over, she grew gay; and seems to think the money well disposed of, as it was like to rid her of a husband.' He must have been a bold man to marry her, and still bolder to venture to incur her wrath, if her portrait does her justice; a more ill-favoured, or a stronger-framed woman, it would be difficult to find.

Her professional success must, however, have gone far to solace her for matrimonial failure. She used to drive to town once a week, and return to Epsom, bearing away the crutches of her patients as trophies of honour. At length she removed to London, and took lodgings in Pall Mall. But an enemy arose. One Thomas Barber, tallow-chandler of Saffron Hill, issued the following warning to her would-be patients: 'Whereas it has been industriously (I wish I could say truly) reported that I had found great benefit from a certain female bone-setter's performance, and that it was from a want of resolution to undergo the operation that I did not meet with a perfect cure: This is to give notice that any persons afflicted with lameness (who are willing to know what good and harm others may receive, before they venture on desperate measures themselves) will be welcome any morning to see the dressing of my leg, which was sound before the operation, and they will then be able to judge of the performance, and to whom I owe my present unhappy confinement to my bed and chair.'

Mrs. Mapp attended the first night of the 'Husband's Relief' at the Lincoln's Inn Fields Theatre, and was gratified at hearing a song in her praise, of which we give two verses as a specimen:

You surgeons of London, who puzzle your pates
To ride in your coaches, and purchase estates,
Give over for shame, for your pride has a fall,
And the doctress of Epsom has outdone you all.

Dame Nature has given her a doctor's degree,
 She gets all the patients and pockets the fee ;
 So if you don't instantly prove it a cheat,
 She'll loll in a chariot while you walk the street.

The two noted quacks, Ward the worm-doctor, and Taylor the oculist, are thus alluded to by a rhymester in the 'Grub-Street Journal :

While Mapp to the actors showed a kind regard,
 On one side sat Taylor, on t'other Ward,
 When their mock persons of the drama came,
 Both Ward and Taylor thought it hurt their game.
 Wondering how Mapp could in good humour be,
 'Zounds !' cries the manly dame, 'it hurts not me.
 Quacks, without art, may either blind or kill,
 But demonstration shows that mine is skill.'

Mrs. Mapp did not forget her country friends. She gave a plate of ten guineas to be run for at Epsom, and went to see the race. Singularly enough, the first heat was won by a mare called 'Mrs. Mapp,' which so delighted the doctress, that she gave the jockey a guinea, and promised to make it a hundred if he won the plate, but to his chagrin he failed to do so.

The fair bone-setter's career was but a short one. Within little more than a twelvemonth, fame, fortune, and friends had all forsaken her, and she died, December 10, 1737, 'at her lodgings near the Seven Dials, so miserably poor, that the parish was obliged to bury her.'

WARD'S MEDICINES.

Joshua Ward was a 'cute drysalter in Thames Street, who made a fortune by his 'drop and pill.' He is noted in the annals of quackery, and has even crept into the verse of Pope :

Ward tried on puppies and the poor his 'Drop.'

He is said to have been originally a footman, and during attendance on his master in Paris, obtained the receipt which afterwards bore his name. Some of his prescriptions are sold as patent medicines to the present day. Ward's red drop is a strong vinous solution of tartarised antimony, similar to Dr.

Huxham's antimonial wine. Ward's white drop is a solution of nitrate of mercury, much recommended as an antiscorbutic, upon which Dr. Brookes remarks :—

'Those gentlemen who recommend it to sea-faring people as an antiscorbutic should be apprised, that in the scurvy and in every putrescent disease, the exhibition of mercury, and all its preparations, is attended with certain destruction to the patient. It were therefore to be wished that before they give such recommendations, they would seriously consider the eighth article of the decalogue "Thou shalt not kill."'

The last in the list of the medicines, is the celebrated 'essence for the headache,' which is nothing more than the 'compound camphor liniment' of the modern Pharmacopœia.

Mr. Jeaffreson tells us that Ward 'was so successfully puffed by Lord Chief Baron Reynolds and General Churchill, that he was called in to prescribe for the King. The royal malady disappeared in consequence, or in spite of the treatment. Ward was rewarded with a solemn vote of the House of Commons, protecting him from the interdictions of the College of Physicians; and, as an additional fee, he asked for and obtained the privilege of driving his carriage through St. James's Park. Ward was no chemist; he was only a quack.'

QUACKERIES OF ROCK AND HILL.

We have already glanced at the vagaries of Hill (see pp. 33-35, *ante*) and quoted the *Hilliad*, in which Smart represents as follows a gipsy fortune-teller inducing Hill to abandon the pestle for the pen :

In these three lines athwart thy palm I see
 Either a tripod or a triple tree.
 For, oh ! I ken by mysteries profound,
 Too light to sink, thou ne'er canst be drowned,
 Whate'er thy end, the Fates are now at strife,
 Yet strange variety shall check thy life,
 Thou grand dictator of each public show,
 Wit, moralist, quack, harlequin, and beau.
 Survey man's vice, self-praised, and self-preferred,
 And be th' inspector of the infected herd.

By any means aspire at any ends
 Baseness exalts, and cowardice defends.
 The chequered world's before thee go—farewell.
 Beware of Irishmen, and learn to spell.

The allusion in the last line refers to an Irish gentleman named Brown, who, having been publicly libelled in the 'Inspector,' retorted by publicly beating the Doctor in the rotunda at Ranelagh Gardens. Hill did not claim for himself a high standard of truthfulness: he sometimes acknowledged in the 'Inspector' that he had told falsehoods; thus giving occasion for another epigram:

What Hill one day says, he the next does deny,
 And candidly tells us it is all a lie;
 Dear Doctor, this candour from you is not wanted;
 For why should you own it? 'tis taken for granted.

Hill, however, considered himself a moralist, a friend and supporter of piety and religion; and every Saturday's 'Inspector' was devoted to what he termed 'a lay sermon,' written somewhat in the Orator Heuley style, and affording subject for the following epigrammatic parody:

Three great wise men, in the same era born,
 Britannia's happy island did adorn;
 Henley in care of souls displayed his skill,
 Rock shone in physic, and in both John Hill:
 The force of Nature could no farther go.
 To make a third she joined the former two.

Rock was a notorious quack of the period. Being one day in a coffee-house on Ludgate Hill, a gentleman expressed his surprise that a certain physician of great abilities had but little practice, while such a fellow as Rock was making a fortune. 'Oh,' said the quack, 'I am Rock, and I shall soon explain the matter to you. How many wise men, think you, are in the multitude that pass along this street?' 'About one in twenty,' replied the other. 'Well, then,' said Rock, 'the nineteen come to me when they are sick, and the physician is welcome to the twentieth.'

To this complexion of quackery did Hill come at last. His

mind, from over-production, became sterile ; his slovenliness and disregard for truth sank his literary reputation as fast as it had risen. When his works found no purchasers, the publishers ceased to be his bankers. He had lived in good style on the malice and fear of the community, he now found resources in its credulity. He brought out certain tinctures and essences of simple plants, — sage, valerian, *bardana* or water-dock, —asserting that they were infallible panaceas for all the ills that human flesh is heir to. Their sale was rapid and extensive, and whatever virtues they may have possessed, they enabled their author to have a town-house in St. James's Street, a country house and gardens at Bayswater, and a carriage to ride in from one to the other. The quivers of the epigram writers were once more filled by these medicines, and thus some of their arrows flew :

Thou essence of dock, valerian, and sage,
At once the disgrace and the pest of this age,
The worst that we wish thee, for all of thy crimes,
Is to take thy own physic, and read thy own rhymes.

To this another wit added :

The wish must be in form reversed
To suit the Doctor's crimes,
For if he takes his physic first,
He'll never read his rhymes.

Hill, or some one in his name replied :

Ye desperate junto, ye great, or ye small,
Who combat dukes, doctors, the devil and all,
Whether gentlemen scribblers, or poets in jail,
Your impertinent wishes shall never prevail ;
I'll take neither sage, dock, nor balsam of honey :
Do you take the physic, and I'll take the money.

The latter end of Hill's life was better than the beginning. Though his first wife was the daughter of a domestic servant, he succeeded in next marrying a sister of Lord Ranelagh. He was a frequent guest at the parties of the Duchess of Northumberland, and he acquired the patronage of the earl of Bute. His 'Vegetable System,' illustrated with 26,000 plants, all beautifully drawn from nature, was far in advance of the period, but

a pecuniary loss to the author. A copy of it, however, which Hill presented to the King of Sweden, was rewarded with the Order of the Polar Star, and thenceforth the quondam apothecary styled himself *Sir John Hill*. In spite of the efficacy of his Tincture of Bardana, which Hill warranted as a specific for gout, he died of that disease on November 21, 1775. Then the epigrammatists had their last fling :

‘ Poor Doctor Hill is dead! Good lack !’
 ‘ Of what disorder?’ ‘ An attack
 Of gout.’ ‘ Indeed! I thought that he
 Had found a wondrous remedy.’
 ‘ Why, so he had, and when he tried
 He found it true—the Doctor died.’

Some sixty years ago, Sir John Hill's gardens in the Bayswater Road were public tea-gardens, which are now the site of handsome dwelling-houses. (See pp. 33-35, *ante*).

COLONEL DALMAHOY.

One of the most magnificent wigs on record was that of Colonel Dalmahoy, which was celebrated in a song beginning :

If you would see a noble wig,
 And in that wig a man look big,
 To Ludgate Hill repair, my joy,
 And gaze on Colonel Dalmahoy,

On Ludgate Hill, in close proximity to Apothecaries' Hall, in Water Lane, the Colonel vended drugs and potions of all sorts—sweetmeats, washes for the complexion, scented oil for the hair, pomades, love-drops, and charms. Wadd wrote of him :

Dalmahoy sold infusions and lotions,
 Decoctions, and gargles, and pills ;
 Electuaries, powders, and potions,
 Spermaceti, salts, scammony, squills.

Horse-aloes, burnt alum, and agaric,
 Balm, benzoine, blood-stone, and dill ;
 Castor, camphor, and acid tartaric,
 With *specifics* for every ill.

But with all his specifics in store,
 Death on Dalmahoy one day did pop ;
 And although he had doctors a score,
 Made poor Dalmahoy shut up his shop.

WHAT HIPPOCRATES KNEW OF MEDICINE.

Hippocrates' knowledge of anatomy was very limited, from the superstitious respect paid to the dead by the Greeks preventing the dissection of the human body. Among his doctrines was that of Critical Days ; he says, fevers come to their crisis on the same days (Doctor Cullen adopted this doctrine ; but Cullen was in the habit of repeating, 'There must be a tub to amuse the whale')—both those which turn out fatally, and those which turn 'out well. These days are the fourth, the seventh, the eleventh, fourteenth, seventeenth, and twentieth. The next stage is of thirty-four days, the next of forty, and the next of sixty.

Of the indications to be drawn from the examination of the pulse, Hippocrates was not aware.

In his 'Prognostica,' how well does he recommend us to observe the position of the patient in bed ! 'If he lies upon his side, with the neck and arms slightly bent, and the whole body in a flexible state, since such is the position of health, it is well ; but if he lies on his back, with the legs and arms extended, and still more if he keeps sinking towards the bottom of the bed, or tosses his arms and head into unusual positions, our anticipations must be most unfavourable.' And, 'if in acute diseases the hands are waved before the face, as if seeking something in the air, and brushing or picking motes from the walls or bedclothes, the prognosis must be unfavourable.'

It is clear that the idea on which is founded the modern art of Auscultation (observation of disease as denoted by sound) had occurred to Hippocrates upwards of 2000 years ago. Hooke, the mathematician, admitted the possibility of discovering the internal motions and actions of bodies by the sound they make.

Hooke's prediction was realised, though not fully until the present century (1816), in the Stethoscope, or chest explorer, of Laennec ; so that it took nearly 2000 years to carry out the idea

of Hippocrates. His statement is in itself incorrect ; but the fact of his having actually practised auscultation is no less interesting.

Hippocrates claims to have been the first to recognize the importance of diet in the treatment of disease, which had been previously neglected. In his general practice he employed purgatives, some very violent, as the black and white hellebore and elaterium. To relieve the head in certain diseases, he used sternutatories ; so that the ' eye-snuff ' of our day is a piece of antiquity. In acute affections, where the disease was violent, Hippocrates employed bleeding, and recommended that blood should be taken from as near the affected part as possible. This was the origin of bleeding in pleurisy from the arm on the side affected. He also made use of cupping glasses, with and without scarification. Certain diuretic and sudorific medicines also entered into his pharmacopœia ; and he was not ignorant of the virtues of the poppy. He strongly advocated cold bathing.

His knowledge of anatomy and physiology, and of the processes which go on in the body during health and disease, was extremely deficient ; but in the accuracy with which he observed the symptoms of disease, and in the fidelity of his descriptions, he has rarely, if ever, been surpassed.

SERVICES OF ALCHEMY TO MEDICINE.

In support of this view it has been shown that the Pharmacopœia of the Galenical school contained no chemical preparations, and consisted exclusively of organic substances ; musk, rhubarb, castoreum, camphor, tamarinds, ginger, zedoary root, and the like, were the chief remedies. Pharmacy then consisted in the art of bringing these matters into the form of syrups and electuaries ; herbs, barks, and roots were administered in the form of decoctions or of powders. On the authority of Galen, all metallic preparations were up to that time banished from the Pharmacopœia. He regarded mercurial preparations simply as poisons. Avicenna, it is true, had ascribed to gold and silver powers of purifying the blood ; but these metals, as a general rule, were used only in the form of leaf to cover pills ; and so

late as the end of the fifteenth century, the external use of mercurial ointments, prepared with fat, encountered the fiercest opposition.

The views of Galen as to the cause of disease and the action of remedies, after having been for thirteen centuries regarded as impregnable truths, in the sixteenth century yielded to the discovery of the truly wonderful effects of the preparations of mercury, antimony, and other metals, when a whole region of new discoveries seemed to be opened up by the ideas of the alchemists, and by the use of chemical preparations in medicine.

With regard to metal leaf being employed to cover pills, it may be observed that the arms of the Medici of Florence were three gilded pills, in allusion to the professional origin of their name. Indeed, medical signs were generally gilded; as the *Golden Key*, Galen's Heads, and the *Golden Pestle and Mortar*. We remember the latter sign in Pall Mall, at the house next to which lived Dr. Sydenham. The *Golden Phoenix* is directly of hermetic origin.

The expectations of the alchemists to find a universal medicine (observes Sir David Brewster) were not altogether irrational or useless. The progress of the Arabian physicians in the belief of mercurial preparations naturally led to the belief that other medicines, still more general in their healing powers, might yet be brought to light; and we have no doubt that many important discoveries were the result of such overstrained expectations; but when the alchemists pretended to have obtained such a medicine, and to have conferred longevity by administering it, they did equal violence to reason and to truth.

Ebenezer Sibly has published two quarto volumes on medico-astrological science, and speaks mysteriously, if not profoundly, also, of alchemy. His reanimating solar tincture and his lunar tincture speak by their titles. Of the same fraternity is Daffy's *Elixir*, from the *elixir vite*.

Among the services we must not forget that alchemy forged the weapons wherewith chemistry was to conquer, in medicine, a new region, and put an end to the 'thousand years' reign of the Galenic system. The great and salutary change which medi-

cine underwent, and its liberation from the fetters of authoritative belief, were the natural result of the recognition of the unattainableness and inaccuracy of all the previously received doctrines on the true nature of material objects. The new light was a trophy gained by the alchemists; and by its aid the doctrines of the Greek philosophers concerning the causes of natural phenomena acquired a new form.

CHAUCER'S DOCTOR OF PHYSIC.

With us there was a doctour of phisike ;
In all this world, ne was there none him like
To speake of phisike and of surgerie,
For he was grounded in astronomie.
He kept his patient a full great dell
In houses : by his magike naturell
Well couth he fortune the assendent
Of his image for his pacient.
He knew the cause of every malady,
Whether it were of cold, heate, moist, or dry.
And whereof engendered was each humour.
He was a very parfit practisour ;
The cause I knew, and of his haim the roote,
Anon he gave to the rich man his boot.
Full ready had he his apotaries
To send him drugs and his lectuaries ;
For each of them made other for to winne,
Their friendship was not new to beginne.
Well he knew the old Esculapius,
And Dioscorides, and eke Ruffus,
And Hippocrates, and Galen,
Serapion, Rasis, and Avicen,
Aberrois, Damascene, and Constantin,
Bernard, Galisden, and Gilbertin
Of his diet measurable was he,
For it was of no superfluitie ;
But of great nourishing and digestible.

His study was but little on the Bible,
 In sanguine and in percepolad withall
 Lined with taffata and with sendall ;
 And yet he was but easy of dispence,
 He kept that he won in time of pestilence ;
 For gold in phisike is a cordial,
 Therefore he loved gold speciall.

It appears from this quaint and satirical picture, that, in our Chaucer's days, astrology formed part of a physician's study. It also plainly proves that a disgraceful collusion prevailed between medical practitioners and their apothecaries, mutually to enrich each other at the expense of the patient's purse and constitution.

SELDEN'S COMPARISON BETWEEN A DIVINE, A STATESMAN, AND
 A PHYSICIAN.

If a physician sees you eat anything that is not good for the body, to keep you from it he cries out 'It is *poison*!' If the divine sees you do anything that is hurtful to your soul, to keep you from it he cries out 'You are *damned*!'

To preach long, loud, and damnation, is the way to be cried up. We love a man who damns us, and we run after him again to save us. If a man has a sore leg, and he should go to an honest and judicious surgeon, and he should only bid him keep it warm, or anoint it with some well-known oil that would do the cure, haply he would not much regard him, because he knows the medicine beforehand to be an ordinary medicine. But if he should go to a surgeon that should tell him, 'Your leg will be gangrene within three days, and it must be cut off; and you will die, unless you do something that I could tell you,' what listening there would be to this man! 'Oh! for the Lord's sake, tell me what this is:—I will give you any contents for your pains.'

This ingenious antiquary has also made some quaint comparisons between doctors of the body and doctors of the public interests. 'All might go on well,' he says, 'in the common-

wealth, if every one in the parliament would lay down his own interest and aim at the general good. If a man was rich, and the whole College of Physicians were sent to him to administer to him severally; haply, so long as they observed the rules of art, he might recover. But if one of them had a great deal of scammony by him, he must put off that; therefore will he prescribe scammony; another had a great deal of rhubarb, and he must put off that; therefore he prescribes rhubarb: and they would certainly kill the man. We destroy the commonwealth, while we preserve our own private interests and neglect the public.'

Grotius called John Selden 'the honour of the English nation;' and Bacon had such an implicit faith in his judgment, that he desired in his will that his advice should be taken respecting the publication or suppression of his posthumous works.

THE MANDRAKE.

This mystic plant is named from the German *mandragen*, resembling man, its forked root being like the lower half of the human figure; and if the plant be pulled when the fruit is ripe, one of the berries may be supposed to represent the head, and thus complete the figure.

Mark how that rooted mandrake wears
His human feet, his human hands.

Langhorne's Beeflower.

It was once believed that the person who pulled up a mandrake would instantaneously fall dead; that the root shrieked or groaned when separated from the earth; and that whoever heard the shriek died shortly after, or became afflicted with madness: or,

Torn out of the earth,
That living mortals, hearing them, run mad.

Romeo and Juliet.

Would curses kill, as doth the bitter mandrake's groan.

Henry VI., part ii.

Still, if the root were once dislodged, it became the good

genius of its possessor. This was done by fastening the tail of a dog by cords to the bottom of the stem, and then the animal was whipped until, by its struggles, the plant was dragged up; the persons who directed the operation having their ears stopped with pitch, lest they should hear the fatal groan. The dog, of course, fell dead at the time, or soon after. The mandrake is believed to be the *Dudaim* of the Hebrews, the plants so coveted by Rachel in Scripture.

Amongst its many wonderful properties, it was said to double the amount of money that was locked up with it in a box. It was also all-powerful in detecting hidden treasures. Most probably the mandragore had bad qualities to underrate its good ones. According to Josephus, the plant called *Buaras*, which was gifted with the faculty of keeping off evil spirits, was obtained by a similar canine operation. Often, it was asserted, did the mandragore utter piteous cries and groans, when thus severed from the mother earth. This plant is common in the Greek Islands, where even now the young Greeks are said to wear small pieces of mandrake as love-charms.

The vague credulity of the peasant of our times agrees with the systematic mythology of pagan ages; and nations whom the ocean separates are united in the same delusions: thus the village gossip retails, though in ignorance of so doing, the supposed exploits of the divinities of classical antiquity; and the *Hama-dryads* of Greece, and the *Elves* of Scandinavia join the phantoms who swarm around the wizard when, according to the poet, he enters that gloomy dell,—

. . . where the sad mandrake grows
 Whose groans are deathful, the dead-numbing nightshade,
 The stupefying hemlock, adder's tongue,
 And martagon.—The shrieks of luckless owls
 He hears, and croaking night-crows in the air;
 Green-bellied snakes, blue fire-drakes in the sky,
 And giddy fitter-mice with leathern wings,
 And scaly beetles with their habergeons,
 That make a humming murmur as they fly.

There, in the stocks of trees while fays do dwell,
And span-long elves that dance about a pool
With each a little changeling in their arms,
The airy spirits play with falling stars
And mount the sphere of fire.

According to the Chinese physicians, this root possesses the faculty of renovating exhausted constitutions. It is also found in Italy, where its powerful aroma is imparted to garments and chambers. It must have been an odoriferous production, since in the *Talmud* we find it denominated *Siglin*, which has been considered the jessamine or the lily. The orchis is remarkable for its double bulbous roots and its agreeable perfume; we may therefore justify the idea that the *Dudaim* of the Jews was a species of this plant.

Frontinus informs us that Hannibal employed mandragore in one of his warlike stratagems, when he feigned a retreat, and left in the possession of the barbarians a quantity of wine in which this plant had been infused. Intoxicated by the potent beverage, they were unable to withstand his second attack, and were easily put to the sword. Was it the mandragore that saved the Scotch in a similar *ruse de guerre* with the Danish invaders of Sweno? It is supposed to have been the *Belladonna*, or deadly nightshade, the effects of which are not dissimilar to those of the plant in question.

MEDICAL RINGS.

From very early classic times, we read that doctors wore rings, the stones set in which were supposed to exercise a still greater control over diseases than even the iron hoop, albeit well magnetised and impressed with mysterious characters or symbols. Thus, a dangerous hæmorrhage, which neither sedatives, nor absorbents, nor yet astringents, could control, would cease as soon as the patient put on a blood-red cornelian ring: coral, which, in a ring, the ancients prized much more than the moderns, was, on the authority of Metrodorus and Zoroaster, an infallible remedy for, as well as antidote against, nervousness and causeless fears;

wine-coloured amethysts protected their wearers from intoxication, and all its pathological consequences; hyacinths secured sleep as infallibly as opium; agates stood high in the esteem of most mineralogist doctors for the cure of the blindness *amaurosis*, or *gutta serena*; and jaspers enjoyed great fame for their powers of discussing dropsies, and driving away fevers.

ABSURDITIES IN MEDICINE.

The industrious nosologist Sauvages has calculated that there are about 2,400 disorders to which the human frame is liable; and for which it is our sacred duty to investigate every object in nature that can alleviate them. At first, almost everything was indiscriminately received, and then as arbitrarily rejected. Experience has at length enabled us to select from the vast farrago those which really possess the reparative power, and to establish a system which is pretty universally recognised throughout all parts of the globe that have been illuminated by the torch of science. No longer does the talisman, the amulet, work upon a disordered imagination. Charms, witchcraft, and astrology, have lost their influence; and although for a time some daring quackery absorbs the public attention of the community, the scrutinising vigilance of the medical world overwhelms it with the contempt it merits. The sponge that wiped the consecrated table of the Pope is no longer superstitiously venerated as a healer of wounds, nor does a throng of unhealthy individuals surround the carriage of our king to obtain the royal touch, once thought to be a specific against scrofula. The progress of the *Materia Medica* is now less impeded by superstition, by credulity, ignorance, impudence, false theory, avarice, and a blind obedience to the writings of the ancients. Still, however, much remains to be done, and diligent examination is necessary before we rashly receive into our pharmacopœia substances whose effects upon the tissues of the human body are not thoroughly understood.

Serenus Sammonicus, a very learned physician, ordered that for the relief of ague, the remedy should be applied to the head; and cures are said to have been thus effected. Such is the power

of imagination. Dr. Sigmond relates that a poor woman having applied to a physician for the cure of an affection of the breast, he gave her a prescription which he directed should be applied to the breast. She returned at the end of a few days to offer her grateful thanks for the cure which he had effected; and on making inquiry as to the mode of action, he learned that his patient had very carefully tied the prescription round her neck!

ROCHESTER A PHYSICIAN.]

When the profligate Earl of Rochester, under the name of 'Alexander Bendo,' played the part of a mountebank physician in the City, he took up his lodgings in Tower Street, at a goldsmith's house, where he gave out that he was sure of being seen 'from three of the clock in the afternoon till eight at night.' Burnet tells us that Rochester 'being under an unlucky accident, which obliged him to keep out of the way, he disguised himself so that his nearest friends could not have known him, and set up in Tower Street for an Italian mountebank, where he practised physic some weeks, not without success.'

CURE-MONGERING QUACKS.

If we may judge by the prosperity of the proprietors of *nostrums*, belief in miraculous cures is almost as sound as in the days before the schoolmaster's rule. As a record of the fallacy of the system, it is related that Lord Gardenstone, himself a valetudinarian, took the pains to inquire for those persons who had actually attested marvellous cures, and found that more than two-thirds of the number died very shortly *after they had been cured*. Sir Robert Walpole, and Lords Bolingbroke and Winington, were killed by cure-mongers.

Foote thus wittily lampoons an empiric with a system: 'Jaundice proceeds from many myriads of little flies, of a yellow colour, which fly about the system; now to cure this, I make the patient take a certain quantity of the ova, or eggs of spiders. These eggs, when taken into the stomach, by the warmth of that

organ vivify ; and being vivified, of course they immediately proceed to catch the flies : thus the disease is cured, and I then send the patient down to the seaside to wash all the cobwebs out of the system.'

CHARLATANISM.

The origin of the word Charlatan is enveloped in obscurity. Furetiere and Calepin say that it is derived from the Italian word *Cerelano*, from *Cerelano*, a town near Spolto, whence a band of impostors sallied forth, marching under the banner of Hippocrates, and roving from town to town, selling drugs, and giving medical advice. Menge has it that Charlatan springs from *Circulator*. Other etymologists trace it to the Italian *Cialare*, to chatter ; hence *Ciarlatan*. The Romans called their quacks *Agyrtæ*, or *Seplasiarii*, from *Seplasium*, the generic name of aromatic substances. *Seplasium* was the place where they vended their drugs. An empiric was also called *Planus* and *Circulator*.

Some of the stratagems resorted to by needy empirics to get into practice are very ingenious, and many a regular physician has been obliged to have recourse to similar artifices to procure employment. It is related of a Parisian physician, that, on his first arrival in the capital, he was in the habit of sending his servant in a carriage about daybreak to rap at the doors of the principal mansions to inquire for his master, as he was sent for to repair instantly to such and such a prince, who was dying. The drowsy porter naturally replied, with much ill-humour, 'that he knew nothing of his master.'—'What ! did he not pass the night in this house ?' replied the footman, apparently astonished. 'No,' gruffly answered the Swiss, 'there's nobody ill here.'—'Then I must have mistaken the house. Is not this the hotel of the Duke of——?' 'No. Go to the devil !' exclaimed the porter, closing the ponderous gates. From this house his valet then proceeded from street to street, alarming the whole neighbourhood with his loud rap. Of course nothing else was spoken of in the porter's lodge, the grocer's shop, and the servants' hall for nine days.

Another quack, upon his arriving in a town, announced himself

by sending the bellman round, offering fifty guineas reward for a poodle belonging to Doctor ——, Physician to his Majesty and the Royal Family, Professor of Medicine, and Surgeon General, who had put up at such-and-such an inn. Of course the physician of a king, who could give fifty guineas for a lost dog, must be a man of pre-eminence in his profession.

Another indigent physician having complained of his ill-fortune to an ingenious friend, received the following advice: 'The *Café de la Régence* is now in fashion: I play at chess every day at two o'clock, when a considerable crowd is assembled. Come there at the same hour; do not pretend to know me; call for a cup of coffee, and always pay the waiter his money in a rose-coloured paper: leave the rest to me.' The doctor followed his advice; and his eccentric manners were soon observed—when his friend informed the persons around him that he was one of the ablest practitioners in the land; that he had known him for upwards of fifteen years, and that his cures were most marvellous—his extreme modesty alone having prevented him from giving publicity to his abilities. He further added, 'I have long wished to become intimate with such a great man; but he is so absorbed in the study of his profession, that he scarcely ever enters into conversation with any one.' In a short time, the Rose-colour Doctor was in extensive business.

Many years ago, the jaw-breaking words *Tetrachymagogon* and *Fellino Guffino Cardimo Cardimac Frames*, were chalked all over London as two miracle-working doctors. Men with such names must have some superior qualification, and numbers flocked to consult them. Another quack put up as an advertisement, that he had just arrived in town, after having made the wonderful discovery of the green and red dragon, and the female fern-seed. This was sure to attract notice. An advertisement was handed about of a learned physician 'who had studied thirty years by candle-light for the good of his countrymen. He was, moreover, the seventh son of a seventh son, and was possessed of a wonderful cure for hernia, as both his father and grandfather had been ruptured.' This reminds one of the oculist in Mouse Alley,

in the 'Spectator,' who undertook to cure cataracts, in consequence of his having lost an eye in the Imperial service. Dr. Case made a fortune by having the lines—

' *Within this place lives Dr. Case,*'

written in large characters upon his door.

Among the empiric arts of gaining notoriety, that by engraved portraits has led to some curious results. When a certain surgeon came to town to seek his fortune, he had his portrait engraved in large handsome style, and offered the same to a printseller to publish. He demurred, as the original was unknown; but recommended the surgeon to leave his prints at the different printshops 'on sale or return.' The sudden appearance in the shop-windows of a large portrait of the great unknown led to the question, Who is *this* Mr. —? The repeated inquiries laid the foundation of his fortune, and led to his living in good style for many years in Soho Square, and numbering royalty and nobility among his patients; but he outlived his professional reputation, and died in reduced circumstances.

It has been observed that religious sects have materially contributed to the elevation of physicians in society, and political associations have been equally beneficial. The celebrated Dr. Mead was the son of a non-conforming minister, who, knowing the influence he possessed over his numerous congregation, brought him up as a physician, in the full confidence of his obtaining the splendid result that rewarded the speculation. His example was followed by several Dissenting preachers, among whom we may name Oldfield, Clarke, Nesbit, Lobb, Munckley, whose sons all rose to extensive and lucrative practice.

There are some amusing anecdotes related regarding a vocation for the medical profession. Andrew Rudiger, a physician of Leipsic, when at college made an anagram of his name, and in the words *Andreas Rudiger* he found '*Arare Rus Dei Dignus,*' or 'worthy to cultivate the field of God.' He immediately fancied that his vocation was the Church, and commenced his theological studies. Showing but little disposition for the clerical calling,

the learned Thomasius recommended him to return to his original pursuits. Rudiger confessed that he had more inclination for the profession of medicine than the Church; but that he had considered the anagram of his name as a Divine injunction. 'There you are in error,' replied Thomasius; 'that very anagram calls you to the art of healing; for *Rus Dei* clearly meaneth the church-yard.'

It is also to be observed that the founders of all doctrines, however hypothetical and absurd, have generally assumed a dogmatic language, which gives to their fallacious assertions an appearance of truth, and Bacon has long ago said, 'Method, carrying a show of total and perfect knowledge, has a tendency to general acquiescence.'

Quackery is considered by many practitioners as necessary to forward the views of medical men. It is related of Charles Patin, that being on a visit to a physician at Basle, where his son was studying medicine, he questioned the youth on the principal studies required to form a physician; to which the future candidate for medical popularity replied, 'Anatomy, physiology, pathology, and therapeutics.' 'You have omitted the chief pursuit,' replied his catechiser, '*quackery*.'

Amongst many singular instances of good fortune may be mentioned a surgeon of the name of Broughton, to whom our East India Company may consider themselves as most indebted, since he was the person who first pointed out the advantages that might result from trading in Bengal. Broughton happened to travel from Surat to Agra in the year 1636, when he had the luck to cure one of the daughters of the Emperor *Shah-Jehan*. To reward him, this prince allowed him a free trade throughout his dominions. Broughton immediately repaired to Bengal to purchase goods, which he sent round by sea to Surat. Scarcely had he returned, when he was requested to attend the favourite of a powerful nabob, and he fortunately restored her to health, when, in addition to a pension, his commercial privileges were still more widely extended; the prince promising him at the same time a favourable reception for British traders. Broughton lost no time

in communicating this intelligence to the Governor of Surat ; and it was by his advice the company sent out two large ships to Bengal in 1640.

A CURE BY SMALL BEER.

About 1730, Pulteney, afterwards the Earl of Bath, lay for a long time at Lord Chetwynd's house of Ingestre, in Staffordshire, sick, very dangerously, of a pleuritic fever. This illness cost him an expense of 750 guineas for physicians ; and, after all, his cure was accomplished merely by a draught of small beer. Dr. Hope, Dr. Swynsen, and other physicians from Stafford, Lichfield, and Derby, were called in, and carried off about 250 guineas of the patient's money, leaving the malady just where they found it. Dr. Friend went down post from London, with Mrs. Pulteney, and received 300 guineas for the journey. Dr. Boxholm went from Oxford, and received 200 guineas. When these two physicians, who were Pulteney's particular friends, arrived, they found his case to be quite desperate, and gave him over, saying that everything had been done that could be done. They prescribed some few medicines, but without the least effect. He was still alive, and was heard to mutter, in a low voice, ' Small beer, small beer.' They said, ' Give him small beer, or anything.'

Accordingly, a great silver cup was brought, which held two quarts of small beer ; they ordered an orange to be squeezed into it, and gave it to him. Pulteney drank off the whole at a draught, and demanded another. Another cupful was administered to him ; and soon after that he fell into a profuse perspiration, and a profound slumber for nearly twenty-four hours. In this case the saying was verified, ' If he sleep he shall do well.' From that time forth, he recovered wonderfully, insomuch that in a few days the physicians took their leave. The joy over his recovery was diffused over the whole country ; for he was then in the height of that popularity which, after his elevation to the peerage, he completely forfeited.

DR. GRAHAM OF PALL MALL AND 'THE TEMPLE OF
HEALTH,' AND HIS QUACKERIES.

In the year 1780, there appeared in London one of the most extraordinary empirics of modern times, named Graham. He was a graduate of Edinburgh, wrote in a bombastic style, and possessed great fluency of elocution. He occupied part of the fine old Schomberg House, which he designated the Temple of Health. The front was ornamented with an enormous gilt sun, a statue of Hygeia, and other emblematic devices; and the suites of rooms in the mansion were superbly furnished, and the walls decorated with mirrors, so as to confer on the place an effect like that of enchantment. Here Dr. Graham delivered Lectures on Health and Procreation, at the extravagant price of two guineas per lecture, which, with the novelty of the subjects, drew considerable audiences of the wealthy and dissipated. He enlisted a woman, of beautiful figure, whom he called the Goddess of Health; and it was her business to deliver a concluding discourse after the Doctor himself had finished his lecture. As a further means of attraction, he hired two men of extraordinary stature, who wore enormous cocked hats and showy bulky liveries, whose part it was to distribute bills of advertisement from house to house through the town.

Dr. Graham became an object of universal curiosity, but all his visitors were not duped by him. Horace Walpole, who was not likely to be thus deceived, writing to the Countess of Ossory, August 23, 1780, thus describes his visit to the quack: 'In the evening I went to Dr. Graham's. It is the most impudent puppet-show of imposition I ever saw, and the mountebank himself the dullest of his profession, except that he makes the spectators pay a crown apiece. We were eighteen. A young officer of the guards affected humour, and tired me still more. A woman, invisible, warbled to clarionets on the stairs. The decorations are pretty and odd; and the apothecary, who comes up a trap-door, for no purpose, since he might as well come upstairs, is a novelty. The electrical experiments are nothing at

all singular ; and a poor air-pump, that only bursts a bladder, pieces out the farce. The Doctor is like Jenkinson in person, and as flimsy a puppet.'

As Graham's two-guinea auditors were soon exhausted, he dropped the admission money to his lectures successively, to one guinea, half-a-guinea, and five shillings ; and, as he said, 'for the benefit of all,' to half-a-crown ; and when he could no longer draw at this price, he exhibited the Temple itself for one shilling to daily crowds, for several months. Among his properties, or furniture, was a Celestial Bed, as he called it, standing on glass legs, and provided with the richest hangings. He pretended that married pairs, without children, might have heirs by sleeping in this bed, for which he demanded one hundred pounds per night ; and such was the folly of wealth, that persons of high rank were named who acceded to his terms. He then pretended to have discovered the Elixir of Life, by taking which a person might live as long as he pleased ; he modestly demanded one thousand pounds for a supply of it, and more than one noble person was reported to have paid this enormous price to be cured of his folly.

Having worn out his character in these various impositions, Graham then recommended earth bathing, and undertook to sanction it by his own practice. During one hour every day he admitted spectators, first at a guinea, and then descended to a shilling, to view him and the Goddess of Health in the warm earth to their chins ; the Doctor having his hair full dressed and powdered, and the Goddess' head being dressed also in the best fashion of the time.

When no more money was to be drained from the population of London, the Doctor visited the great provincial towns, and lectured and exhibited in the above manner, wherever he could obtain permission of the magistrates. But the Goddess of Health nearly fell a victim to the earth-bathing ; and the Doctor, retiring from public life, died in poor circumstances, in spite of his Elixir of Life, at the early age of fifty-two. His brother married the celebrated Mrs. Maccauley, who, in consequence, is gene-

raily styled Mrs. Macauley Graham; and his sister was married to Dr. Arnold, of Leicester, the author of an able treatise on Insanity. It is generally understood that the lady who personated the Goddess of Health was Emma, afterwards the wife of Sir William Hamilton, the personal favourite of Lord Nelson. The Goddess is also said to have been a lady named Prescott.

Anecdote Library, 1822.

Southey tells us that Graham was half-mad; and his madness, at last, contrary to the usual practice, got the better of his knavery. Latterly he became wholly an enthusiast, would madden himself with ether, run out into the streets, and strip himself to clothe the first beggar whom he met.

It is curious to find this earth-bath used as a remedy for drunkenness by the Irish rebel, Shane O'Neill, in Elizabeth's days:—'Subtle and crafty he was, especially in the morning; but in the residue of the day very uncertain and unstable, and much given to excessive gulping and surfeiting. And, albeit he had most commonly 200 tuns of wines in his cellar at Dundrum, and had his full fill thereof, yet was he never satisfied till he had swallowed up marvellous great quantities of usquebagh, or aqua vitæ of that country; whereof so unmeasurably he would drink and brase, that for the quenching of the heat of the body, which by that means was most extremely inflamed and distempered, he was estsoons conveyed (as the common report was) into a deep pit, and standing upright in the same, the earth was cast around about him up to the hard chin, and there he did remain until such time as his body was covered to some temperature.'—*Holinshed*, vol. iv. p. 331.

After many failures, Graham turned a regular M.D., and repaired to Glasgow, where, in 1784, as mentioned in 'Sir James Mackintosh's Memoirs,' Graham was a fellow-student with him at the University. Graham is said to have realised a large fortune by a most successful practice as a physician in England, Scotland, and America; but the immense sums he had lavished in the sumptuous decorations of the Temple of Health involved him in difficulties from which he never recovered. He died in

June, 1794, in his house opposite the Archers' Hall, Edinburgh, and was buried in the Grey Friars Churchyard. His latter days were cheered by an annuity of 50*l.* settled upon him by a Genevese gentleman, who derived benefit from reading one of his tracts—an instance of generosity rare enough to merit notice here.

Dr. Graham appears to have been a fanatic as well as an empiric. He published almost numberless tracts, full of folly and extravagance, but free from immorality and obscenity, which, however, he combined in his private lectures. He was, certainly, one of the most remarkable of a class of quacks who succeeded in winning reputation not among the uneducated and vulgar, but among persons of education and distinction.

There can be little doubt of his fanaticism. In 1787 he styled himself 'The Servant of the Lord, O. W. L.,' meaning by the initials, Oh, Wonderful Love, and dated his bills and other publications, 'In the first year of the New Jerusalem Church.' The magistrates of Edinburgh not relishing this new system of chronology, caused him to be confined in his own house as a lunatic; but he wandered away to the north of England, where he discovered such marks of insanity that he was secured, and sent back to Edinburgh. Among his books is an old tract—'A New and Curious Treatise on the Nature and Effects of Simple Earth, Water, and Air when applied to the Human Body: How to Live for many Weeks, Months, or Years without Eating anything whatever: with the Extraordinary Histories of many Heroes, Male and Female, who have so subsisted.' 'This,' says a Correspondent of 'Notes and Queries,' 'is a most extraordinary book, showing to what extent of delusion the human mind is capable of being carried, and the amount of credulity to be found in the general public. The pamphlet opens by giving a copy of an affidavit which he appears to have made at the Mansion House, London, 3rd April, 1793, before James Sanderson, Mayor, in which he swears "on the Holy Evangelists," that "from the last day of December, 1792, till the 15th day of January, 1793, being full fourteen successive days, and fourteen

successive nights," he did not eat, nor drink, nor receive into the body anything whatever, not even the smallest particle or drop, except some cold, raw, simple water, and that life was sustained by wearing cut-up turfs to the naked body, admitting air into his rooms night and day, and by rubbing his limbs with his own "Nervous Ethereal Balsams," and that by these means, without either food or drink, he was enabled to bear the wear and tear of an extensive medical practice, and of lecturing two hours almost every night.'

THE USE AND ABUSE OF COLTSFOOT.

The plant Coltsfoot has, from the earliest times, had a great reputation for curing coughs: hence its generic name, *Tussilago*, from *tussis*, a cough. The part used is the leaves, which are clothed on the under surface with a dense white cottony down. They are mucilaginous, astringent, and slightly bitter, and are used either in infusion or decoction, or dried and smoked like tobacco. The downy cotton, when scraped off from the bottom of the leaves, and dipped in a solution of saltpetre, and dried, makes excellent tinder. The plant is not often used now by the medical practitioner. It has still, however, a popular reputation, and it is reputed to be the basis of several quack medicines. Another species, the common Butter-bur, *Tussilago Petasites*, is named from *petasus*, a broad covering for the head. This plant produces the largest leaves of any in Great Britain, sometimes measuring three feet broad. The butter-bur was at one time supposed to be a remedy of value in the Plague, from which it got the name of Pestilent wort. Another species blossoms early, has a sweet scent, and is a desirable flower where bees are kept.

The first-named species is named *Coltsfoot*, from its nearly heart-shaped, small-toothed leaves resembling a young horse's or colt's hoof. Its properties are demulcent, slightly astringent, tonic, and expectorant. Its name, both in Greek and in Latin, proves the estimation in which it was held as a means of relieving coughs, a reputation which it does not maintain in modern times among professional observers, except a very few; but with the

vulgar it is still in great esteem. The ancients smoked it, rather than used it in any other form; and in the north of Europe, and even with our own vulgar, this mode is employed; what is sold under the name of British Herb Tobacco being chiefly Coltsfoot. This, at least, is harmless; not so the nostrum called Essence of Coltsfoot, which is a combination of balsam of tolu, compound tincture of benzoin, with a large quantity of rectified spirit of wine, and not a particle of the substance from which it takes its name. In chronic coughs, accompanied by much local or general irritation, still more in tubercular consumption, such heating ingredients must be very hurtful, though a plain decoction of real Coltsfoot would be unobjectionable, and might be beneficial. The leaves of Coltsfoot form, when moistened with warm water, an excellent emollient poultice.

SNAILS AND SNAIL EATING.

The common garden snail is distributed over a large portion of the globe. It is found, for instance, at the foot of Chimboraco, in the forests of Guiana and Brazil, and on all the coasts of the Mediterranean, in Europe, Asia, and Africa. There can be no doubt that the larger species were good food. We know that they were a favourite dish with the Romans, who had their *cochlearia*, where they were regularly fattened with new wine boiled down, and meal. *Helix pomatia* is used in many parts of Europe during Lent, and the snails are kept in a snailery, which is generally a large place boarded in, having the floor covered half a foot deep with herbs, where the snails fatten. The first importation of this species into Britain is attributed to Sir Kenelm Digby, but they are mentioned as a British inhabitant before his time. They were brought to the South Downs of Surrey and Sussex, and to Box Hill, by one of the Earls of Arundel for his Countess, who dressed them, and ate them for a consumptive complaint; they are large and white, and two or three times bigger than our common snails.

Pliny, on the authority of Varro, relates the incredible size to which the art of fattening had brought snails; and Pennant says

upon this passage : ' if we should credit Varro, they grow so large that the shells of some would hold ten quarts.'

A SNAIL DINNER.

Snails abound in Italy and Spain more than in the other parts of Europe. In Italy, snails anciently were, and still are much used for the table. They are regularly sold in the markets, as well as in those of Switzerland, Spain, and France, and are exported in barrels to the Antilles. In the vineyards of France, the peasants collect them, and feed them till winter, when the snails seal themselves up ; and in this state they are purchased by the confectioners, who prepare them in the shell with butter and herbs, and forward them to Paris.

In Transylvania, the large wood snail is a favourite dish. It is drawn out of the shell, cut small, mixed with a kind of savoury stuffing, and served up and replaced in the shell. In some parts of the country, instead of eggs and fowls, the peasants pay their tribute in snails and game. Mr. Paget states one lady's ordinary winter supply to be upwards of 5,000 snails.

Here is an amusing anecdote of an experimental snail dinner.

The chemical philosophers, Dr. Black and Dr. Hutton, were particular friends, though there was something extremely opposite in their external appearance and manner. Dr. Black spoke with the English pronunciation, and with punctilious accuracy of expression, both in point of matter and manner. The geologist, Dr. Hutton, was the very reverse of this : his conversation was conducted in broad phrases, expressed with a broad Scotch accent, which often heightened the humour of what he said.

It chanced that the two doctors had held some discourse together upon the folly of abstaining from feeding on the testaceous creatures of the land, while those of the sea were considered as delicacies. Wherefore not eat snails? they are known to be nutritious and wholesome, and even sanative in some cases. The epicures of old praised them among the richest delicacies, and the Italians still esteem them. In short, it was determined that

a gastronomic experiment should be made at the expense of the snails. The snails were procured, dieted for a time, and then stewed for the benefit of the two philosophers, who had either invited no guests to their banquet, or found none who relished in prospect the *pièce de résistance*. A huge dish of snails was placed before them: still, philosophers are but men after all; and the stomachs of both doctors began to revolt against the experiment. Nevertheless, if they looked with disgust on the snails, they retained their awe for each other, so that each, conceiving the symptoms of internal revolt peculiar to himself, began, with infinite exertion, to swallow, in very small quantities, the mess which he internally loathed.

Dr. Black at length showed the white feather, but in a very delicate manner, as if to sound the opinion of his messmate.

'Doctor,' he said, in his precise and quiet manner—'Doctor, do you think that they taste a little—a very little green?' 'D——d green! d——d green, indeed! Tak' them awa'—tak' them awa'!' vociferated Dr. Hutton, starting up from table, and giving full vent to his feelings of abhorrence. So ended all hopes of introducing snails into the modern *cuisine*; and thus philosophy can no more cure a nausea than honour can set a broken limb.

'THE CHEAPSIDE KNIGHT AND CITY POET.'

Sir Richard Blackmore, schoolmaster, physician, and small poet, 'the Cheapside Knight,' and 'the City Bard,' and the general butt of the wits of his day, probably wrote some poems recited at Saddlers' Hall; whence Sir Samuel Garth addressed these lines: 'To the merry Poetaster at Saddlers' Hall, in Cheapside.

Unwieldy Pedant, let thy awkward Muse
With Censures praise, with Flatteries abuse,
To lash, and not be felt, in Thee's an Art;
Thou no'er mad'st any but thy School boys smart.
Then be advis'd, and scribble not agen;
Thou'rt fashioned for a Flail, and not a Pen.

If B——l's immortal Wit thou wouldst descry,
 Pretend 'tis he that writ thy Poetry.
 Thy feeble satire ne'er can do him wrong ;
 Thy Poems and thy Patients live not long.'

'To Sir R—— Bl——, on the two Wooden Horses before
 Saddlers' Hall :

'Twas kindly done of the good-natured Cits,
 To place before thy door a brace of tits.—*Tom Brown.*'

BARBER-SURGEONS,

ETC.

BARBER-SURGEONS' HALL, AND THE CHARTER PICTURE BY HOLBEIN.

In a crowded nook of Cripplegate, which probably preserves more the aspect of old London than any other of its wards, here, in Monkwell Street (so called from the well of the Monks of St. James's-in-the-Wall), Inigo Jones built for the Barber-Surgeons' Company their Hall, the semicircular termination of which rests on a tower of Old London Wall. There is little of Inigo's work about the present building. The theatre, one of the best of his works, was pulled down in the latter end of the last century. It was fitted with cedar wood seats, adorned with the figures of the seven liberal Sciences, and a bust of King Charles I.

The Barbers of London and the Surgeons of London were formerly distinct companies. The United Company was first incorporated by Edward IV., in 1461-2 ; and it would even seem that, of the two professions, that of barber was, at this period, considered the most respectable ; at least, if we may judge from their adopting, and petitioning to be distinguished by, the style and title of the *Mystery of Barbers*. The barber-surgeons through whose immediate influence the Charter was obtained

from the king, were Thomas Monastede, sheriff of London in 1436, and chirurgeon of Kings Henry IV., V., and VI.; Jaques Fries, physician to Edward IV; and William Hobbs, 'physician and chirurgeon for the same king's body.'

In 1512 an Act was passed to prevent any besides barbers practising surgery within the City and seven miles round, excepting such as were examined by the Bishop of London, or Dean of St. Paul's, or their assistants. In 1540 they were united into one corporate body; but all persons practising shaving were forbidden to intermeddle with surgery, except to draw teeth and let blood; whence Barber-Surgeons.

The Rev. John Ward, vicar of Stratford-upon-Avon, 1662 to 1681, relates that when he came to London, he lodged at the Bell, in Aldersgate Street, 'to be near Barber-Chirurgeons' Hall,' then the only place in the metropolis where anatomical lectures were publicly delivered.

When, in the 32nd of Henry VIII., he gave the Charter to the Company of Surgeons, Holbein painted a large picture of the presentation—one of the best of that painter's works in this country. It hangs in the Court Room of the Hall; it is ten feet six inches long, and seven feet high, contains eighteen figures, nearly life-size, and represents a room in the palace hung with tapestry. In the centre, on a throne, sits the King, seemingly thrusting the Charter into the hands of Master Thomas Vicay, who receives it kneeling; the King's costume and ornaments are as fine as miniature painting. Around him are the members of the Court kneeling: Sir John Chambre, in a cap and furred gown; the famous Dr. Butts, whose conduct in the scene in the play of *Henry VIII.*, of the degradation of Cranmer, while waiting at the door of the council-chamber, is so well drawn by Shakespeare:

ACT V. SCENE II.—*Lobby before Council-chamber.*

(*Butts finds Archbishop Cranmer waiting among the Servants.*)

This is a piece of malice. I am glad
I came this way so happily: the king
Shall understand it presently.

[*Exit Butts.*]

Cranmer (*aside*). 'Tis Butts,
The king's physician : as he pass'd along,
How earnestly he cast his eyes upon me !
Pray heaven, he sound not my disgrace !

(*Enter, alone, the King and Butts*)

Butts. I'll show your grace the strangest sight—

K. Henry. What's that, Butts ?

Butts. I think your highness saw this many a day.

K. Henry. Body o' me, where is it ?

Butts. There, my lord :

The high promotion of his grace of Canterbury ;
Who holds his state at door, 'mongst pursuivants,
Pages, and footboys.

K. Henry. Ha ! 'Tis he, indeed :

Is this the honour they do one another ?

'Tis well there's one above 'em yet.

By holy Mary, Butts, there's knavery.

All the heads are finely executed ; the flowered and embroidered robes, gold chains, jewels, and rings of the surgeons, their moustaches and beards, are most carefully painted. Seven of the figures are liverymen of the Company. Every part of the picture is most elaborately and delicately finished ; the colouring is chaste, and the care and style of the whole admirable.

All the doctors wear semi-clerical garments, and kneel on both knees. There are eighteen portraits, but only the thirteen who occupy the foreground are labelled. These are known characters, and nearly all of them remarkably intellectual looking. We subjoin a list of their names :—1, L. Alsop ; 2, W. Butts ; 3, I. Chambre ; 4, W. Vicary ; 5, L. Alef ; 6, N. Sympson ; 7, E. Harmande ; 8, L. Montforde ; 9, J. Pen ; 10, N. Alcocke ; 11, N. Feries ; 12, W. Tylley ; 13, X. Sammon.

Among the doctors attending the Sovereign, the physician-accoucheur who delivered Queen Anne Boleyn of the future Queen Elizabeth is depicted (L. Alsop, we believe), and several of the others had acquired considerable fame in their day.

Pepys tells us of his going ' February 27, 1662-3, to Chirurgeons' Hall, where we had a fine dinner and good learned com-

pany, many doctors of physique, and we used with extraordinary great respect. Among other observables, we drunk the King's health out of a gilt cup given by King Henry VIII. to this Company, with bells hanging at it, which every man is to ring by shaking, after he hath drunk up the whole cup. There is also a very excellent piece of the King, done by Holbein, which stands up in the Hall, with the officers of the Company kneeling to him, to receive their Charter.'

Walpole says of the picture: 'The character of his Majesty's bluff haughtiness is well represented, and all the heads are finely executed. The picture has been retouched, but is well known by Baron's print. The physician in the middle, on the King's left hand, is Dr. Butts, immortalized by Shakspeare.'

As an evidence of the estimation in which the picture was held by contemporaries, Mr. Pettigrow quotes a letter from King James to the company, which runs thus:—

'James R.—Trusty and well-beloved, we greet you well. Whereas we are informed of a table of painting in your hall, wherein is the picture of our predecessor of famous memory, King Henry VIII., together with divers of your Company, *which being very like him, and well done*, we are desirous to have copied: wherefore our pleasure is that you presently deliver it unto this bearer, our well-beloved servant Sir Lionel Cranfield, Knight, one of our masters of requests, whom we have commanded to receive it of you, and to see it with all expedition copied, and redelivered safely; and so we bid you farewell.—Given at our Court at Newmarket on the 13th day of January, 1617.'

The original cartoons from which this picture was painted are in existence. The portraits were taken on four portions of paper, which are now in the possession of the Royal College of Surgeons, and have been put together and made to form a picture.

Pepys tried, after the Great Fire, to buy this picture, by the help of Mr. Pierce (a surgeon), for a little money. 'I did think,' he adds, 'to give 200*l.* for it, being said to be worth 1,000*l.*; but it is so spoiled that I have no mind to it, and is not a pleasant though a good picture.'—*Diary*, August 29, 1668.

The Company sold their cup, described above, with other plate, in the seventeenth century, to build their hall, but, as Mr. Pettigrew pointed out, it was purchased by Edward Arris (Master of the Company in 1651), and presented by him again to the Barber-Surgeons.

Of cognate interest are the following portraits at the Hall, engraved and described in the 'Art Union,' 1839: A whole length of Sir Charles Scarborough, by Walker, chief physician to Charles II., James II., and William III.; he is lecturing in the doctor's scarlet cap, hood, and gown; on the left is the demonstrating surgeon, Anthony Bligh, in the livery gown, holding up the arm of a dead subject, which lies on a table partly covered with a sheet. Next are portraits of Dr. Arris, and Dr. Thomas Arris, and Dr. Nehemiah Grew. Here, too, is a curious portrait of Mr. Lisle, barber to Charles II.; and of John Pater-son, clerk to the Company, and the projector of several improvements in the City of London after the Great Fire.

The Barber-Surgeons are exempt, as formerly, from serving as constables or on the nightly watch, on juries, inquests, attainments, or recognizances. After the separation of the two professions, the Surgeons removed to their Hall in the Old Bailey, and subsequently, into the Royal College in Lincoln's Inn Fields. The barbers continued to let blood (whence the pole) and draw teeth until our time: the latest we remember of this class, and with pain, was one Middleditch, in Great Suffolk-street, Southwark, in whose window were displayed heaps of drawn teeth.

The arms of the Company are very characteristic. The three razors are conspicuous on the centre of the shield. Beneath the arms is a great head, with coarse features and open mouth, and looking as we should fancy a gentleman of his aspect would under the hands of the ancient barber-surgeons during some of their operations. Animals, fruit, and other ornaments, help to fill up the details of this interesting piece of workmanship.

Among the portraits in Holbein's large picture is that of Aylif, a sheriff of London, and a merchant of Blackwell Hall, as well

as a surgeon. His story was thus told on his tomb in the chancel of St. Michael's in Basinghall Street.

In surgery brought up in youth,
 A knight here heth dead ;
 A knight, and eke a surgeon, such
 As England's seld' hath bred.
 For which so sovereign gift of God,
 Wherein he did excel,
 King Henry VIII. called him to court,
 Who loved him dearly well.
 King Edward, for his service sake,
 Bade him rise up a Knight ;
 A name of praise, and ever since
 He Sir John Ailife hight, &c.

Sir Charles Scarborough bears the character of the ablest physician of his time : it is he to whom Cowley writes certain verses, concluding with the lines which appear to refer to a too close application to study :

Some hours, at least, for thy own pleasure spare ;
 Since the whole stock may soon exhausted be,
 Bestow't not all in charity.
 Let Nature and let Art do what they please,
 When all is done, Life's an incurable disease.

Early in the seventeenth century the Hall was broken open, and the Company's plate, with some money, carried off, but was all or nearly all recovered. The incident is chiefly noteworthy for the matter-of-course inhumanity of the period, as illustrated in the fate of all the thieves, which is thus recorded in the books : — ' About the 16th of November then following, Thomas Jones was taken, who being brought to Newgate in December following, Jones and Lyne were both executed for this fact. In January following, Samer was taken and executed. In April, 1616, Foster was taken and executed. Now let's pray God to bless this house from any more of these damages. Amen.'

CHESELDEN AND FULHAM BRIDGE.

This distinguished surgeon and anatomist of the last century commenced his medical studies in London at the age of fifteen,

and gave lectures in anatomy in 1711, whilst he continued for twenty years with a reputation not far inferior to his master, Cowper. He was elected a Fellow of the Royal Society at the early age of twenty-three; and the most remarkable of his contributions to the 'Philosophical Transactions,' 1728, is the account of the sensations of a youth of fourteen, blind from infancy, on recovering his sight by the formation of an artificial pupil: the operation, now common, was then perfectly new; and has added considerably and justly to Cheselden's fame.

In 1713 he published a work on Anatomy, which was long the text-book of that science in England, and was frequently republished, both before and after his death, in England. The eleventh edition was printed in 1778. It is, however, in lithotomy that Cheselden has most repute as an innovator and as an operator.

Fulham Bridge, across the Thames, opposite Putney, was built in 1729, from a design by Cheselden, selected from several others. The 'Grub Street Journal,' No. xxvii., July 9, 1730, records a vote of thanks from the proprietors to Cheselden for the design: yet his grave is sadly neglected in the burial-ground of Chelsea Hospital. The bridge was erected by Mr. Phillips, carpenter to the King.

JOHN HUNTER THE ANATOMIST.

John Hunter, born in 1728, at Long Calderwood, in Lanarkshire, was the youngest of a family of ten. His early years were mostly passed in rural amusements until he was apprenticed to his brother-in-law, a cabinet-maker, upon whose failure he became assistant to his elder brother, William, then a lecturer and teacher of anatomy in London. One of his earnest duties in the dissecting-room was that of preparing the muscles of an arm for his brother's demonstration in anatomy, which was performed with such dexterity that left no doubt in the mind of Dr. William Hunter as to his efficiency. In 1749, John Hunter laboured hard under Cheselden, then surgeon to Chelsea Hospital, and thus acquired the elementary principles and practice of his future profession. He became a pupil of St. Bartholomew's, and by

close application for ten years made himself master of comparative anatomy.

Wadd tells us that when John Hunter began practice, 'the town was in possession of Hawkins, Bromfield, Sharpe, and Pott. He remained in unenvied obscurity for many years; and so little was he considered, that some time after he began lecturing his class consisted of less than twenty. Dr. Denman used to say that William Hunter was a man of order, and John Hunter a man of genius; and, in truth, with all his cleverness, which was more than ordinary, the Doctor always felt John's superiority. 'In this I am only my brother's interpreter.' 'I am simply the demonstrator of this discovery; it was my brother's'—were his constant expressions. Hunter was a philosopher in more senses than one. he had philosophy enough to bear prosperity as well as adversity, and with a rough exterior was a very kind man. The poor could command his services more than the rich. He would see an industrious tradesman before a duke, when his house was full of grandees. 'You have no time to spare,' he would say; 'you live by it. most of these can wait; they have nothing to do when they go home.' No man cared less for the profits of the profession, or more for the honour of it. He cared not for money himself, and wished the Doctor to estimate it by the same scale, when he sent a poor man with this laconic note:—

'DEAR BROTHER,—The bearer wants your advice. I do not know the nature of the case. He has no money, and you have plenty; so you are well met.

'Yours, J. HUNTER.'

He was once applied to to perform a serious operation on a tradesman's wife; the fee agreed upon was twenty guineas. He heard no more of the case for two months, at the end of which time he was called upon to perform it. In the course of his attendance he found out that the cause of the delay had been the difficulty under which the patient's husband had laboured to raise the money; and that they were worthy people, who had been unfortunate, and were by no means able to support the ex-

pense of such an affliction. 'I sent back to the husband nineteen guineas, and kept the twentieth,' said he, 'that they might not be hurt with an idea of too great an obligation. It somewhat more than paid me for the expense I had been at in the business.' He held the operative part of surgery in the lowest estimation. 'To perform an operation,' said he, 'is to mutilate the patient whom we are unable to cure; it should therefore be considered as an acknowledgement of the imperfection of our art.' Among other characteristics of genius, was his simplicity of character and singleness of mind. His works were announced as the works of *John Hunter*; and *John Hunter* on a plain brass plate announced his residence. His honour and his pride made him look with contempt on the unworthy arts by which ignorant and greedy men advance their fortunes. He contemplated the hallowed duties of his art with the feelings of a philanthropist and a philosopher; and although surgery had been cultivated more than 2,000 years, this single individual did more towards establishing it as a *science* than all who preceded him.

William Hunter was a surgical pupil at St. George's in 1741, when he resided with the eminent Smellie, at that time an apothecary in Pall Mall. William's brother, John, was much straitened in circumstances in early life. He could get but few pupils, and frequently borrowed the money for some new purchase that had tempted him, and which he could not resist, for his beloved museum, the foundation of which he began to lay from an early period. A pleasant anecdote of one of these occasions is related. 'Pray, George,' said he one day to Mr. G. Nicol, the King's bookseller, an intimate acquaintance, 'have you got any money in your pocket?' The answer was in the affirmative. 'Have you got five guineas? because, if you have, and will lend it to me, you shall go halves.' 'Halves in what?' said Mr. Nicol. "Why, halves in a magnificent tiger, which is now dying in Castle Street.' The money was lent, and the great anatomist made happy.

Hunter had a great love for animals, and not merely, as the satirist might say, or think, for their use for dissection, but

whilst alive; and he ran some strange risks in consequence. At his home at Brompton, he had a numerous collection, among which were two leopards, of which Sir E. Home relates—'They were kept chained in an outhouse, but one day broke from their confinement, and got into the yard among some dogs, which they immediately attacked. The howling this produced alarmed the whole neighbourhood. Mr. Hunter ran into the yard to see what was the matter, and found one of them getting up the wall to make his escape, the other surrounded by the dogs. He immediately laid hold of them both, and carried them back to their den; but as soon as they were secured, and he had time to reflect upon the risk of his own situation, he was so much agitated, that he was in danger of fainting.' Again, 'The fiercer animals were those to which he was most partial, and he had several of the bull kind from different parts of the world. Among these was a beautiful small bull he had received from the Queen, with which he used to wrestle in play, and entertain himself with its exertions in its own defence. In one of these contests the bull overpowered him, and got him down; and had not one of the servants accidentally come by and frightened the animal away, this frolic would probably have cost him his life.'

In 1773, Mr. Hunter was affected by a disease of the heart, which subsequently carried him off. The immediate cause of his death involves painful remembrances. In 1792, a dispute occurred between him and his colleagues, at St. George's Hospital, in consequence of the election of Mr. Keate to a vacancy which then happened, in opposition to the man of Mr. Hunter's choice, Sir Everard Home, his brother-in-law. This led to re-criminatory acts (or what were looked on in that light) on both sides, among which was an order on the part of the hospital governors that no person should be admitted as a student without bringing certificates that he had been educated for the profession. Hunter, who was in the habit of receiving pupils from Scotland of the class prohibited, took this as aimed against himself; but two young men having come up, who were prohibited by the rule from entering the hospital, Hunter undertook to

press for their admission before the Board. On the proper day, October 16, Hunter went to fulfil his promise, having previously remarked to a friend, that if any unpleasant dispute occurred, it would prove fatal. It is melancholy to relate how true were his forebodings. In making his statement, one of his colleagues gave a flat denial to some observation, and the irrevocable blow was struck. Hunter stopped, retired to an adjoining room to conceal or repress his emotions, and there fell lifeless into the arms of Dr. Robertson. Every attempt was made to recover him, but in vain. We may imagine the feelings of all parties, as they gazed upon each other, and acknowledged that John Hunter was dead, and that such had been the occasion.

The remains of John Hunter were deposited in the vaults of the church of St. Martin-in-the-Fields, whence they were removed to Westminster Abbey in 1859. The coffin was in an excellent state of preservation: it was covered with fine black cloth, and richly studded with gilt nails and ornaments. On it was a brass plate with the family arms, encircled in a rich scroll, with the cypress entwined, and bearing the following inscription:—'John Hunter, Esq, died 16th October, 1793, aged 64 years.' Beneath which the college authorities caused another plate to be attached, stating that 'These remains were removed from the church of St. Martin-in-the-Fields by the Royal College of Surgeons of England, March 28, 1859.' The ceremony of reinterment took place on April 10, the following being the order of the procession:—

The remains in the original coffin, borne on a high bier, followed by the Dean of Westminster (without his robes), and Dr. Baillie, a grand-nephew of Hunter; Lord Ducie, and Dr. Clarke, of Cambridge, as representing the trustees of the Hunterian Museum; Mr. Buckland (a son of the late respected Dean of Westminster, and to whom the profession is indebted for the discovery of the remains); Mr. Owen, the late Hunterian Professor; Dr. Mayo and Mr. Green, the Presidents of the Royal Colleges of Physicians and Surgeons; Mr. South and the Council of the College of Surgeons; the Censors of the College of Phy-

sicians ; the Master and Wardens of the Apothecaries' Company ; and most of the distinguished London and provincial surgeons. Arrived at the grave, the coffin was, without further ceremony, deposited in its final resting-place, where it was inspected by the crowded assembly, among whom were several ladies.

THE SURGEONS' THEATRE IN THE OLD BAILEY.

When they left Monkwell Street, the Barber-Surgeons built by subscription a theatre in the Old Bailey, which stood partly on the site of the southernmost buildings now constituting the Central Criminal Court. Through the door in the basement, in the centre of the Hall, the bodies of murderers executed at Newgate adjoining were carried for dissection, according to the Act of 1752, and which was only repealed in the reign of William IV. It was here, we believe, that the extraordinary incident occurred which John Hunter related in his lectures, of the revival of a criminal just as they were about to dissect him. If we remember rightly, the operators sent immediately to the sheriffs, who caused the man to be brought back to Newgate, from whence he was, by permission of the King, allowed to depart for a foreign country. It was here that a still more awful exhibition took place, in the beginning of the present century, in connection with the same subject. In the 'Annual Register' for 1803, it is stated that 'The body of Foster, who was executed for murdering his wife, was lately subjected to the galvanic process by Mr. Aldini (a nephew of Galvani), in the presence of Mr. Keate, Mr. Cowper, and several other professional gentlemen. On the first application of the process to the face, the jaw of the deceased began to quiver, and the adjoining muscles were horribly contorted, and one eye actually opened. In the subsequent course of the experiment, the right hand was raised and clenched, and the legs and thighs were set in motion ; and it appeared to all the bystanders that the wretched man was on the point of being restored to life. The object of these experiments was to show the excitability of the human frame, when animal electricity is duly applied ; and the possibility of

its being efficaciously applied in cases of drowning, suffocation, or apoplexy, by reviving the action of the lungs, and thereby rekindling the expiring spark of vitality.' Such is the notice in the contemporary publication of the day : but the most important part of the proceedings is not here told. It has been stated by those who were present on the occasion, that when the right hand was raised, as mentioned above, it struck one of the officers of the institution, who died that very afternoon of the shock.

'By a sort of second sight' (says Pennant) 'the Surgeons' Theatre was built near this court of conviction and Newgate, the concluding stage of the lives forfeited to the justice of their country, several years before the fatal tree was removed from Tyburn to its present site. It was a handsome building, ornamented with Ionic pilasters, and with a double flight of steps to the first floor. Beneath was a door for the admission of the bodies of murderers and other felons, who, noxious in their lives, made a sort of reparation to their fellow-creatures by becoming useful after death.'

After the execution of Lord Ferrers at Tyburn in 1760, the body was conveyed in his own landau to Surgeons' Hall. The body was afterwards publicly exposed to view in a first floor room ; and a print of the time shows the corpse 'as it lay in Surgeons' Hall,' in the coffin, uncovered. Here sat the Court of Examiners, by whom Oliver Goldsmith was rejected, December 21, 1758 ; and in the books of the College of Surgeons, amidst a long list of candidates who passed, occur : 'James Bernard, mate to an hospital. Oliver Goldsmith, found not qualified for ditto.' 'A rumour of this rejection long existed, and, on a hint from Maton, the King's physician, Mr. (afterwards Sir James) Prior succeeded in discovering it.'

Goldsmith's being plucked by the examiners at Surgeons' Hall in 1758, is welcomed by his ablest biographer as the turning point of his career. Finding him not qualified to be a surgeon's mate, they 'left him qualified to heal the wounds and abridge the sufferings of all the world.' While the door of Surgeons' Hall

was shut upon him that day, the gate of the beautiful mountain (in Mr. Forster's figure of speech) was slowly opening.

SMOLLETT AT SURGEONS' HALL.

Smollett, it is well known, has described the principal adventures of his own early career in his 'Roderick Random,' and, among the rest, his appearance in Surgeons' Hall to pass his examination prior to his applying for appointment as surgeon's mate, in 1741. As he waited in the outward hall (the vestibule, probably), among a crowd of young fellows, one 'came out from the place of examination with a pale countenance, his lip quivering, and his look as wild as if he had seen a ghost. He no sooner appeared than we all flocked about him with the utmost eagerness to know what reception he had met with, which (after some pains) he described, recounting all the questions he had been asked, with the answers he made. In this manner we obliged no less than twelve to recapitulate, which, now the danger was past, they did with pleasure, before it fell to my lot. At length the beadle called my name with a voice that made me tremble as much as if it had been the last trumpet; however, there was no remedy. I was conducted into a large hall, where I saw about a dozen of grim faces at a long table; one of whom bid me come forward in such an imperious tone, that I was actually for a minute or two bereft of my senses. The first question he put to me was, "Where were you born?" To which I answered "in Scotland." "In Scotland," said he; "I know that very well; we have scarce any other countrymen to examine here; you Scotchmen have overspread us of late as the locusts did Egypt. I ask you in what part of London were you born?" I named the place of my nativity, which he had never before heard of. He then proceeded to interrogate me about my age, the town where I served my time, with the terms of my apprenticeship; and when I had informed him that I served three years only, he fell into a violent passion, swore it was a shame and a scandal to send such raw boys into the world as surgeons; that it was a great presumption in me and an affront

to the English, to pretend to sufficient skill in my business, having served so short a time, when every apprentice in England was bound seven years at least,' &c. One of the more considerate of the examiners now interferes, who puts a few questions, which are well answered. Another, a wag, now tries his hand, but his jokes fail to go off; and Smollett is turned over to a fourth party, who, in the examination, expresses opinions which are heterodox to other members, and a general hubbub commences, which obliges the chairman to command silence, and to order the examinant to withdraw. Soon after he gets his qualification, for which he tenders half-a-guinea, and receives (on asking for it) five shillings and sixpence change, with a sneer at the correctness of his Scotch reckoning.

THE HUMAN HAND.

There is inconsistency, and something of the child's propensities, still in mankind. A piece of mechanism, as a watch, a barometer, or a dial, will fix attention; a man will take journeys to see an engine stamp a coin, or turn a block; yet the organs through which he has a thousand sources of enjoyment, and which are, in themselves, more exquisite in design and more curious, both in contrivance and in mechanism, do not enter his thoughts; if he admire a living action, his admiration will probably be more excited by what is uncommon and monstrous than by what is natural, and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of parts. It is the effect of habit. The Human Hand is so beautifully formed, every effort of the will is answered so instantly, as if the hand itself were the seat of that will, that the very perfection of the instrument makes us insensible to its use; we use it as we draw our breath, unconsciously, we have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected, and we are insensible of the advantages we derive from it. The armed extremities of a

variety of animals give them great advantages; but if man possessed any similar provisions, he would forfeit his sovereignty over all. As Galen long since observed, 'Did man possess the natural armour of the brutes, he would no longer work as an artificer, nor protect himself with a breast-plate, nor fashion a sword or spear, nor invent a bridle to mount a horse, and hunt the lion. Neither could he follow the arts of peace, construct the pipe and lyre, erect houses, inscribe laws, and through letters and the ingenuity of the hand converse with the sages of antiquity.'

Sir Charles Bell's Bridgewater Treatise.

JEREMY BENTHAM'S BEQUEST OF HIS REMAINS.

The preservation of Bentham's remains by his physician and friend, to whose care they were confided, was in exact accordance with his own desire. He had early in life determined to leave his body for dissection. By a document dated as far back as 1769, he, being then only twenty-two years of age, bequeathed it for that purpose to his friend, Dr. Fordyce. The document is in the following remarkable words:—

'This my will and general request I make, not out of affectation of singularity, but to the intent and with the desire that mankind may reap some small benefit in and by my decease, having hitherto had small opportunities to contribute thereto while living.'

Mr. Bentham was perfectly aware that difficulty and even obloquy might attend a compliance with the directions he gave concerning the disposal of his body. He therefore chose three friends, whose firmness he believed to be equal to the task, and asked them if their affection for him would enable them to brave such consequences. They engaged to follow his directions to the letter, and they were faithful to their pledge. The performance of the first part of this duty is thus eloquently described by an eye-witness, W. J. Fox, in the 'Monthly Repository' for July 1832:—

'None who were present can ever forget that impressive scene. The room (the lecture-room of the Webb Street School of Ana-

tomy) is small and circular, with no window but a central skylight, and capable of containing about three hundred persons. It was filled, with the exception of a class of medical students and some eminent members of that profession, by friends, disciples, and admirers of the deceased philosopher, comprising many men celebrated for literary talent, scientific research, and political activity. The corpse was on the table in the middle of the room, directly under the light, clothed in a night-dress, with only the head and hands exposed. There was no rigidity in the features, but an expression of placid dignity and benevolence. This was at times rendered almost vital by the reflection of the lightning playing over them; for a storm arose just as the lecturer commenced, and the profound silence in which he was listened to was broken, and only broken, by loud peals of thunder, which continued to roll at intervals throughout the delivery of his most appropriate and often affecting address. With the feelings which touch the heart in the contemplation of departed greatness, and in the presence of death, there mingled a sense of the power which that lifeless body seemed to be exercising in the conquest of prejudice for the public good, thus co-operating with the triumphs of the spirit by which it had been animated. It was a worthy close of the personal career of the great philanthropist and philosopher. Never did corpse of hero on the battlefield, "with his martial cloak around him," or funeral obsequies chanted by stoled and mitred priests in Gothic aisles, excite such emotions as the stern simplicity of that hour in which the principle of utility triumphed over the imagination and the heart.

The skeleton of Bentham, dressed in the clothes which he usually wore, and with a wax face, modelled by Dr. Talrych, enclosed in a mahogany case, with folding-doors, may now be seen in the Anatomical Museum of University College Hospital, Gower Street, London.

From Modern Eccentrics, vol. II

SURGERY IN THE SIXTEENTH CENTURY.

The favours shown by Henry VIII. to the curative professions would seem to imply that he had some glimmering of an idea

that knowledge was better than ignorance ; and the regularly educated surgeon a more trustworthy guide than the illiterate quack ; but his sympathies seem to have been divided with the weaker vessels, the old women, &c. By the 14th and 15th of Henry VIII., cap. viii., it was made lawful 'to every person being the King's subject, having knowledge or experience of the nature of herbs, roots and waters . . . to minister in and to any outward sore, uncome, wound, imposthumations, outward swellings, or disease, any herb or herbs, ointments, baths, poultices, and plasters, according to their cunning, experience, and knowledge, &c. Gale, an eminent surgeon of the same reign, shows that the King was by no means alone in his opinion of the unprofessional practitioners. He says, 'If I should tell you of the ungracious witchcrafts, and of the fooling and mischievous abuses and miseries that have been in times past, and yet in our days continually used, ye would not a little marvel thereat. But forasmuch as it hath not only turned to the dishonour of God, but also the state of the Commonwealth, I have thought it good to declare unto you part of their wicked doings, that it may be unto you, which professeth this art, an example to avoid the like most wretched deeds. These things I do not speak to you of hearing, but of mine own knowledge. In the year 1562, I did see in the two hospitals of London, called St. Thomas's Hospital, and St. Bartholomew's Hospital, to the number of CCC and odd poor people that were diseased of sore legs, sore arms, feet and hands, with other parts of the body so sore infected, that a hundred and twenty of them could never be recovered without loss of a leg or arm, a foot or a hand, fingers or toes, or else their limbs crooked, so that they were either maimed, or else undone for ever. *All these were brought to this mischief by witches, by women, by counterfeit javills (wandering or dirty fellows), that take upon them to use the art, not only of robbing them of their money, but of their limbs and perpetual health. This fault and crime of the undoing of these people were laid unto the chirurgeons — I will not say by part of those that were at that time masters of the same hospitals— but it was said that carpenters, women, weavers, cutlers, and*

tinkers did cure more people than the chirurgeons. But what manner of cures they did, I have told you before ; such cures as all the world may wonder at—yea, I say such cures as maketh the devil in hell to dance for joy, to see the poor members of Jesus Christ so miserably tormented. . . . Of this sort (of pretenders), I think London to be as well stored as the country ; I think there be not as few in London as three score women that occupieth arts of physies and chirurgery. These women, some of them be called wise women, or holy and good women ; some of them be called *witches*, and useth (are accustomed) to call upon certain spirits. . . .’ And in another part he says, ‘ I will not speak of a multitude of strangers, as pouch-makers and pedlars, with glass-makers and cobblers, which run out of their own countries, and here become noble physicians and chirurgeons, such as now is most in estimation, and ruleth all the roast in our country.’ Such, practically, was surgery in the sixteenth century.

SIR HANS SLOANE.

This eminent physician, born in 1660, having studied medicine, settled in London, and three years afterwards was chosen a Fellow of the College of Physicians. In the same year he sailed for Jamaica, and remained there sixteen months, when he returned with a collection of 800 species of plants, accumulated to 8,226 specimens in botany alone, besides 200 volumes of dried samples of plants. In 1716, George I. created Sloane a baronet—a title which no English physician had before received. In 1719, he was elected President of the College of Physicians, which office he held for sixteen years ; and in 1727 he was elected President of the Royal Society. He zealously discharged all his official duties until the age of fourscore. He then retired to an estate which he had purchased at Chelsea, where he continued to receive the visits of scientific men, of learned foreigners, and of the Royal Fellows. He never refused admittance nor advice to rich or poor, though he was so infirm as but rarely to take a little air in his garden in a wheeled chair. Sir Hans died after a short illness, bequeathing his museum to the

public, on condition that 20,000*l.* should be paid to his family ; which sum scarcely exceeded the intrinsic value of the gold and silver medals, and the ores and precious stones in his collection, which he declares in his will cost 50,000*l.* His library, consisting of 3,556 manuscripts and 50,000 volumes, was included in the bequest. Parliament accepted the trust on the required conditions, and thus Sloane's collections formed the nucleus of the British Museum.

Sir Hans Sloane was a generous public benefactor. He presented the Apothecaries' Company with the freehold of their Botanic Gardens at Chelsea, on condition that they should present annually to the Royal Society fifty new plants, until the number amounted to 2000. In 1753, the Company erected a marble statue by Rysbrack of their benefactor, Sloane, in the centre of the garden. His remains rest in the churchyard of St. Luke's, by the river-side, at Chelsea.

The life of Sir Hans Sloane was protracted by extraordinary means : when a youth he was attacked by spitting of blood, which interrupted his education for three years ; but by abstinence from wine and other stimulants, and continuing in some measure this regimen ever afterwards, he was enabled to prolong his life to the age of ninety-three years. Sir Hans was noted for his hospitality ; but there were three things he never had at his table—salmon, champagne, and burgundy.

Here we may note that Sir Edward Wilmot, the physician, was, when a youth, so far gone in consumption, that Dr. Radcliffe, whom he consulted, gave his friends no hope of his recovery, yet he lived to the age of ninety three ; and Dr. Haberdan states, 'this has been the case with some others, who had many symptoms of consumption in youth.'

It is remarkable that Sloane owed much of his early success to Sydenham. On his arrival in London, he waited on Sydenham with a letter of introduction, in which a friend had set forth his qualifications in glowing language, as 'a ripe scholar, a good botanist, a skilful anatomist.' Sydenham read the recommendation, and eyed the young man very narrowly ; then he said, 'All

this is mighty fine, but it won't do. Anatomy—botany—nonsense! Sir, I know an old woman in Covent Garden who understands botany better; and as for anatomy, my butcher can dissect a joint just as well. No, no, young man; this is all stuff; you must go to the bedside—it is there alone that you can learn disease.' In spite of this mortifying reception, however, Sydenham afterwards took the greatest interest in Sloane, frequently making the young man accompany him in his chariot on his usual airing.

Sloane's greatest glory was his succession to Sir Isaac Newton in the Presidency of the Royal Society. Sloane had previously acted as secretary; and an evidence is given of the high sense entertained by that body for his services and his virtues, by their expulsion of Dr. Woodward from the council, for affronting him by making grimaces, and by interrupting him, while reading a paper of his own composition, with a grossly insulting remark. Sir Isaac Newton was in the chair when the expulsion of Woodward came under discussion; and some one pleading in his favour that he was a good natural philosopher, Newton interfered with the remark, that 'in order to belong to that Society, a man ought to be a good moral philosopher as well as a good natural one.'

Sir Hans Sloane is said to have been the most abstemious and parsimonious of eminent physicians. It may be a piece of scandal to say that he gave up his winter soirées in Bloomsbury Square, to save the cost of tea, and bread-and-butter. At one of these entertainments, Handel was present, and gave great offence to Sir Hans, by laying a muffin on one of his choice books. 'To be sure it was a gareless trick,' said the great composer, 'bud it tid no monsdrous mischief; bud it poded the old poog-vorm treadfully oud of sorts. I offered my best apologies, bud the old miser would not have done with it. If it had been a biscuit it would not have mattered; but muffin and pudder! And I said, "Ah, mine Godd, that is the rub!—it is the pudder! Now mine worthy friend, Sir Hans Sloane, you have a nodable excuse, you may save your doast and pudder, and lay it to that unfeeling gorman-

dizing German : and den I knows it will add something to your life by sparing your burse."

EFFECT OF CLIMATE ON CONSUMPTION.

The medical faculty much question the opinion so long prevalent among medical men, that a change of climate is beneficial to consumptive patients. Sir James Clarke has assailed the doctrine with much force ; a French physician, Carrière, has written against it ; but the most vigorous opponent is Dr. Burgess, of Scotland, who maintains that climate has little or nothing to do with consumption ; and that if it had, the curative effects would be produced through the skin, and not the lungs.

That a warm climate is not itself beneficial, is shown from the fact that consumption exists in all latitudes. In India and Africa, tropical climates, it is as frequent as in Europe and North America. At Malta, in the heart of the genial Mediterranean, one third of the deaths among the soldiers is by consumption. At Nice, a favourite resort of persons afflicted with lung complaints, there are more native-born persons die of consumption, than in any English town of equal population. In Geneva this disease is almost equally prevalent. In Florence, pneumonia 'is marked by a suffocating character, and by a rapid progress towards its last stage' Naples, with its boasted climate, shows in her hospitals a mortality by consumption equal to one in two and one third ; whereas in Paris, the proportion is only one in three and one quarter. In Madeira, no local disease is more common than consumption, not only among the natives, but among the consumptive invalids who resort there for health. Dr. Burgess then argues that as the beasts, birds, and fishes of one region die in another, a change of climate cannot, unless exceptionally, be beneficial to an invalid ; for the human constitution cannot endure change of temperature without being affected by it. 'What is best for consumptive patients, is an equable climate : it is the fluctuations, not the high temperature of a climate, that are injurious.'

THE OLD PHYSICIAN'S MUFF.

The muff was carried 'that he might have his hands warm and delicate of touch, and so be able to discriminate to a nicety the qualities of the patient's arterial pulsations. He made his rounds, in cold weather, holding before him a large fur muff, in which his fingers and fore-arms were concealed.'

Jeaffreson.

OBESITY.

COMMENTS ON CORPULENCE.

VARIOUS are the opinions on the cause of excessive corpulence. By some it is attributed to too great an activity of the digestive functions, producing a rapid assimilation of our food ; by others to the predominance of the liver, while indolence and apathy are considered as occasioning a laxity of fibre favourable to this *embonpoint*.

It is certain that exercise, anxiety of mind, want of sleep, and spare food, are circumstances opposed to fatness. This fact is illustrated by Shakspeare, when Caesar says to Antony :

Let me have men about me that are fat,
Bleek-headed men, and such as sleep o' nights ;
Yon Cassius has a lean and hungry look.
He thinks too much ; such men are dangerous.

Strange, indeed, have been the fancies on the dread of corpulence amongst various nations.

Fat is a fluid similar to vegetable oils, inodorous, and lighter than water ; besides the elements common to water, to oils, and wax, it contains carbon, hydrogen, and sebacic acid, which is pretty similar to the acetic. Human fat, like that of other animals, has been frequently employed for various purposes. A story is told of an Irish tallow chandler, who, during the invasion of Cromwell's army, made candles with the fat of English-

men, which were remarkable for their good quality; but when the times became more tranquil, his goods were of an inferior kind, and when one of his customers complained of his candles falling off, he apologised by saying, 'I am sorry to inform you that the times are so bad that I have been short of Englishmen for a long time.'

Obesity may be considered a serious evil, and has exposed corpulent persons to many *désagrémens*. The ancients held fat people in sovereign contempt. Some of the Gentoos enter their dwellings by a hole in the roof; and any fat person who cannot get through it, they consider as an excommunicated offender who has not been able to rid himself of his sins. An Eastern prince had an officer to regulate the size of his subjects, and who dieted the unwieldy ones, to reduce them to a proper volume. In China this calamity is considered a blessing, and a man's intellectual qualities are esteemed in the ratio of corporeal bulk.

There are cases on record among ourselves where unwieldiness led to estimation. The corpulent antiquary Grosse was requested by his butcher to tell all his friends that he bought his meat from him; and the paviors of Cambridge used to say, 'God bless you, sir!' to a huge professor when he walked over their work. Fatness has often been the butt of jocularities. Dr. Stafford, who was enormously fat, was honoured with this epitaph:—

Take heed, O good traveller, and do not tread hard,
For here lies Dr. Stafford, in all this church yard.

And the following lines were inscribed on the tomb of a corpulent chandler:

Here lies in earth an honest fellow,
Who died by fat, and lived by tallow.

Dr. Beddoes was so uncommonly stout that a lady of Clifton used to call him 'the walking feather-bed.' At the Court of Louis XV. there were two lusty noblemen, related to each other: the king, having rallied one of them on his corpulency, added, 'I suppose you take little or no exercise?' 'Your majesty will pardon me,' replied the bulky duke, 'for I generally walk two or three times round my cousin every morning.'

Various ludicrous anecdotes are related of fat people. A scene between Mrs. Clive and Mrs. Pritchard, two corpulent actresses, must have been very amusing. They were playing in the parts of Lady Easy and Edging in the 'Careless Husband,' when the former desires Edging to pick up a letter she had dropped; and Mrs. Clive, who might as well attempt to raise a hundred pounds weight, exclaimed, 'Not I, indeed; take it up yourself if you like it.' This answer threw the audience into a roar of laughter; when Mrs. Pritchard replied, 'Well, if you won't take up the letter, I must find some one who will;' and so saying, she beckoned to a servant in the wing, who came forward and terminated the dispute.

For the cure of corpulency, diminution of food of a nutritious nature has been generally recommended; added to this, little sleep and much exercise are advised. Acids to reduce fatness are frequently administered, but have done considerable mischief. Amongst other wonderful accounts of their efficacy in such cases, it is related of a Spanish general who was of an enormous size, that he drank vinegar until his bulk was so reduced, that he could fold his skin round his body.

For a similar purpose, soap has been frequently recommended, particularly by Dr. Flemyng. He began this experiment with one of his patients who weighed twenty stone and eleven pounds (jockey weight): in July, 1754, he took every night a quarter of an ounce of common Castile soap. In August, 1756, his bulk was reduced two stone, and in 1760, he was brought down to a proper condition.

Darwin is of opinion that salt and salted meat are still more efficacious than soap. All these experiments, however, are in general not only useless, but pernicious, and frequently prove fatal. Mr. Wadd, from whose curious work on corpulence much is extracted in this article, properly observes that 'certain and permanent relief is only to be sought in rigid abstemiousness, and a strict and constant attention to diet and exercise. Dr. Cheyne, who weighed thirty-two stone, reduced himself one-third, and enjoyed good health till the age of seventy-two.

If *embonpoint* is generally a sign of good humour, and a cheerful disposition, leanness frequently betokens a sour, crabbed, and ill-natured character. Solomon has said, 'A merry heart doeth good like medicine; but a broken spirit drieth the bones.' This observation, however, cannot be considered a rule in forming a judgment of various tempers. This is by no means an easy attempt in our intercourse with the world, when physiognomy is not always a sure guide in the selection of our companions.

A remarkable case of leanness is mentioned by Lorry in a priest, who became so thin and dry in all his articulations, that at last he was unable to go through the celebration of mass, as his joints and spine would crack in so loud and strange a manner at every genuflexion, that the faithful were terrified, and the faithless laughed. One of these miserable laths once undertook a long journey to consult a learned physician on his sad condition, and having begged to know, in a most piteous tone, the cause of his desiccation, was favoured with the following luminous answer: 'Sir, there is a predisposition in your constitution to make you lean, and a disposition in your constitution to keep you so.' Another meagre patient being told that the celebrated Hunter had fattened a dog by removing his spleen, exclaimed, with a deep sigh, 'Oh, sir! I wish Mr. Hunter had mine.'

The Duke of Lauderdale is remembered as a big, burly man, who had a false appetite, which obliged him, when about to dine in the presence of strangers, to eat a whole leg of mutton beforehand, in order to reduce his stomach to a level with those of the company; that, to use an ordinary phrase, they might *start fair*. His common breakfast was a pint of marrow! There is, moreover, a tradition at Edinburgh, that whenever or wherever his grace travelled, he was accompanied by a separate carriage, fitted up like a kitchen, with a set of cooks for the purveyance of the food which his appetite unremittingly demanded. In the book entitled 'The Scots Worthies,' Lauderdale is spoken of in this strain: 'He became such a remarkable epicurean, that it is incredible the flesh or juice of flesh it is said he devoured in one day, eating and drinking being now his only exercise and delight.'

Such 'intemperance of mouth,' as the old Scottish historians would term it, almost exceeds all belief, and much of the tale may be ascribed to the virulence of the Covenanting party against the duke's memory ; yet, as may be seen below, it is by no means without parallel. The treatment which, it seems, our early ancestors gave to extraordinary eaters, might have been revived in his grace's favour, doubtless, to the infinite satisfaction of not a few of his contemporaries. 'All dronkittis, gluttonis, and consumers of vittalis, more nor was necessary to the sustentation of men,' says Bellenden translating Boece, in 'ane compendious treit concernand baith the new maneris and the auld of Scottis,' 'were tane, and first commandit to swelly thair fouth of quhat drink they pleasit, and incontinent thaireastir *was drounit in ane fresche reuer.*'

Among the traditions of Lauderdale, an instance is told of the speed of his footman. On laying the cloth for a great dinner party at Thirlstane Castle, it was discovered, to the consternation of all concerned, that there was not a sufficient number of silver spoons in the castle to correspond with the number of plates. In the emergency, it was resolved to dispatch the runner to the duke's other seat in Lethington, for a supply of the articles required. Lethington is near Haddington, and the mountain path which lies between the two places must be ten good Scottish miles long. Yet the man ran to Lethington, got the spoons, and was back at Thirlstane before the dinner bell had rung !

One of the most remarkable human cormorants of modern times was Nicholas Wood, of Harrison, in the county of Kent, who lived but a little before Lauderdale's time. Taylor, the Water-poet, wrote an amusing account of this fellow's preternatural voracity, where the following passage occurs : 'Two loynes of mutton, and one loyne of veal, were but as three sprats to him. Once, at Sir Warham St. Leger's house, he showed himself so violent of teeth and stomach, that he ate as much as would have well served thirty men, so that his belly was like to turn bankrupt and break, but that the serving man turned him to the fire, and annointed his pouch with grease and

butter, to make it stretch and hold; and afterwards being laid in bed, he slept eight hours, and fasted all the while; which, when the knight understood, he commanded him to be laid in the stocks, and there to endure as long as he had laine bedrid with eating.'

One of the most prodigious specimens of obesity, in our time, was Daniel Lambert, whose remains lie in the burial-ground of St. Martin's, Stamford Baron, covered by a black slate, inscribed as follows:

Altus in animo, in Corpore Maximus.
 In remembrance of that prodigy in nature,
 Daniel Lambert, a native of Leicester, who was possessed
 of an exalted and convivial mind;
 and, in personal greatness, had no competitor;
 he measured 3 ft. 1 in. round the leg,
 9 ft. 4 in. round the body,
 and weighed 52 st. 11 lb. !
 He departed this life on the 21st June, 1809,
 aged 39 years.
 And as a testimony of respect, this
 stone is erected by his friends in Leicester.

It was not until the spring of 1806, that Lambert overcame his repugnance to publicly exhibiting himself. After that period he resided nearly five months in the metropolis, and then travelled about the country, gratifying the curiosity of his countrymen, till the time of his death. On June 20, 1809, he arrived from Huntingdon, at the Waggon and Horses Inn, in St. Martin's, Stamford, where preparations were made for him to receive company the next day and during the then ensuing races; but before nine o'clock in the morning in which he was to have been exhibited, he had paid the debt of nature! He had for some time shown dropsical symptoms; otherwise he had no previous sickness to indicate his so sudden dissolution. Two suits of Lambert's clothes were preserved at the above-mentioned inn, and are frequent objects of attention to the curious visitor. Seven ordinary-sized men have repeatedly been enclosed within his waistcoat, without breaking a stitch, or straining a button. His coffin

measured six feet four inches long, four feet four inches wide, two feet four inches deep, and contained 112 superficial feet of elm. It was built upon two axletrees and four wheels, upon which his remains were drawn to their place of interment. His grave was dug with a gradual sloping for many yards, and upwards of twenty men were employed for nearly half an hour in getting his massy corpse into its last abode. Mr. Lambert was a great sportsman in his early life, his bulk not having increased much above the ordinary size till he was about twenty-one or twenty-two years of age. He ate moderately, never drank any other beverage than water, and slept less than the generality of mankind, being never more than eight hours in bed. He had a powerful and melodious tenor voice.

At Hainton, there died in 1816, Samuel Sugars, aged fifty-two; and his body, with a single coffin, weighed fifty stone.

In 1754, died Mr. Jacob Powell, of Stebbing in Essex: his body was above five yards in circumference, and weighed five hundred and sixty pounds; requiring sixteen men to bear him to his grave.

In 1775, Mr. Spooner, of Skillington near Tamworth, weighed, a short time before his death, forty stone and nine pounds, and measured four feet three inches across the shoulders.

Keyser mentions a young man in Lincoln, who ate eighteen pounds of beef daily, and died in 1724, in the twenty-eighth year of his age, weighing five hundred and thirty pounds.

A baker, in Pye Corner, weighed thirty-four stone, and would frequently eat a small shoulder of mutton, baked in his oven, and weighing five pounds; he, however, persisted for one year to live upon water-gruel and brown bread, by which he lost two hundred pounds of his bulk.

Mr. Collet, master of the Evesham Academy, weighed upwards of twenty-six stone; when twelve years old, he was nearly as large as at the time of his death. At two years of age, he required two nurses to lift him in and out of bed, one of whom, in a fit of anger, he felled to the floor, with a blow of his hand.

At Trenaw in Cornwall, there was a man, known by the name of Grant Chillcot, who weighed four hundred and sixty pounds; one of his stockings could contain six gallons of wheat.

Our poet Butler must have met with some such enormous creatures in the type of his Saxon Duke, who, in 'Hudibras,'

Did grow so fat,
That mice (as histories relate)
Ate grots and labyrinths to dwell in
His postaque parts, without his feeling.

Abridged, in part, from Dr. Millingen's 'Curiosities of Medical Experiences.'

A CURE FOR CORPULENCE.

In 1863, Mr. Banting, a resident of Kensington, laid before the public a narrative of his mode of living. It is the narrative of a man who was tremendously fat, who tried hard for years and years to *thin himself*, and who at last succeeded. Not long before he published his narrative, he measured five feet five inches, and weighed about fourteen stone and a quarter. Whatever he was recommended to do to reduce his weight, he honestly tried to carry out. He drank mineral waters, and consulted physicians, and took sweet counsel with innumerable friends, but all was in vain. He lived upon sixpence a day and earned it, so that the favourite recipe of Abernethy failed in his case. He went into all sorts of vapour baths and shampooing baths. He took no less than ninety Turkish baths, but nothing did him any good; he was still as fat as ever. A kind friend recommended increased bodily exertion every morning, and nothing seemed more likely to be effectual than rowing. So this stout warrior with fat got daily into a good, safe, heavy boat, and rowed a couple of hours. But he was only pouring water into the bucket of the Danaides. What he gained in one way, he lost in another. His muscular vigour increased, but then, with this, there came a prodigious appetite, which he felt compelled to indulge, and consequently he got even fatter than he had been. At last he hit upon the right adviser, who told him what to do, and whose advice was so successful that Mr. Banting could soon walk

downstairs forwards, put his old clothes quite over the suit that then fitted him, and was universally congratulated on his pleasant and becoming appearance. The machinery by which this change was effected was of a very simple kind. He was simply told to leave off eating anything but meat. It appears that none of his numerous friendly advisers, and none of the physicians he consulted, penetrated so far into the secrecy of his domestic habits as to have discovered that twice a day he used formerly to indulge in bowls of bread and milk. The Solomon who saved him cut off this great feeder of fat, and from this time Mr. Banting was a thinner and a happier man. By avoiding food of the kind indicated, he diminished his corpulency; reducing his weight from 202lb. to 156lb., or by the very material quantity of 46lb.; diminishing his waist girth by 12 $\frac{1}{4}$ inches; enabling him to go down stairs like other people, and not backwards, as he used to do; and also to tie his shoe-strings, &c., which for many years before he could not do; and so on. The food which he especially avoids is butter, sugar, potatoes, milk, and beer. He now takes chiefly fish, except salmon; butcher's meat of any sort, except pork; any vegetable except potato; any kind of poultry or game; fruit; tea and toast, &c.; so that he is by no means an anchorite, and he does not even stint himself in quantity: it is the quality of food which makes all the difference. Mr. Banting's is a very instructive case, and his pamphlet may do much good in such cases, as well as in the reverse process, where a little *more fat* is desirable. The idiosyncratic action of the liver, however, has doubtless much to do with differences of attainable result in different cases of both kinds.

One fact which Mr. Banting states is very surprising, namely, that quantity of food need only be ruled and governed by appetite, and that quality is the great question to be studied in cases of undue corpulence, and other diseases for which dietary may be a proper remedy. In every case in which the system called 'Banting' was adopted, and parties had carefully weighed themselves at starting, the greatest amount of reduction was manifest within the first forty-eight hours, and from four pounds to eight

pounds reduction of weight in that time, with great personal benefit otherwise.

Mr. Banting adds:—'I have invariably advised all my correspondents and readers to act advisedly under medical authority, to ascertain clearly the cause of their grievance or suffering before adopting any new system. Many reports were circulated, most painful and distressing to me, of ridiculous interviews with exalted persons; of my illness from adopting the system, and of my death in consequence; but all such reports are utterly false. Again, on three several occasions, five ounces of loaf sugar spread over seven days' consumption increased my weight above one pound at the end of that week; and I have therefore great reason to believe that sugar and saccharine matters are the main causes of undue corpulence.'

LUNAR INFLUENCES.

Lucilius, the Roman satirist, says that oysters and echini fatten during lunar augmentation; which also, according to Geilius, enlarges the eyes of cats; but that onions throw out their buds in the decrease of the moon, and wither in her increase, an unnatural vegetation, which induced the people of Pelusium to avoid their use. Horace also notices the superiority of shell-fish in the increase.

Pliny not only recognises this influence on shell-fish, but observes that the streaks on the livers of rats answer to the days of the moon's age; and that ants never work at the time of any change; he also informs us that the fourth day of the moon determines the prevalent wind of the month, and confirms the opinion of Aristotle that earthquakes generally happen about the new moon. The same philosopher maintains that the moon corrupts all slain carcases she shines upon; occasions drowsiness and stupor when one sleeps under her beams, which thaw ice and enlarge all things; he further contends that the moon is nourished by rivers, as the sun is fed by the sea. Galen asserts that all animals that are born when the moon is falciform, or at

the half quarter, are weak, feeble, and short-lived ; whereas those that are dropped in the full moon are healthy and vigorous.

In more modern times the same wonderful phenomena have been attributed to this planet. The celebrated Ambroise Paré observed that people were more subject to the plague at the full. Bacon partook of the notions of the ancients, and he tells us that the moon draws forth heat, induces putrefaction, increases moisture, and excites the motion of the spirits ; and, what was singular, this great man invariably fell into a syncope during a lunar eclipse.

Van Helmont affirms that a wound inflicted by moonlight is most difficult to heal ; and he further says, that if a frog be washed clean, and tied to a stake under the rays of the moon in a cold winter night, on the following morning the body will be found dissolved into a gelatinous substance bearing the shape of the reptile, and that coldness alone without the lunar action will never produce the same effect. Ballonius, Diemerbroeck, Ramazzini, and numerous celebrated physicians bear ample testimony to its baneful influences in pestilential diseases. The change observed in the disease of the horse called moon-blindness is universally known and admitted.

The influence exercised by the moon over animal and vegetable substances is well known. Every cook will tell you that meat hung in the moonlight soon becomes putrid. The baleful effects of the moonbeams are universally acknowledged by all wild or half-civilised people—always keen observers of nature. Dr. Madden and other travellers inform us how careful the Arabs and Egyptians are of sleeping in the moonlight : so it is also with the negroes in the West Indies. Lieutenant Burton says that many an incautious negro has risen in the morning from his sleep in the moonlight with one side of his face by no means the colour of the other ; and probably it took him some months to recover from the effects of moon-blow. Mr. Davidson tells us that the few who recover from the Barica fever are subject to severe nervous attacks at every full and change of moon. Sir Charles

Napier wrote from Scinde,—‘ It is strange, but as true as gospel, that at every new and full moon, down we all go with fever.’

Many modern physicians have stated the opinions of the ancients as regards lunar influences in diseases; but none have extended their inquiries with such zeal as Dr. Mosely. He affirms that almost all people in extreme age die at the new or at the full moon, and this he endeavours to prove by the following records :

- Thomas Parr died at the age of 152, two days after the full moon.
- Henry Jenkins, 169, the day of the new moon.
- Elizabeth Steward, 124, the day of the new moon.
- William Leland, 140, the day after the new moon.
- John Effingham, 144, two days after the full moon.
- Elizabeth Hilton, 121, two days after the full moon.
- John Constant, 113, two days after the new moon.

The doctor then proceeds to show, by the deaths of various illustrious persons, that a similar rule holds good with the generality of mankind :

- Chancer, October 25, 1400, the day of the first quarter.
- Copernicus, May 24, 1543, day of the last quarter.
- Luther, February 18, 1546, three days after the full.
- Henry VIII., January 28, 1547, the day of the first quarter.
- Calvin, May 27, 1564, two days after the full.
- Cornaro, April 26, 1566, day of the first quarter.
- Queen Elizabeth, March 24, 1603, day of the last quarter.
- Shakespeare, April 23, 1616, day after the full.
- Camden, November 9, 1623, day before the new moon.
- Bacon, April 9, 1626, one day after last quarter.
- Vandyke, April 9, 1641, two days after full moon.
- Cardinal Richelieu, December 4, 1642, three days before full moon.
- Doctor Harvey, June 30, 1657, a few hours before the new moon.
- Olver Cromwell, September 3, 1658, two days after full moon.
- Milton, November 15, 1674, two days before the new moon.
- Sydenham, December 29, 1689, two days before the full moon.
- Locke, November 28, 1704, two days before the full moon.
- Queen Anne, August 1, 1714, two days after the full moon.
- Louis XIV., September 1, 1715, a few hours before the full moon.
- Marlborough, June 16, 1722, two days before the full moon.
- Newton, March 20, 1726, two days before the new moon.
- George I., June 11, 1727, three days after new moon.
- George II., October 25, 1760, one day after full moon.

- Sterne, September 13, 1768, two days after new moon.
 Whitfield, September 18, 1770, a few hours before the new moon.
 Swedenborg, March 19, 1772, the day of the full moon.
 Linnæus, January 10, 1778, two days before the full moon.
 The Earl of Chatham, May 11, 1778, the day of the full moon.
 Rousseau, July 2, 1778, the day after the first quarter.
 Garrick, January 20, 1779, three days after the new moon.
 Dr. Johnson, December 14, 1784, two days after the new moon.
 Dr. Franklin, April 17, 1790, three days after the new moon.
 Sir Joshua Reynolds, February 23, 1792, the day after the new moon.
 Lord Guildford, August 5, 1722, three days after the full moon.
 Dr. Warren, June 23, 1797, a day before the new moon.
 Burke, July 9, 1797, at the instant of the full moon.
 Macklin, July 11, 1797, two days after full moon.
 Wilkes, December 26, 1797, the day of the first quarter.
 • Washington, December 15, 1799, three days after full moon.
 Sir W. Hamilton, April 6, 1803, a few hours before the full moon.

DEMONOLOGY.

Dæmonomania may be considered the result of a morbid condition of the mind, and the dread of supernatural agency. The belief of an incarnation of the devil leads to the natural apprehension of his having taken possession of our bodies, when a credulous creature fancies that he has fallen into his snares, and forsaken the ways of the Omnipotent. This sad delusion has been admirably illustrated by Sir Walter Scott in his curious and learned *Demonology*. 'It is, I think,' says he, 'conclusive that mankind, from a very early period, have their minds prepared for such events (supernatural occurrences) by the consciousness of the existence of a spiritual world. But imagination is apt to intrude its explanations and inferences founded on inadequate evidence. Sometimes our violent and inordinate passions, originating in sorrow for our friends, remorse for our crimes, our eagerness of patriotism, or our deep sense of devotion,—these, or other violent excitements of a moral character, in the visions of the night, or the rapt ecstasy of the day, persuade us that we witness with our eyes and ears an actual instance of that supernatural communication the possibility of which cannot be denied. At other times, the corporeal organs impose upon the mind, while

the eye and the ear, diseased, deranged, or misled, convey false impressions to the patient. Very often both the mental delusion and the physical deception exist at the same time; and men's belief of the phenomena presented to them, however erroneously, by the senses, is the firmer and more readily granted, that the physical impressions corresponded with the mental excitement.'

From the foregoing observations we may venture to conclude, that an individual who gives credence to apparitions will also believe in the incarnation of the devil. In both cases we infer that spiritual beings can assume corporeal forms; and, although we may not presume to question the possibility of such appearances when it may please the Omnipotent so to will it, to believe in possession is actually to admit that the devil is a spiritual being endowed with specific attributes and powers, and acting either independently or with the consent of the Almighty. This admission would to a certain extent border on the heresy of the Manicheans, who believed, with the heresiarch Cubricus, that there existed a good and an evil principle co-eternal and independent of each other. We find in Holy Writ that indulgence was granted to Satan to visit the earth. But the period when miraculous power ceased, or rather was withdrawn from the church, is not determined. The Protestants bring it down beneath the accession of Constantine, while the Roman Catholic clergy still claim the power of producing or procuring supernatural manifestations when it suits their purpose; but, as Scott justly observes, it is alike inconsistent with the common sense of either Protestant or Roman Catholic, that nends should be permitted to work marvels, which are no longer exhibited on the part of religion.

Cullen's opinion on this disease is worthy of remark. He says, 'I do not allow that there is any true *dæmonomania*, because few people nowadays believe that demons have any power over our bodies or our minds; and, in my opinion, the species recorded are either a species of melancholy or mania,—diseases falsely referred by the spectators to the power of demons,—feigned diseases,—or diseases partly real or partly feigned.'

Esquirol, moreover, justly observes, that 'in modern times the punishment that the priest denounces have ceased to influence the minds and the conduct of men, and governments have recourse to restraints of a different kind. Many lunatics express now as much dread of the tribunals of justice as they formerly entertained of the influence of stars and demons.'

THE HAIR AND BEARD.

THE HAIR TURNED WHITE BY GRIEF.

MANY instances are recorded to establish the fact that sudden alarm or great distress will, as Sir Walter Scott has said, 'blanch at once the hair.' The hair of Ludwig of Bavaria, who died in 1294, on his learning the innocence of his wife, whom he had caused to be put to death on a suspicion of infidelity, became almost suddenly white as snow. The same thing happened to the Hellenist Vanvilliers, in consequence of a terrible dream; and also to the French comedian, Blirard, who, having fallen into the Rhone, remained for some time in imminent danger, clinging to an iron ring in one of the piles of a bridge. A like change was wrought in the case of Charles I. in a single night, when he attempted to escape from Carisbrooke Castle. Marie Antoinette, the unfortunate Queen of Louis XVI., found her hair suddenly changed by her distresses, and gave to her faithful friend her portrait, 'whitened by affliction.' The beard and hair of the Duke of Brunswick whitened in twenty-four hours, upon his learning that his father had been mortally wounded in the battle of Auerstadt.

The World of Wonders.

Chemists have discovered that hair contains an oil, a mucous substance, iron, oxide of manganese, phosphate and carbonate of

lime, flint, and a large proportion of sulphur. White hair contains also phosphate of magnesia, and its oil is nearly colourless. When hair becomes suddenly white from terror, it is probably owing to the sulphur absorbing the oil, as in the operation of whitening woollen cloths.

CHANGES IN THE HAIR.

Dr. Roget has written these remarks upon the changes in the hair. 'With some it grows grey at thirty years of age, or even earlier; with others, this change does not take place till the less equivocal indications are manifested. Many causes, which affect but little the constitution, accelerate the death of the hair—more especially the depressing passions, corroding anxieties and intense thought. Fevers are often destructive to the vitality of the hair, when they do not permanently affect any other part of the body. There is, however, an essential difference in the effects of disease and of old age upon the hair, inasmuch as the former rarely destroys the bulbous capsule from which the hair is formed: and, accordingly, a new crop of hairs is often found to spring up after a certain time, when the system recovers its vigour. But the death of hair from age is hopeless and irretrievable; for it implies the destruction of every part of the root as well as the shaft, and the consequent separation of the hair is attended with the obliteration of the canal which it occupied, and which penetrated the true skin. The loss of colour in the hair begins in the shaft, which first becomes grey, then white, and lastly transparent, giving to it that silvery appearance which is esteemed so venerable a mark of age. Baldness generally commences over the upper part of the temporal and occipital bones, particularly in the male sex, and then spreads over the whole upper surface of the head. The hair on other parts of the body suffers corresponding changes with those of the head, and also falls off partially by age.

CASE OF GREEN COLOUR OF THE HAIR.

M. Stanislas Martin has published in the '*Bulletin de Therapeutique*,' Paris, the curious case of a worker in metals, who

wrought in copper only for five months, and whose hair, which was lately white, is now of so decided a green, that the poor man cannot appear in the streets without immediately becoming the object of general curiosity. He is perfectly well; his hair alone is affected by the copper, notwithstanding the precautions that he takes to protect it from the action of the metal.

LONG HAIR AND THE BEARD.

In 1102, at a council held in London by Archbishop Anselm, it was enacted that those who had long hair should be cropped, so as to show part of the ear and the eyes. Odericus Vitalis tells us how Bishop Serlo, preaching before Henry I. and his court, inveighed so successfully against the iniquity of long locks, that his audience saw the folly of their ways; and the prelate, seizing the favourable moment, produced a pair of scissors from his sleeve, and cropped the king and many of his courtiers with his own hand.

From Wace and the Bayeux tapestry, we find that the beard was not worn by the Normans at the time of the Conquest, though in fashion among the Anglo-Saxons. And the Normans continued their custom till the second half of the twelfth century. The monumental effigy of Henry II. at Fontevraud, represents him without either beard or moustache. 'The beard,' say Stot-hard, 'is painted and pencilled like a miniature, to represent its being close shaven.' Among the English, however, the beard was often retained, and became a sort of protest against the new dynasty. In 1196, William Longbeard -- 'le dernier des Saxons,' as he is named by M. Thierry -- became conspicuous from his opposition to the Norman rule, the inveteracy of which was manifested to the world by the excessive length of his beard. At this time, however, a beard and moustache of moderate dimensions were in vogue among both races. The effigy of Richard II. at Fontevraud, and that of King John at Worcester, offer good examples of this change of fashion.

Hewitt on Ancient Armour.

UNLUCKY HAIR.

A Correspondent of 'Notes and Queries,' No. 20, N.S. writes:

‘Among our peasantry, it is considered very unlucky to leave lying about, or to throw away, any, even the smallest scrap of human hair.’ They therefore pick it up, sweep up the place where hair has been cut, and scrupulously burn the sweeping in the fire, saying, that if left about, the birds would build their nests with the hair, a fatal thing for him or *her* from whose head it had fallen: they say, if a *pyet* (Anglicè magpie) got hold of it for any such purpose—by no means an unlikely circumstance, considering the thievish propensities of the bird—the person’s death ‘within year and day’ was sure.

BALDNESS.

A correspondent of the *Medical Gazette* observes that ‘the great prevalence of baldness may be observed by any person looking from an eminence upon a crowd of persons in those places where it is necessary to take off the hats (as in the pits of a theatre). A vast majority of the individuals, whose scalps are denuded, seem scarcely more than thirty years of age. When we look at persons fifty years of age, and upwards, and contrast them with younger men, we find the latter more frequently affected by loss, and extensive loss, of hair. How, then, are we to account for the fact? Some assert that the gradually increasing variability of climate may conduce to the affliction; others, the custom of wearing hats, lawyers’ wigs, &c., and thus preventing the access of the air; while a third set declare the prevalent baldness to be attributable to the modern custom adopted by gentlemen, of wearing long hair. Concerning the first two explanations, I shall say nothing; but, regarding the third, the fact that women, who seldom have their hair submitted to the scissors, rarely suffer loss of hair, would contradict it.’ The question remains unsolved.

HAIR AND HAIR-DYES.

Mr. Erasmus Wilson, a leader among the professors of dermatology, has entered upon and discusses the whole question in a series of very interesting observations in the ‘*Journal of Cutaneous Medicine*.’ He observes that the hair owes its property of

dyeing to its porosity, which is evidently greater than its physiological structure would lead us to infer. Another of its properties—namely, the presence of sulphur in its constitution renders it prone to darken under the use of certain mineral substances; for example, lead and mercury, whose compounds with sulphur are black. Thus, if a weak solution of lead or mercury be brushed into the hair, a certain quantity of the solution will penetrate the hair, and a dark colour will be produced, in consequence of the formation of a sulphuret of lead, or sulphuret of mercury. The depth of the shade of colour will depend upon the quantity of sulphur present in the hair; and as red hair and light-coloured hair contain more sulphur than dark hair, the result will in that case be comparatively greater. But where the amount of sulphur is too minute to produce the dye, science suggests the means of introducing more sulphur, as is illustrated, by a reversal of the process, in the following quotation from a paper by Dr. M'Call Anderson on 'Ekzema Marginatum':—
'During the treatment I accidentally discovered what promises to be the most perfect black dye for the hair which has been seen. After having used the bichloride lotion for some weeks, I changed it for the lotion of hyposulphite of soda; and the morning after the first application, the hair of the part, which before was bright red, had become nearly black. One or two more applications rendered it jet black, while neither the skin nor the clothing were stained. I saw this patient a couple of weeks later, and there was not the least deterioration of colour; although, of course, as the hair grows, the new portions will possess the normal tint.' The reason of the escape of the epidermis, while the hair was so thoroughly dyed, is that it contains no sulphur. Mr. Balmano Squire, in a commentary on the above process, observes that if instead of the hyposulphite of soda, one of the more common mordants be employed—say, for example, the sulphate of ammonium—'instead of a black, a bright red colour will result.'

The *modus operandi* of Dr. Anderson's dye is as follows:—
'The hyposulphurous acid, on being liberated from the soda,

decomposes into sulphurous acid and sulphur. The sulphurous acid reduces the bichloride of mercury to the chloride, and the sulphur converts the chloride into (black) sulphide. The effect of sulphide of ammonium on bichloride of mercury, is to produce the (red) bisulphide, which is the common vermilion of commerce.' Another commentator on 'hair-dyes' observes that, with the barbers, the 'sheet anchor appears to be lead and lime.' And again, it is recommended to 'first wash the hair with a solution (ten grains to the ounce) of nitrate of silver; then use a weak solution of pyrogallie acid, and wash.' An interesting article on the subject, from the pen of an able chymical writer, Dr. Scoffern, may be found in 'Belgravia,' under the head of 'Cosmetics for the Hair.' Dr. Scoffern reminds us that the Persians employ indigo to procure a blue-black dye, and the Turks and Egyptians a 'pasty writing ink,' composed of pyrogallie acid, in combination with a native ore of iron, while in the West, the chief constituents of hair-dyes are metallic bodies and walnut-juice. The metals chiefly in use as 'capillary chromatics are silver, lead, and arsenic; while others applicable to a similar purpose are gold, bismuth, iron, copper, cadmium, titanium, uranium, and molybdenum. Lead, in its crudest form, is represented by the leaden comb; but as the process by this means is slow, a compound of oxide of lead or litharge, with lime, and made into a paste with water, is more commonly employed. This is smeared on the hair at night, the evolved gases being imprisoned by an oil-skin cap, and in the morning the dried paste is brushed out, and the hair refreshed with pomatum. Or, if a so-called brown, a 'smothered' or 'fusty black' is required, the paste should be mixed with milk instead of water. The night is preferable for these remedies, because the hair is supposed to exhale more sulphur at this period than during the day. These preparations remind us of a lotion in common use at the present time, consisting of a drachm of acetate of lead, with twice the quantity of sulphur to half-a-pint of water. The nitrate of silver is another common form of dye, but is open to the objection of staining the skin, and, in fact, everything it

touches, and also of becoming iridescent on exposure to light, producing, as Dr. Scoffern observes, a 'chromatic play of tints,' which is very undesirable. Bismuth presents the same characteristics as lead, but is not much used; and when iron is employed to produce a black tint, it requires for its mordants either the pyrogallic acid or the hydrosulphate of ammonia. Brown is produced by the hydrochloride of gold alone, as also by a solution of sulphate of copper with a mordant of the prussiate of potash (ferrocyanide of potassium): and titanium, uranium, and molybdenum, judged by their chymical behaviour, would give rise to similar results. The 'golden yellow colour,' so much in fashion of late, is produced by a solution of arsenic with a mordant of the hydrosulphate of ammonia. And cadmium would probably give rise to a similar result. In the case of dyeing the lighter tints, however, it becomes necessary to submit the hair to a process of bleaching, which is commonly effected by a solution of one or other of the alkalies, by chloriline, by the chloride of soda or lime, or by sulphurous acid, bisulphate of magnesia or lime, or peroxide of hydrogen. In general the dyes requiring mordants do not stain the epidermis.

British Medical Journal.

EAU DE COLOGNE.

Competent authorities declare that the excellence of this perfume almost entirely depends upon the purity of the spirit employed as its basis. Spirits made from malt and other materials *not* vinous, will never produce Eau de Cologne of a high character, owing, it is believed, among other causes, to the odour of fusel oil in the first, and to cœnanthic ether in the second. A good and cheap Eau de Cologne, which may be denominated as 'first class,' is made as follows: Spirits of wine from grape, sixty over proof; otto of neroli (pétale), ditto (bigarrade), rosemary, orange zeste, citron zeste, and bergamot. An inferior quality is made from spirits of corn, otto of petite grain, neroli (pétale), rosemary, orange peel, lemon, and bergamot. Now neroli, without which neither genuine Eau de Cologne nor a good imitation of it can be made, is an essence obtained from orange-blossoms (the

bitter species, (*Citrus bigarradia*); and when one considers the hundreds of tons of flowers plucked and consumed for the purpose of perfumery, the enormous consumption of leaves for the distillation of an essential oil called petit grain, and that from the rind of the fruit yet another essence is evoked, called oil of Portugal, the affluent nature of this beautiful tree may be in some degree understood. The edible orange tree (*Citrus aurantium*) also produces essences.

PATCHOULI.

In a drug circular, it is stated that the production of patchouli is large, and the price would be very low but that there is great difficulty in getting it shipped, as captains object to its strongly scenting the other cargo. It may be conceived how nice a tea shipment would turn out which had been accompanied by patchouli.

OTTO OF ROSES.

The Otto, or Attar of Roses, is derived from the rose-farms of Turkey; and Ghazepore, in India; but 'Attar of Roses, made in Cashmere, is considered superior to any other; a circumstance not surprising, as, according to Hugel, the flower is here produced of surpassing fragrance, as well as beauty. A large quantity of rose-water twice distilled, is allowed to run off into an open vessel, placed overnight in a cool running stream, and in the morning the oil is found floating on the surface in minute specks, which are taken off very carefully by means of a blade of sword-lily. When cool, it is of a dark green colour, and as hard as resin, not becoming liquid at a temperature about that of boiling water. Between 500 and 600 pounds' weight of leaves is required to produce an ounce of the attar.'

Indian Encyclopedia.

ARQUEBUSADE WATER.

Arquebusade water was originally prepared as a remedy for a wound from an *arquebusade*, or shot from an arquebus, or hand-gun, first mentioned by Philip de Comines, in his account of the battle of Morat, in 1476. In England, on the first formation of

the Yeomen of the Guard, in 1485, half were armed with bows and arrows, half with arquebuses; and a large party of arquebusiers may be seen in the picture in Hampton Court Palace, which represents the procession of King Henry VIII., to meet Francis I. between Guisnes and Ardres. Though invented for the purpose from which it is named, the *Eau d'Arquebusade* is still occasionally applied to sprains, bruises, &c. The French prepare it very carefully from a great number of aromatic herbs. In England, the recipe is: dried mint, angelica tops, and wormwood; angelica seeds, oil of juniper, and spirit of rosemary, distilled with rectified spirit and water.

STORIES of EPIDEMICS.

ORIGIN OF EPIDEMICS.

PERHAPS it may be premature to assume that the phenomena presented by epidemics, as stated in the 'Report on Public Health in 1871,' 'are the effects of changes in man and in the higher animals wrought by the invasion of self-multiplying molecules of the lowest, simplest forms of life; that they succeed each other in generations, with the marvellous variations of number so commonly observed in vegetable blights—fungi, flies, locusts, and parasites;' but this theory has at least the convenience of leaving the great question as open and undetermined as before. We do know that blights and flies come at some times, and not at others, and that they stay or go with just as much uncertainty. That, we are afraid, is all that, after years of investigation, we know of epidemics. The Report for 1871 can suggest no more than that the Plague originated in Egypt, which is certainly an established legend; the small-pox in Arabia, an assumption equally popular; and the cholera in Bengal, a proposition by no means uncontestable. But of the Egyptian story

there is more than one version. Sometimes the origin of the pestilence is ascribed to the muddy mouths of the Nile, sometimes to the accumulation of the corpses in the old cities of the dead. 'A child in Arabia,' says the Registrar-General, 'has small-pox, and the disease of this child spreads, and exterminates tribes of North-American Indians.' But how or why did the Arab child first take the small-pox? Here, be it observed, the theory of origin is totally different. The pestilence is not traced to the malaria of a great river's mouth, but to the communication of a special complaint from one of the lower animals to man. Small-pox is said to be a disease peculiar to the camel, and on this account to be preventable by the interposition of another and milder disease, peculiar to the cow. The Saracens, in the time of Mahomedan conquests, brought the new epidemic to Europe, and the Europeans carried it with them to the newly-discovered world in the West. Of this theory we say no more than that it has long been current, but of the specific generation of cholera at Jessore, we must observe that the story is not universally believed. This case, too, deserves peculiar attention, as the only one coming within our own view. The other legends are almost pre-historic, but here is an alleged derivation of a new and dreadful plague, dated as recently as the year 1817; and, unfortunately for the reputation of such narratives, its truth is not established by modern inquiry. It seems probable, to say the least, that the disease was well known in various parts of India long before its supposed birth in Lower Bengal.

Even assuming, however, that epidemics represent disorders of local origin, disseminated afterwards throughout the world, how is the hypothesis to be turned to practical account? Owing to our system of intelligence, we are told, 'immediate intimation is given of any epidemic arising in the horizon, even when the cloud is no bigger than a man's hand.' That is true, and the warning is assuredly not to be despised; but do all such epidemics necessarily travel; and, if they travel, what is to be done to prevent their reaching us? Of the plague we now, happily, know nothing from personal experience in this country; while small-

pox, whatever it may have been originally, is now only an ordinary disorder, though liable to periodical extensions. At this point, too, we are confronted with a fact bearing strangely upon the whole question. Small-pox is one of half-a-dozen complaints which alternately rise or subside after such a fashion, that, while the destructive agency may be varied, the result on the public health remains practically the same. In 1871, for example, to quote the Registrar-General's own words, in the seventeen largest English towns, 'the greatly increased fatality from small-pox was nearly balanced by a decline in the deaths from other diseases,' and our experience in this respect is almost uniform, nor have any means been discovered of mitigating its effects. On the contrary, its fatality is greater, and the remedial power of medicine less, than in earlier days, the only recognised security being found in flight. All we can say is, that as an antidote to the plague has actually been discovered in good sanitary conditions of living, so we may hope, by a steady improvement of these conditions, to counteract or neutralise with equal success epidemics of more recent though not more intelligible origin.

Times Journal, April, 1872.

REMARKABLE INSTANCES OF CONTAGION.

The following remarks are applicable chiefly to Typhus Fever and the Plague. When patients are ill of typhus fever, there issue from their bodies certain poisonous effluvia, which, being diffused through the air, render the persons who are exposed to the breathing or contact of them liable to the same disease. These effluvia attach themselves to various substances, to clothes, to bedding, to furniture; and such as receive the effluvia from these are in like manner generally infected with the same disease. Wool, cotton, and fur carry contagion to a great distance in a very concentrated state. Instances have been known of persons being struck dead while opening a bale of cotton, which had come from a place infected with the plague. Dr. Parr, of Exeter, relates—'The last plague which infected the town in which we now write, arose from a traveller remarking to his

companion, that in a former journey, he had the plague in a room where they sat. "In that corner," said he, "was a cupboard, where the bandages were kept; it is now plastered, but they are probably there still:" he took the poker, broke down the plaster, and found them. The disease was soon disseminated, and extensively fatal.' From the above statements we see the necessity of thoroughly cleaning everything connected with the house, and the bed and body-clothes of patients who have fever, and of burning everything that cannot be completely cleansed; and the indispensable necessity of quarantine laws, judiciously made, and rigorously enforced.

These poisonous particles do not appear to be very widely diffused through the air, nor do they infect persons in an adjoining street, room, or house, unless they be exposed to the substances to which the effluvia adhere, or unless they come too near to the patient himself. Where one or more persons, ill of typhus fever, are kept in a small ill-aired apartment, when their clothes are not cleaned, and their discharges are not duly carried out, the poison acquires a most malignant virulence, and persons going near the apartment are almost sure to be infected. It would appear that a healthy person, confined in an ill-ventilated and unwholesome apartment, generates a contagion of the most pernicious kind, which may infect others, though he himself is not ill of the disease. This was remarkably shown at the Old Bailey in 1750, when a culprit in good health was brought out for trial, and the effluvia from his body and clothes infected a number of persons in court—not fewer than forty.

EPISODES OF THE GREAT PLAGUE OF LONDON.

London has frequently suffered from the ravages of pestilence; and thousands and tens of thousands of the inhabitants have been swept by its virulence into one common grave. But at no period of its history was the mortality so devastating as in the year 1665, the 'last great visitation,' as it is emphatically entitled by De Foe in his 'Journal of the Plague Year.' This work was originally published in 1722: now, as De Foe was only two

years of age when the great pestilence occurred, his 'Journal' was long considered as much a work of imagination as his 'Robinson Crusoe'; but there is abundant evidence of his having compiled the 'Journal' from contemporary sources (as the Collection of all the Bills of Mortality for 1665, published as 'London's Dreadful Visitation'; the 'Loimologia' of Dr. Hodges; and 'God's Terrible Voice in the City,' by the Rev. Thomas Vincent, 1667); and many of the events which De Foe records derive collateral support from the respective Diaries of Pepys, Evelyn, and Lord Clarendon—works which were not published until very long after De Foe's decease, and the manuscripts of which he could never have perused. De Foe is believed to have been familiar with the manuscript account of the great plague by William Boghurst, a medical practitioner, formerly in the Sloane Collection, and now preserved in the British Museum: it is a thin quarto manuscript of 170 pages, from which only a few extracts have been published. Boghurst was an apothecary in St. Giles's-in-the-Fields; and he states that he was the only person who had then (1666) written on the late Plague from experience and observation. Rapin and Hume have recorded the event in little more than a single sentence; but Dr. Lingard has grouped the details of De Foe's 'Journal' into a terrible picture, which has been compared to the celebrated delineation of the Plague of Athens by Thucydides.

The Great Plague was imported, in December, 1664, by goods from Holland, where, in Amsterdam alone, 20,000 persons had been carried off by the same infection within a short time. The infected goods were opened at a house in St. Giles's parish, near the upper end of Drury-lane, wherein died four persons; and the parish books record of this period the appointment of searchers, shutting up of infected houses, and contributions by assessment and subscription. A Frenchman, who lived near the infected house in Drury-lane, removed into Bearbinder-lane (leading to St. Swithin's lane), where he died, and thus spread the distemper in the City. Between December and the ensuing April, the deaths without the walls of the City greatly increased, and in

May every street in St. Giles's was affected. In July, in August, and September, the deaths ranged from 1,000 to 7,000 per week ; and 4,000 are stated to have died in one fatal night ! In the latter month fires were burnt in the streets three nights and days, ' to purge and purify the air.'

The Court removed from Whitehall to Hampton Court, and thence to Salisbury and Oxford ; and the Londoners, leaving their city, carried the infection into the country ; so that it spread, towards the end of this and the following year, over a great part of England. The plague gradually abated in the metropolis ; but it was not until November 20, 1666, that public thanksgivings were offered up to God for assuaging the pestilence in London, Westminster, and within the bills of mortality. There were reported dead of the plague in 1664-5, 68,596 ; probably less by one-third than the actual number.

Among the plague medicines were pill rufus and Venice treacle. Another antidote was sack. Tobacco was used as a prophylactic ; and amulets were worn against infection.

Among many touching episodes of the plague, is that of a blind Highland bagpiper, who, having fallen asleep upon the steps of St. Andrew's Church, Holborn Hill, was conveyed away in the dead cart ; and but for the howling of his faithful dog, which waked him from his trance, he would have been buried as a corpse. Of the piper and his dog, a group was sculptured by Caius Gabriel Cibber. Another episode is that of a grocer in Wood Street, Cheapside, who shut himself up with his family, with a store of provisions, his only communication being by a wicket made in the door, and a rope and pulley to draw up or let anything down into the street ; and thus they escaped infection.

The master of the Cock and Bottle, or Cock ale-house, in Fleet Street, near Temple Bar, in 1665, dismissed his servants, shut up his house, and retired into the country ; having advertised farthings belonging to the said house to be brought in ; and one of these farthings is to this day exhibited by the present landlord of the tavern.

A cross was affixed by authorities to the door of the house

where there was infection ; and in the Guildhall Library was a few years since found one of these 'Plague Crosses.' It was the ordinary size of a broadside, and bore a cross extending to the edges of the paper, on which were printed the words, 'Lord have mercy upon us.' In the four quarters formed by the limbs of the cross, were printed directions for managing the patient, regulations for visits, medicines, food, and water. This 'cross,' unfortunately, is not now to be found.

Very stringent enactments were introduced by Jac. I. c. 31, a statute which made it capital felony for any person having an infectious sore upon him uncured, to go abroad and converse in company, after being commanded by proper authority to keep his house. The necessity, however, of any regulations adapted to an actual prevalence of this disease among us, have been long at an end ; no plague having, by the blessing of Providence, been known in this island for more than 180 years past ; and the statute of James, after remaining for so long a period dormant, was, at length, in the first year of the reign of her present Majesty, repealed.

Stephen's Commentaries.

During the period of the Great Plague, the office of *searcher*, which is continued to the present day, was a very important one ; and a noted body-searcher, whose name was Snacks, finding his business increase so fast that he could not compass it, offered to any person that should join him in his hazardous practice half the profits ; and those who joined him, were said to go with Snacks. Hence 'going snacks,' or dividing the spoil.—*Mems. &c., by W. Wadd.*

THE PLAGUE OF 1665, AT EYAM.

Eyam, a hamlet secluded among the hills of the Peak of Derbyshire, is about 150 miles from London, and had a population of 350 souls. Quite early in the month of September, when the plague was at its worst in London, there was sent from London to one George Vicars, a tailor, a box of clothes. He opened the box, and hung the clothes to the fire, and while he watched them

was suddenly seized with violent sickness, and other alarming symptoms. On the second day he was worse, and he died on the following night, September 6. The disease spread from this centre, by May 1, 1666, it had destroyed 58 souls; and by the beginning of June, 77, or more than one in five of the population. About the middle of June, the plague began to increase; and then it was that Mrs. Mompesson, the rector's wife, implored her husband to remove, with herself and their two young children, from this doomed village. But he, alleging his duty to his suffering flock, and his responsibility to his Maker, and pointing out the stain which would rest on his memory did he desert his post in this hour of danger, determined to remain. He, on his part, tried to persuade his wife to take their children with her to some place of safety, till the plague should be stayed. But she declared that nothing should induce her to leave him alone amid such ravages of death. Her children, however, she would send away. It was at this time (about mid-June) that the inhabitants, wishing to follow the example of the few wealthy who had left early in the spring, and of a few others who had built huts for themselves in the neighbourhood, would have deserted the village *en masse*. But now Mompesson, with his own example, and that of his wife to back him, pleaded so effectually the selfishness and the uselessness of such a course, the danger to the neighbourhood, and the slight chance of profit to themselves, that the inhabitants were induced to give up all thoughts of flight. Mompesson then concerted measures with the Earl of Devonshire, who remained at Chatsworth during the plague, and with his assistance established and carried out an efficient quarantine. A circle was drawn round the village at a distance of about half a mile, beyond which no inhabitant should pass, and to two or three chosen spots provisions were brought every morning by persons from the neighbourhood, who immediately retired. Men appointed by the rector fetched these provisions, and left the purchase-money for the few articles not given by the earl, in troughs of water. Towards the end of June, the plague began to rage even more fearfully. There were so many deaths, that the

passing bell was no longer rung, the churchyard was no longer used for interment, and the church door was closed. The rector read prayers and preached from an arch in an ivy-mantled rock, in a secluded dingle, to his people seated on the grass, at some distance from each other. All this time, though Mompesson had been visiting from house to house, he and his wife had escaped; but on August 22, Mrs. Mompesson was seized, and three days after was at rest in the village churchyard. In this terrible month of August, there were 77 deaths, out of a population of less than 200 remaining at the beginning of the month. At least two in every five must have died. The hot month of September proved less fatal, and on October 11, the plague, as if exhausted with excessive slaughter, held its hand. It had attacked 76 families, and swept away 267 out of about 350 inhabitants—say seven in nine. These are the figures taken from the parish register. Mompesson states the deaths at 259; it is likely, therefore, that eight died from causes other than the plague. Mompesson, the hero of this sad tragedy, left Eyam in 1669, three years after the plague had ceased, for a living in Nottinghamshire, where, so fearful were the people even then of the plague, in which he had lived and worked so long, that he was obliged to live in a secluded hut, till their fears had died away.

Dr. Guy on Public Health.

'THE BLACK DEATH' IN THE FOURTEENTH CENTURY.

The Black Death reached England in August, 1348, appearing first in the county of Dorset, thence spreading through Devon and Somerset, to Bristol, Gloucester, Oxford, and London; in fact, through the whole country. It took three months to reach London. Few places are believed to have escaped, and only a tenth part of the inhabitants were thought to have remained alive. . . . The disease was so contagious, that not only by being with the sick, but by looking at them, one took it of another; so that people died without servants, and were buried without priests. The father did not visit his son, nor the son his father. Charity was dead, and hope extinguished. . . . The mortality

was everywhere on a grand scale. Aleppo lost 500 a day, Gaza 22,000 in all, and Cairo 15,000. Genoa lost 40,000, Parma the same number, Naples 60,000, Siena, 70,000, Rome an incalculable number; Venice, out of a population of 200,000, lost 70,000, saw 90 patrician families extinguished, and its grand council of 1,250 reduced to 380. In Florence 100,000 perished between the months of March and July. In England, Hecker specifies Yarmouth, Norwich, Bristol, Oxford, Leicester, York, and London, as cities that suffered 'incredible losses.' In Yarmouth 7,052 died, in Norwich 51,100, in London 100,000. Cyprus lost almost all its inhabitants, and ships without crews were often seen in the Mediterranean, and afterwards in the North Sea, driving about, and spreading the plague wherever they went on shore. At Avignon the Pope found it necessary to consecrate the Rhone, that bodies might be thrown into the river without delay, as the churchyards would no longer hold them.

Dr. Guy on Public Health.

BLOOD RAIN.

During the first Great Plague of Rome, in the reign of Romulus, we read in Plutarch that it seemed to *rain blood*; a portent which in ages of barbarism has not been unfrequently recorded. Now the red fungus which presents this appearance has been found to be the concomitant of epidemics in more modern times also, as well as during the continental sweating sickness at Cremona in 1529. Hecker, in his 'History of Epidemics,' cites various other instances of the same phenomenon co-existing with some great epidemic; and remarks that blood-spots, as they were called, went for that reason by the name of *signacula*. They were observed in the plague of the sixth century, and during those of 789 and 959 were called *Lepra vestium*. In the plague of 1500 and 1503, this phenomenon caused great alarm, more especially as the sign of the cross could be recognised in these blood-spots. (One of the first persons who considered the thing at all scientifically was George Agricola, who, in the 'History of the Plague' that occurred in his day (sixteenth century), pronounced the

spots to be caused by a lichen. With its occurrence was connected a great failure of the crops, which is often consequent on the abundance of fungi.

Dr. Daubeny, F.R.S.

THE PLAGUE PLANT.

This plant grows, or formerly did grow, in the grounds of Charterhouse. It had a small yellow flower; and from the milky juice in the stem, it is thought to be one of the Euphorbiaceæ. This milky juice either had, or was fancied to have, a sickly smell, and it was a current tradition that it only grew on the above spot, owing its nutriment to the bodies interred there during the Great Plague of 1348-52; at which period the grounds and square of Charterhouse formed part of Pardon Churchyard, purchased by Sir Walter Manny, for the burial of the dead.

H. T. Riley; Notes and Queries, 2nd Series, No. 42.

FOUR THIEVES' VINEGAR.

A report of the plague in 1760 having been circulated, Messrs. Chandler and Smith, apothecaries in Cheapside, had taken in a *third* partner (Mr. Newson), and while the report prevailed, these gentlemen availed themselves of the popular opinion, and placed in their windows a written notice of 'Four Thieves' Vinegar sold here.' Mr. Ball, an old apothecary, passing by, and observing this, went into the shop. 'What!' said he, 'and have you taken in another partner?' 'No.' 'Oh, I beg your pardon,' replied Ball; 'I thought you had by the ticket in your window.' — *Mems. &c. by W. Wadd.*

ARABS AND THE PLAGUE.

The Arabs seldom employ medicine for the Plague; but, though predestinarians, the common belief in Europe is erroneous that supposes they use no precautionary measures. Burckhardt states that many of the townsmen fled from Medina to the desert; alleging as an excuse, that although the distemper was a messenger from heaven, sent to call them to a better world, yet, being conscious of their unworthiness, and that they did not

merit this special mark of grace, they thought it more advisable to decline it for the present, and make their escape from the town. The Sembawecs have a superstitious custom of leading a she-camel through the town, covered with feathers, balls, and all sorts of ornaments; after which it is slaughtered, and the flesh thrown to the dogs. By this process they hope to get rid of the malady at once, as they imagine that it has been concentrated in the body of the devoted animal.

Hist. Arabia, by A. Crichton.

ROYAL DEATHS FROM SMALL-POX.

By way of impressing the ravages of small-pox in the pre-Jennerian period on people's minds in a manner more picturesque than that of ordinary statistics, Dr. John Gairdner selects the history of a few Royal Houses. Thus, of the descendants of Charles I. of Great Britain he finds that of his 42 lineal descendants up to the date 1712 five were killed outright by small-pox—viz., his son Henry, Duke of Gloucester, and his daughter Mary, wife of the Prince of Orange and mother of William III.; and three of the children of James II.—viz., Charles, Duke of Cambridge, in 1677; Mary, Queen of England, and wife of William III., in 1694; and the Princess Maria Louisa, in April 1712. This does not include, of course, severe attacks not fatal, such as those from which both Queen Anne and William III. suffered. Of the immediate descendants of his contemporary, Louis XIV. of France (who himself survived a severe attack of small-pox), five also died of it in the interval between 1711 and 1774—viz., his son Louis, the Dauphin of France, in April of 1711; Louis, Duke of Burgundy, son of the preceding, and also Dauphin, and the Dauphiness, his wife, in 1712; their son, the Duc de Bretagne, and Louis XV., the great grandson of Louis XIV. Among other royal deaths from small-pox in the same period were those of Joseph I., Emperor of Germany, in 1711; Peter II., Emperor of Russia, in 1730; Henry, Prince of Prussia, 1767; Maximilian Joseph, Elector of Bavaria, December 30, 1777.

British Medical Journal

HOW TO CURE SMALL-POX.

The renowned English physician, John of Gaddesden, introduced the practice of treating the small-pox by wrapping up the patient in scarlet, hanging his room with scarlet, and in fact compelling him to rest his feverish eyes only on that flaring hue. John tried this notable device, according to his own showing, on one of the sons of King Edward I. (it does not appear to which he refers), and complacently adds to his report, 'et est bona cura.' In those days, however, doors and windows were not made air-tight, and up the capacious chimneys a considerable portion of fresh air must always have rushed. It was reserved for a later generation to perfect the ingenious system for aggravating and intensifying fever by pasting down the modern window, closing the registers, and (as a climax) engaging nurses to lie beside the sufferer to keep up the heat! The writer heard some years ago from the lips of an old gentleman now deceased, the recital of his own treatment as a boy, in or near London, under a severe attack of small-pox. His life being specially valuable as that of an only son, his affectionate parents, by the advice of a distinguished physician, obtained the services of *two fat women*, who were established permanently in bed on each side of the child during the whole course of the disease! What stipend was offered to tempt these poor obese females to perform this awful service, has escaped from the record.—From 'Sacrificial Medicine, in the 'Cornhill Magazine' for October, 1875.

PERIODICAL SMALL-POXES.

The small-pox (Aubrey notes) is usually in all great towns: but it is observed at Taunton, in Somersetshire, and at Sherborne, in Dorsetshire, that at one of them at *every seventh year*, and at the other at *every ninth year*, comes a small-pox which the physicians cannot master—*e.g.*, small-pox in Sherborne during the year 1626, and during the year 1634; from Michaelmas 1642, to Michaelmas 1643; from Michaelmas 1649, to Michaelmas 1650; from Michaelmas 1657, to Michaelmas 1658; in the year 1667, from January to September; also in Taunton all the

year 1658 ; likewise in the year 1670 ; again in the year 1677 ; again very mortal in the year 1684.

THE DISCOVERY OF VACCINATION BY DR. JENNER.

It would be difficult to select from the long list of benefactors to human nature, an individual who has contributed so largely to the preservation of life and the alleviation of suffering, as Edward Jenner, the discoverer of Vaccination.

The ravages of the small-pox might fairly be termed the scourge of mankind, and an enemy more extensive and more insidious in its warfare than even the plague. A family blighted in its various hopes, through this terrible visitation, was an everyday spectacle: the imperial house of Austria lost eleven of its offspring by the small-pox in fifty years alone. The grandfather of Maria Theresa died of it.

The fearful fact can, however, be traced half a century before Jenner's time. In the Journal of John Byron, F.R.S., under date June 3, 1725, it is recorded that 'at a meeting of the Royal Society, Sir Isaac Newton presiding, Dr. Jurin read a case of small-pox, where a girl who had been inoculated and had been vaccinated, on trial, and had them not again ; but another [a] boy, caught the small-pox from this girl, and had the confluent kind, and died.' This case occurred at Hanover. The inoculation of the girl seemed to have failed entirely : it was objected that she had not taken the true small-pox ; doubts, however, were removed, on a boy who daily saw the girl, and died, 'having had a very bad small-pox of the confluent sort.' This is the first use of the word *vaccination*, or more familiarly cow-pox, which is an eruption arising from the insertion into the system of matter obtained from the eruption on the teats and udders of cows, and especially in Gloucestershire ; it is also frequently denominated *vaccine matter*, and the whole affair, inoculation and its consequences, is called *vaccination*, from the Latin *vacca*, a cow.

It is admitted that Jenner's success lay in the scientific appli-

cation of his knowledge of the fact, that the chapped hands of milkers of cows sometimes proved a preventive of small-pox, and from those of them whom he endeavoured to inoculate resisting the infection. These results were probably far beyond Jenner's range, and long before his time; for we have testimony of their having been observed by a Cheshire gentleman, at Prestbury, in or about 1740. This does not in the least detract from Jenner's merit, but shows that to his genius for observation, analogy, and experiment, we are indebted for this application of a simple fact, only incidentally remarked by others, but by Jenner, rendered the stepping-stone to his great discovery—or, in other words, extending its benefits from a single parish in Gloucestershire to the whole world.

While sowing, the disease of small-pox was prevalent in some countries; selling and buying, it was adopted in others, when children bartered fruit in change for the infection. It does not appear that the faculty took any notice of inoculation until the year 1703, when the success of the practice was noticed in Turkey. Lady Mary Wortley Montagu pursued the inquiry in her voyage to that country, by causing her son Edward to be inoculated by the surgeon to the embassy, and on her return to England in 1722, had the operation tried with successful results on her daughter; and her ladyship was allowed to have it tried, for the first time in England, on seven condemned criminals, 7 George I. 1728. Still, although two of the princesses of the Royal family had been inoculated with equal benefit, inoculation was furiously opposed by the profession, and even from the pulpit; and so successful was the opposition that it was brought into disuse both in England and throughout Europe, many cases of a confluent character having made their appearance after inoculation, and in 1740 the practice had nearly fallen into disuse. In this virulent controversy, a singular circumstance was observed: while regular practitioners stated the practice to be unsuccessful, whenever it was adopted by quacks, monks, and old women, the result was invariably favourable, and

the report that reached Europe of a Carmelite friar having inoculated thousands of Indians, an old woman being equally fortunate in Greece, while a planter in St. Christopher's inoculated three hundred persons without the loss of a single patient. The practice was again resumed, chiefly in our seaports, and gradually extended over the country. Dr. Mead materially assisted its progress by stating that the Circassian ladies chiefly owed their beauties to this salutary preventive. In the year 1763, Daniel Sutton, a son of a surgeon in Suffolk, recommended the practice, modified, however, in the treatment of the malady, and brought inoculation into general repute. Dr. Dimsdale, of London, inoculated Catherine II., Empress of Russia, in 1798; for whose attendance at St. Petersburg, she presented him with £10,000; settled upon him an annual pension of £500, to be paid in England, and created him a baron of the Russian Empire, where small-pox is said to have swept away 2,000,000 in a single year.

Woodville on Small-pox.

Jenner was the third son of the Vicar of Berkeley, in Gloucestershire, where he was born May 17, 1749. Before he was nine years of age, he showed a growing taste for natural history; and when at school at Cirencester he was fond of searching for fossils, which abound in that neighbourhood. He was apprenticed to a surgeon at Sudbury, near Bristol, and at the end of his apprenticeship came to London and studied under John Hunter, with whom he resided as pupil for two years. In 1773, he returned to his native village, and practised as a surgeon and apothecary; and in 1792 he obtained the degree of M.D. at St. Andrew's University.

Strange to say, it was only in 1727 that inoculation became general in France; and its adoption was materially forwarded by Voltaire, who also took special care to acquaint the fair sex that it was to this practice the Circassian and Georgian odalisques owed their beauty.

Jenner's discovery of vaccination originated as follows:—

While an apprentice at Sudbury, he one day heard a country

woman say that she could not take the small-pox because she had had cow-pox ; and he then learnt that it was a popular notion in that district, that milkers who had been infected with a peculiar eruption which sometimes occurred on the udder of the cow, were completely secure against the small-pox. The medical gentlemen of the district told Jenner that the security which it gave was not perfect ; and Sir George Baker, the physician, treated it as a popular error. But Jenner thought otherwise, and although John Hunter and other eminent surgeons disregarded the subject, Jenner pursued it. He found at Berkeley, that some persons to whom it was impossible to give small-pox by inoculation, had had cow-pox ; but that others who had had cow-pox yet received small-pox. This led to the doctor's discovery that the cow was subject to a certain eruption which had the power of guarding from small-pox ; and next, that it might be possible to propagate the cow-pox, and with it security from the small-pox, first from the cow to the human body, and thence from one person to another. For a long time, however, Jenner's experiments were disregarded : Hunter, Cline, and other surgeons would not assist him, and it was not until May 14, 1796 (a day still commemorated by the annual festival at Berlin), that a boy aged eight years was vaccinated with matter from the hands of a milkmaid ; the experiment succeeded, and he was inoculated for small-pox on July 1, following, without the least effect. In 1796, a friend of Jenner's to whom he had communicated the results of his inquiry—Mr. Cline, surgeon to St. Thomas's Hospital—first employed vaccination in London ; and the practice was speedily adopted in the army and navy, the Government bestowing on Jenner honours and rewards, and the University of Oxford conferring on him the diploma of Doctor of Medicine. Blackmore and Tanner had vehemently opposed inoculation, so did many members of the faculty ; foremost among them Moseley, Birch, and Woodville, opposed the new system of vaccination. Persons were even asked and induced to believe that if they submitted to vaccination, they were in jeopardy of being converted

into dogs. A child was said to have never ceased, since he received the matter into his system, to run about on all fours, and imitate the lowing of a bull! In a caricature Jenner was mounted on a cow with these lines:—

O Jenner ! thy book, nightly phantasies rousing,
Full oft makes me quake for my heart's dearest treasure ;
For fancy, in dreams, oft presents them all browsing
On commons, just like little Nebuchadnezzar.

There, nibbling at thistle, stands Jem, Joe, and Mary,
On their foreheads, oh, horrible ! crumpled horns bud ;
There Tom with his tail, and poor William all hairy,
Reclined in a corner, are chewing the cud.

Jenner then extended his experiments, and in 1798 published his first work on the subject. Yet the method met with much opposition, until, in the following year, when upwards of seventy of the principal London physicians and surgeons declared their confidence in the cure, the practice of which began to supersede the old plan pursued by the Small pox Hospital, which had been founded for inoculation. The two systems were each pursued until 1808, when the Hospital governors discontinued small-pox. Meanwhile, the Royal Jennerian Institution had been formed : in 1809, the Government establishment was instituted, and from thence to 1820 vaccination became the recognised method throughout all Europe.

A Committee of Parliament was now appointed to consider the claims of Jenner upon the gratitude of his country ; it being clearly proved that he had converted into scientific demonstration a tradition of the peasantry. Two Parliamentary grants of £10,000 and £20,000 were voted to him. In 1808, the National Vaccine Establishment was formed by Government, and placed under his direction. Honours were profusely showered upon him by various foreign princes, as well as by the principal learned bodies of Europe. Till the last day of his life, in February 1828, Jenner was occupied in diffusing the advantages of

his discovery both at home and abroad ; and he had the satisfaction of knowing that vaccination had even then shed its blessings over every civilised nation of the world, prolonging life and preventing the ravages of the most terrible scourge to which the human race was subject.

The remains of Dr. Jenner were laid in the chancel of Berkeley Church. A marble statue of him, by Sevier, has been erected to his memory in the nave of Gloucester Cathedral ; and another statue of Jenner has been placed in a public building at Cheltenham ; and five medals of him have been struck—three by the German nation, one by the surgeons of the British Navy, and the fifth by the London Medical Society.

In London, a subscription was raised for the erection of a statue of Jenner in bronze ; but nearly half the amount (£340) was collected by the Philadelphia Committee ; to the English funds £25 was contributed by the Prince Consort. This statue was inaugurated in Trafalgar Square, May 17, 1858, the 109th anniversary of Dr. Jenner's birth. The statue was modelled by Calder Marshall, R.A. ; the doctor wears his university gown and is seated in a classic chair, which is ornamented with the wand of *Æsculapius*. The pedestal is of grey granite, and is simply inscribed 'JENNER.'

This statue has been removed to the bank of the Serpentine, in Hyde park. It was erected by public subscription, which originated in England ; but as Jenner was a benefactor to the world, the tribute to his memory was very properly taken up by other countries besides his own. When the project was first mooted, aid was solicited from the United States ; and in the 'American Medico-Chirurgical Review' it is stated 'That the appeal was so much more cordially responded to in this country (America) than in the one in which the movement originated, that it may be truly said, the Jenner monument in London is essentially an American tribute, which the English people have assisted in paying to an English celebrity.'

This is not very creditable to English feeling, but it shows that, had not the erection of Jenner's statue been made a world-

wide proposition, the memory of the discoverer of Vaccination would to this day have remained without a fitting memorial in his native country.

To conclude, it is to be regretted that Jenner, at whose intercession the magic of his name obtained the liberation of Napoleon's prisoners, could not obtain an appointment for the members of his own family from the British Government; nay, the College of Physicians, despite the exertions of Dr. Baillie, refused to admit him to a fellowship in their learned body. It was, when reflecting on such national gratitude, that he wrote to a friend: 'Never aim, my friend, at being a public character if you love domestic peace.' And not long before his death, he said: 'I am not surprised that men are not thankful to me; but I wonder that they are not grateful to God for the good which he has made me the instrument of conveying to my fellow-creatures.'

Violent were the outcries made against the discovery of Jenner in the last century, and they are repeated to this day by the 'peculiar people,' who, under the influence of great fanaticism, suffer fines and imprisonment rather than submit to the laws which, in the interest of the individual as well as of the community, makes vaccination compulsory.

SMOKING FOR THE PLAGUE.

Thomas Hearne, in his Diary, writes: '1720-21, January 2.—I have been told that in the last great Plague at London, none that kept tobacconists' shops had the plague. It is certain that smoking was looked upon as a most excellent preservative, insomuch that even children were obliged to smoke. And I remember that I heard formerly Tom Rogers, who was yeoman-beadle, say, that when he was that year, when the plague raged, a school boy at Eton, all the boys of that school were obliged to smoke in the school every morning, and that he was never whipped so much in his life as he was one morning for not smoking.'

CURE FOR EPILEPSY.

For the cure of Epilepsy, or the falling sickness, numerous have been the charms which have been invented, and marvelously mystical withal. A common remedy among the lower orders about London, and especially in Essex, is to cut the top of a black cat's tail, in order to procure *three* drops of blood, which are to be taken in a spoonful of milk, drawn from the female breast; and this is to be repeated *three* successive days. If the patient be a male, the woman from whom the milk is to be taken must have lain in of a girl; and of a boy, if the patient be a female; but if the patient be apprised of the period when this precious potion was compounded, it will assuredly lose its efficacy. Dr. Lettsom met with three instances within a fortnight, where this plan had been strongly recommended. For a similar effect the patient is to creep, head-foremost, down *three* pair of stairs, *three* times a-day, for *three* successive days. Let us remember that *three* is the root of the mystic number *nine*, and that it is still depended upon by Freemasons.

Sir Thomas Browne ('Vulgar Errors,' book ii. chap. 6) discourses of the virtues of mistletoe in 'epileptical intentions. Country practice hath added another, to provoke the afterbirth, and in that case the decoction is given unto cows. That the berries are poison, as some conceive, we are so far from averring, that we have safely given them inwardly, and can confirm the experiment of Brassavolus, that they have some purgative quality.'

Sir John Colbach, in his dissertation concerning mistletoe, 1720, strongly recommends it as a medicine for epilepsy and all other convulsive disorders: adding, that this beautiful plant must have been designed by the Almighty 'for further and more noble purposes than barely to feed thrushes, or to be hung up superstitiously in houses to drive away evil spirits.' He refers the veneration in which the Druids were held to the cures they performed by means of the mistletoe of the oak, 'this tree being sacred to them, but none so that had not the mistletoe upon them.' But Sir John endeavours to show the mistletoe

of the crab, the lime, the pear, or any other tree, to be of equal virtue.

REMEDY FOR YELLOW FEVER.

Mr. P. W. Nicholl, of Jersey, having seen the accounts in the papers of the fearful ravages of the yellow fever at Bermuda, writes as follows :—'I have a French work stating that the common nettle (*urtica dioica*), dried and reduced to powder, and used as a condiment for preparing food, is a preserver against this fearful malady. It is made into a liqueur and syrup in France, and is preferable to absinthe. I have succeeded in bringing this useful but despised plant into general use here with great benefit, as acknowledged by several medical men, both here and in London. To preserve it it should be put in bottles, or any package which preserves it from damp and mildew. By its use a man can be his own doctor, and if living in the country, without any expense.

It is a singular fact, that steel dipped in the juice of the nettle becomes flexible. Dr. Thornton, who made the medical properties of our wild plants his peculiar study, states that lint dipped in nettle juice, and put up the nostril, has been known to stay the bleeding of the nose, when all other remedies had failed; and adds, that fourteen or fifteen of the seeds ground into powder, and taken daily, will cure the swelling in the neck known by the name of *gottre*, without in any way injuring the general habit.

CAUSE OF HAY FEVER.

Coumarin is an interesting and widely diffused natural perfume contained in the Tonka or Tonga bean, formerly well-known in this country, and much employed for perfuming snuff. But the interesting circumstance in the history of this substance is, that, though discovered first in a bean, the produce of a warm climate, it has since been found to exist in, and to impart its well-known agreeable odour to several of our most common European plants. Among these, the sweet-scented vernal grass,

to which we are in the habit of ascribing the fragrance of well-made hay, deserves especial mention. This grass contains coumarin, and imparts to dry hay the odour of this substance. The influence which, in the form of vapour, coumarin exercises upon the brain, is very powerful; and it is not improbable that the *hay fever*, to which many susceptible are liable, may be owing to presence of coumarin in the air, in unusual quantity, during the period of haymaking. In seasons which are peculiarly hot, and in localities where the odoriferous grasses occur in uncommon plenty, such an abundance of coumarin vapour in the air is, by no means, likely to occur.

HAY TEA.

Hay tea has long been given to the cows in Feroe. In England, some fifty years since, it was regarded as a new discovery. It seems to have been long in use in other countries. A century ago, the Dublin Society printed instructions for rearing calves with a portion of this food, according, as they say, to the method practised in divers countries.

The peculiar smell of new hay, says Sir J. E. Smith, the botanist, proceeds from the whole herbage, and seems to escape from the orifices of its containing cells only when the surrounding vessels, by growing less turbid, withdraw their pressure from such orifices. When this smell of new hay is vehement, it becomes like the flavour of bitter almonds.

AUDI ALTERAM PARTEM.

When quacks, as quacks may by good luck, to be sure,
Blunder out at hap-hazard a desperate cure,
In the prints of the day, with due pomp and parade,
Case, patient, and doctor, are amply displayed :— ;
All this is quite just—and no mortal can blame it ;
If they save a man's life, they've a right to proclaim it :
But there's reason to think they might save more lives still,
Did they publish a list of the numbers they kill !

This satire is as applicable to the present day as to the last

century ; and indeed from the number of epigrams in all ages upon quacks, it may be supposed that the fraternity has always been numerous, and the exits of their patients as certain as those of 'Gil Blas,' Dr. Sangrado. Many modern epigrams, however, attack not only illiterate empirics, but the whole medical profession, and indiscriminately satirize a body of men, who in honour, learning, and liberality have no superiors. Such epigrams are wanting as much in taste as in truth, and few of them have even any wit. Dunces and quacks are fair game for the satirist, and they have not been spared. One of the earliest epigrams on this subject is a Greek one by Lucian :—

My friend an *eminent* physician,
Trusted his son to my tuition ;
The father wished me to explain
The beauties of old Homer's strain.
But scarce these lines the youth had read
"Of thousands numbered with the dead
Of broken limbs and heart-felt sighs."
You teach no more, the father saith,
Than I can well instruct of death ;
For many I to Hades send
And need no learning for this end.

Dodd's Epigrammatists, p. 444.

POISONINGS.

POISONINGS OF THE ANCIENTS.

SIR HENRY HALFORD, in one of those delightful papers in which he was wont, as Mr. Pettigrew has gracefully said, to 'display the elegant scholar and observant physician,' has left us the following curious investigations in the death of celebrated characters of antiquity, with special reference to the knowledge of poisons possessed by the ancients:—

Sylla died in consequence of the rupture of an internal abscess, through an excess of rage; which, according to Valerius Maximus, produced a violent vomiting of blood, and death.

Crassus, the eminent lawyer and friend of Cicero, died of pleurisy; and the course of treatment for this disorder, prescribed by Celsus, and in use at the time—namely, bleeding, cupping, and blistering—was so similar to that pursued at the present day that nothing was probably left undone that could have saved his valuable life.

Pomponius Atticus, whom Cicero loved as a brother, and who was on friendly terms with all parties in the disturbed times in which he lived, was said to have died of a fistula in the loins; it was probably, Sir Henry thinks, a dysentery ending, as that disorder commonly does, in an affection of the lower bowels. He had recourse to starvation, a very common expedient amongst the Romans, and died in ten days, aged seventy-seven.

The latter end of Socrates was brought about by the common mode of despatching persons capitally convicted at Athens,

namely, by a narcotic poison; but neither Xenophon nor Plutarch tells us the species of poison. The poisons of this class known to the ancients, were aconite, white poppy, hyoscyamus, and hemlock. The black poppy might be the Theban drug. The hyoscyamus was used at Constantinople, and was very likely the Nepenthe spoken of by Homer. But most probably the poison administered to Socrates was the same as that given to other condemned criminals, namely, *κάρνητον*, *cicuta*, hemlock. Juvenal attributes his death to hemlock:—

Dulcique senex vicinus Hymetto,
Qui partem acceptæ sæva inter vincla cicuta.

Whatever may have been the species of poison, it was one of weak and slow operation, for the executioner told Socrates that if he entered into earnest dispute, it would prevent its effect; and it was sometimes necessary to repeat the dose three or four times. Its operation was gradually to produce insensibility, coldness of the extremities, and death.

Mr. Petit, in his 'Observationes Miscellanæ,' remarks that the advertisement was not given by the executioner out of humanity, but to save the *cicuta*; for he was only allowed so much poison per annum! which if he exceeded, he was to furnish the rest at his own expense. This construction is confirmed by the circumstances as related in Plutarch nearly as follows: When Phocion and his four colleagues, condemned for treason at Athens, were led out to have the customary dose of poison administered, and all had drunk except Phocion, no more hemlock was left; upon which the gaoler said he could not prepare any more, unless twelve drachmæ of money were given him to buy the material. Some hesitation took place, until Phocion asked one of his friends to supply the money, sarcastically remarking that it was hard if a man could not even die *gratis* at Athens.

What was that poison by which Hannibal destroyed himself? It is improbable that we shall ever know. Modern chemistry has discovered a variety of subtle poisons that may be introduced into a ring, and, under certain circumstances, destroy life.

One drop of Prussic acid may produce paralysis, and, if taken into the stomach, may instantly arrest the current of life. But it was not likely that the Carthaginians were acquainted with Prussic acid, Libya most probably produced poisons sufficiently subtle and destructive to accomplish the fatal purpose of Hannibal. The report of its being bullock's blood must be a fable, as well as in the case of the death of Themistocles, for it is well ascertained that the blood of that animal was not poison. An accomplished nobleman told Sir H. Halford, that he had been present at a bull-fight in Spain, when, after the matador had killed the bull, a person ran up, caught the animal's blood in a goblet, and drank it off, as a popular remedy for consumption.

[Hannibal carried poison in his sword, to despatch himself if he should happen to be surprised in any great extremity; but the sword would have done the feat much better and more soldier like. And it was below the honour of so great a commander to go out of the world like a rat.—*Butler.*]

With respect to the poison with which Nero destroyed Britannicus, comparing the account given by Tacitus with the effects of laurel-water, Sir Henry was disposed to think that this was the identical drug. It appeared that the Emperor applied to Locusta, a female poisoner, to procure some vegetable poison that would kill speedily. She produced one which destroyed a goat in five hours. Nero, however, required a poison which would kill instantly, and she procured such an ingredient. At the banquet, Britannicus called for water, which the *prægustator* tasted; it was not sufficiently cool; part was then poured off, and the fatal liquid added; the young man drank, was seized with an epileptic fit, and expired. The case is analogous in the effects with that of Sir Theodosius Boughton, who was poisoned by Donellan with laurel-water, and fell down in an epilepsy. In the case of Britannicus, Nero told the company that the young man was liable to such fits; and in the other case, Donellan said that Sir Theodosius had been subject to fits from his infancy. Tacitus mentions a blackness which came over the body of Britannicus; and Sir Henry stated that he was present when the corpse of

Sir Theodosius Boughton was disinterred, and its colour resembled that of a pickled walnut. If we could suppose that the Romans were acquainted with the deleterious property of laurel-water, and with the process of distillation, there could be no difficulty in concluding that Britannicus was poisoned with laurel-water.

It is true the species of *laurus* which yielded the deleterious liquid did not grow in Italy; but it was a native of Colchis, from whence it might have been brought. The *laurus nobilis* (daphne) grew about Rome, and was used in producing the inspirations of the prophetic priestesses. As to the knowledge possessed by the Romans of the art of distillation, they had not, indeed, a still and refrigeratory like the moderns; but they received the vapours from the boiling herbs in a handful of sponge, which, though a rude, was not an inefficient substitute.

Alexander the Great is said to have been poisoned; but this is inconsistent with the very detailed account of his illness given by Arrian. The report was, that the poison was sent by Antiphon, and was of such a peculiar nature, that no silver or metallic substance would contain it, and it was conveyed in the hoof of a mule. But the article was really onyx, as Horace says: now the word *onyx*, in Greek, signifies not only a stone, but *unguis*, a hoof or nail; and the second sense has been evidently given instead of that of a precious stone. Alexander really died of a remittent fever caught at Babylon. As to the cause of it, Arrian expressly states that the king was temperate and forbearing in the pleasures of the table; and when we consider the laborious occupations of Alexander, amidst frost and snow, and especially the marsh miasmata of the Babylonian lakes, Sir Henry thought there was no difficulty in conceiving that this was too much, even for his frame of adamant. The diary of Arrian, containing the details of Alexander's illness and death, vindicates his memory from the imputation of his having brought on his fate by intemperance. Sir Henry Halford closed his learned and interesting paper, by a brief encomium upon the character of Alexander, in the course of which he remarked that the efficiency of the British army in India, which kept millions of natives in subjection, was

maintained by the same measures which Alexander devised and executed.

Mr. Grote, in his 'History of Greece,' maintains that the cause of the fever of which Alexander died was intemperance.

HISTORICAL CELEBRITIES POISONED.

It is hard to believe that the great personages of history were poisoned by medicated gloves, bouquets, saddles, slippers, handkerchiefs, &c., like Henry the Sixth of Germany, the wife of Henry the Fourth of France, a prince of Savoy, a king of Naples, and others without number. It is as difficult of credit as that perfect harmony was restored to a married couple, who were previously constantly at daggers drawn, by removing a bundle of hyoscyamus seeds concealed in the room where they habitually sat, as stated in the 'Grand Dictionnaire de Médecine.' Still less conceivable is it that the secret poisons employed by Catherine de Medicis, and those that La Sparta, La Tophana in Italy, La Vigorereux and La Voisin in France, made a regular commerce of, could produce death by being used as prescribed at the distance of one or six months, according to the pleasure of the murderess. Amongst the great number of young married women of rank, whom the Pope had executed at Rome in the seventeenth century for poisoning, most of the slow-poisoners were probably guiltless. Madame de Sévigné's inimitable 'Letters' convey the exaggerated terror which no doubt possessed Louis XIV. when he established the *chambre ardente*; and amongst the ladies of noble and even of royal blood, whom the monarch so unreservedly and impartially punished in his reign, La Brinvilliers is the only one unequivocally proved to be culpable: and even here Voltaire has justly pointed out the exaggerations of the *arocat sans cause*, who has reported her crimes and her fate. During the ages up to a recent date, when that witch mania prevailed of which fancy so many thousand innocent persons were victims, not only did ladies pride themselves as much on being bewitched as they do in our days in being bewitching; but there exists irrefragable proof of women, with the rack before their eyes, insisting upon their power of incantation, and to the last agony

of torture and of death preserving this ruling passion—the monomania of insane vanity. Cannot the past *furor* of historians for slow poisoning, in many instances, receive the same explanation?

For those cases of poisoning which are of most habitual occurrence, the vegetable reign affords the most deadly implements. The aqua lauro ceruis has given place, it is true, to a more dangerous and scientific form. Prussic acid is the more dangerous poison; but opium in its many forms, is the poison which the police should most watch. The sale is far from being sufficiently restricted. The salts of lead, whether we judge of them by the palsy and other symptoms produced so insidiously in painters or in persons who partake of them in wine, in whose adulteration it is so freely used—these salts are most dangerous, slow, and secret poisons.

As to my own opinion, after having wasted much time, that might have been better employed in perusing the voluminous and dusty records of history, I utterly disbelieve in the ability of the utmost perversity to produce slow poisoning once in a thousand attempts.

Abridged from the Medical Gazette.

FEMALE POISONERS.

In the sixteenth and seventeenth centuries, all classes of European society dreaded witchcraft and poisoning to an extent almost beyond conception, and such circumstances, more or less, gave a colour both to political and private life. Poisoning in those days was a great political engine, and caused the Borgias and other families to study the little then known of chemistry, in order to carry out their infamous designs. Poisoned rings, made principally for intending suicides, were once plentiful, and one was used by Hannibal when he killed himself. The poison was usually concealed in these in such a way that it could be sucked out. The ring of the Borgias concealed a small piece of sponge soaked in the poison, and when pressed from the outside, a small barb covered with the poison would spring out. Aconite or monkshood was probably, from all the evidence that

can be gathered, the most deadly poison used at that time; the plant itself should now never be kept in gardens, as the flower has little beauty, and deaths have accidentally been caused by eating the root in mistake for horseradish. The lecturer here exhibited some of the pure poison in a little glass dish, which, he said, contained enough to kill more than 5,000 persons. Another poison, once commonly used for political purposes, and known as 'the powder of succession,' was common sugar of lead, a substance which has helped many titles and estates to change hands. In 1659 many men at Rome became very uncomfortable upon noticing that women who had obnoxious husbands very soon become widows; and it was soon found out that a club of female poisoners existed in the city, and had killed more than 600 persons with Aqua Tofana.

Lecture by C. C. Williams, F.R.S.

POISON OF THE ASP. DEATH OF CLEOPATRA.

Cleopatra was present at the decisive battle of Actium, September 2, 31 B.C., and she set the example of flight, which was followed by Marc Antony. He attempted suicide, but the wound did not produce immediate death. Cleopatra, when she heard the cries of anguish, and recognised the voice of Antony, despatched a messenger to bid him join her in the Tower where she had retreated. Antony, pale and bleeding, was received into the tower by a rope, and here he breathed his last, in the arms and upon the lips of Cleopatra. She then committed suicide, in order to avoid the humiliation of being led in the triumphal procession of Octavianus. Most probably she took poison. According to the story in Plutarch, she was closely watched by order of Octavianus, who suspected her design; but an asp, the reptile she had chosen for her purpose, was brought her by a peasant, in a basket of figs. After using her bath and partaking of a sumptuous supper, she applied the deadly serpent to her arm. Before retreating to her monument or tower, she wrote to Cæsar, who discovered in the tone of her address an earnest of her secret resolution. He despatched his guards in haste; but Cleopatra was no more. When the door of her apartment was

burst open, she was dead; her beauty was yet unimpaired. She lay beneath a canopy of white Pelusian, dropped with gems, upon a golden couch of gorgeous workmanship, attired in all the ornaments of royalty; one of her attendants lay dead by her side, and the other had just strength enough remaining to arrange the diadem on the head of her mistress.

The *Asp* has thus obtained celebrity as the instrument of death selected by Cleopatra. It is often mentioned both by Greek and Roman writers: its modern Arab name is *El Haje* and it is closely allied to the cobra capello, or spectacled snake of India. Its poison is of the most deadly nature. The habit which this serpent has of erecting itself when approached made the ancient Egyptians imagine that it guarded the place which it inhabited. They made it the emblem of the divinity whom they supposed to protect the world; accordingly, they have represented it on their temples sculptured on each side of a globe.

GIPSIES AND THEIR SECRET POISON.

Among other secrets of the Gipsy race, is the art of preparing what they term the 'drei,' or 'dri,' a most deadly and insidious destructive agent, and for which medical science knows no antidote. Analysis detects no noxious properties whatever, and the most careful examination, microscopical or otherwise, shows it simply to consist of apparently harmless vegetable matter. The 'drei,' then, is merely a brown powder obtained from a certain species of fungus forming the nearest connecting link between the animal and vegetable kingdoms, the powder consisting of an infinity of sporules. These fungoid sporules possess the peculiar property of being further developed only by intimate contact with living animal matter (as when swallowed, &c.); they then throw out innumerable greenish-yellow fibres, about twelve or eighteen inches in length. When the 'drei' is administered, usually in some warm drink, these sporules are swallowed, attach themselves to the mucous membrane, germinate, throw out millions of these silky fibres, which grow with awful rapidity, first producing symptoms of hectic

fever, then cough, eventually accompanied by incessant spitting of blood, till death finally inevitably supervenes, usually in about a fortnight or three weeks' time. A case of this description occurred in Italy in 1860. Although the patient was attended by eminent physicians accustomed to deal with cases of slow poisoning, no suspicions of foul play were entertained till the day after the decease, when an autopsy being held revealed the cause of death. The fibres, the growth of which had ceased with the cessation of the animal life and heat that had supported them, were already partially decomposed; had another day or two elapsed no trace would have been left of the foul deed. If the analysis of the mixture in question reveal no deleterious drug, let a dog or other animal be daily dosed with 'three drops' in some warm vehicle. The result would show whether the brown powder is or is not the world famous and destructive 'drei.'

POISONS AND THEIR ANTIDOTES.

The subject of Poisons was long involved in great mystery, and was the object of much credulity among mankind. Many superstitious terrors were connected with it, and the writers of poetry and romance lent their helping hand to confirm the popular delusions regarding poisons. It was believed to be possible to introduce into the system a poison so nicely adjusted that it would procure the death of an individual at any given moment, weeks or months after it had been administered; that it could be conveyed by means of snuff, or letters or gloves, or various other ways equally unsuspected. Some atrocious occurrences which happened in France during ten years of the most splendid part of the reign of Louis XIV. spread great alarm on the subject of poisons. Many persons of rank connected with the profligate court of that monarch were believed to have employed poison to accomplish their purposes of love, ambition, or revenge. The secrets appear to have been first vended by a ruined alchemist, of the name of Exili; and from 1670 to 1680 so many crimes were perpetrated, and so many persons accused, that a

particular tribunal was erected for the trial of poisoning, and obtained the name of the *Chambre ardente*. Several persons who were convicted of selling *succession-powder* were buried at the Place de Grève. Several individuals of rank also suffered by the hands of the executioner for poisoning some of their relations, and others.

Before leaving this horrible subject, we may state, from Dr. Christison, the apparent effects of 'the celebrated *Aqua Tofana*, or *Acquatta di Napoli*, a slow poison, which in the sixteenth century was believed to possess the property of causing death at any determinate period, after months, for example, or even years, of ill-health, according to the will of the poisoner.' The most authentic description of the *Aqua Tofana* ascribes its properties to arsenic. Hahnemann gives the following account of the symptoms: they are a gradual sinking of the powers of life, without any violent symptoms; a nameless feeling of illness, failing of the strength, slight feverishness, want of sleep, an aversion to food and drink, and all the other enjoyments of life; lividity of the countenance. Dropsy closes the scene, along with black miliary eruptions and convulsions, or liquative perspirations and purging. 'Whatever were its real effects, there appears no doubt that it was long used secretly in Italy to a fearful extent, the monster who gave her name to it having confessed that she was instrumental in the death of no less than 600 persons. She owed her success, however, rather to the ignorance of the age than to her own dexterity. At all events, the art of secret poisoning cannot be easily practised. Indeed, even the vulgar dread of it is almost extinct.'

A similar credulity existed with respect to *antidotes*, or substances that had the power of rendering poison harmless. It was believed that every poison had its own antidote, which was certain of counteracting it; and that a person by taking an antidote in the morning was secured from danger by poison during the whole day. Much of the credulity about poisons and their antidotes is now done away; and when noxious substances have been swallowed, remedies are applied with juster views of the animal

economy. The case in which an antidote may be most plausibly suggested is that in which a substance has been swallowed whose chemical nature is so well known and so much under our power that we can decompose or neutralise it in our laboratories. Thus, if an acid has been swallowed, what is more likely to do good than giving an alkali? or, when a compound salt has been taken, than giving some other to decompose it? But when a substance has once got into the stomach, it is not so easily under our command as if it were in our mortar or vials; some mischief may have been done before our remedy is applied, or the product of our decomposition may be as virulent as the original substance. We are, therefore, not to trust to chemical, but to vital agents, in our treatment of those who have swallowed poison.

From Dr. Measeley's Dictionary of Medicine.

'Slow poison' dates from a prevailing notion in the reign of Edward VI., that if the poison was given to a person it would infallibly kill him within a certain number of months or years. Shakespeare refers to it as 'a lingering dram.' In modern times, 'slow poison' has been applied to any deleterious poison that works by degrees; strong coffee was, in the last century, condemned as 'slow poison.'

POISON OF SCOLOPENDRA.

'As investigations are being made to discover an antidote to the poison of venomous centipedes, known as the genus Scolopendra, which attain not unfrequently in tropical climates a length of nine inches and more, the following fact, which has been brought to our notice by Babu Kanylal Dey, is worth notice. This evening he was accidentally bitten by a centipede about five inches long, and the sensation was one of excruciating pain. He immediately killed the insect, and rubbed its juicy matter on the affected part, and the result was instant relief. He had read that the antidote to the poison of venomous insects was carried in their own bodies, and so he made the experiment on his own body, which proved completely successful. Dr. Fayerer will do well to inquire whether the anti-

dote to the poison of the snake cannot be found in its own system.'

Hinds Patriot.

There is a common notion that every poison hath its antidote upon which Sir Thomas Browne quaintly observes :—

'Though it be true that God made all things double, and that, if we look upon the works of the Most High, there are two and two, one against another; that one contrary hath another, and poison is not without a poison to itself; yet hath the curse so far prevailed, or else our industry defected, that poisons are better known than their antidotes; and some thereof do scarce admit of any. And lastly, although to some poisons men have delivered many antidotes, and in every one is promised an equality unto its adversary, yet do we often find they fail in their effects. Moly will not resist a weaker cup than that of Circe; a man may be poisoned in a Lemnian dish; without the miracle of John, there is no confidence in the earth of Paul; and if it be meant that no poison could work upon him, we doubt the story, and expect no such success from the diet of Mithridates.'

Vulgar Errors, b. vi. c. 17.

DEATH OF KING JAMES I.

In the collection of Mr. Beckford, of Fonthill, was a rare print, by Hollar, of the death of King James I., with the following explanatory details beneath :—

'Many writers have asserted that Henry, Prince of Wales, eldest son of James I., was poisoned; and that the King was privy to the act. Certain it is, that at the trial of Carr, Earl of Somerset, James was so fearful of the Earl's speaking of that circumstance, that two persons were provided to stand behind him with a cloak, and the moment he should utter anything reflecting on the King, he was to have been muffled therein, and hurried away; and though James most solemnly vowed to show no favour to any person that should be found guilty of Overbury's death; yet, on the conviction of the Earl and his lady, he was pleased to grant them a lease for ninety-nine years. If

he was in any way accessory to the Prince's death, he seems to have experienced the law of retaliation in a singular manner, as a violent suspicion fell on the Duke of Buckingham, and the countess his mother, of procuring his death by a poisoned plaster, and a posset of the duke's preparation; the physicians who opened him reported his intestines to have been very much discoloured, and his body extremely distorted. Buckingham was greatly declining in favour, and would certainly have been called to account if James had lived for advising the journey of Prince Charles into Spain. In the year 1628, Dr. Lamb, an empiric and supposed necromancer, a great favourite of Buckingham's, was killed in the streets of London by the mob, who hated him as much for his own sake as the Duke's.

In the above old print King James is represented in bed: on one side 'is certainly Dr. Lamb holding the bottle, as the portrait very much resembles that of him published by Mr. Thane.' On the opposite side of the bed is a figure saying, 'Thanks to the chymist.' Behind a table garnished with death's heads, is a priest saying, '*Sumus fumus*' (We are smoke).

'Of King James's death were many scandalous rumours spread, and some were so impudent as to write that he was poisoned; but King James being dead, and his body opened, there was found no sign at all of poison; his inward parts being all sound; but his spleen was a little faulty, which might be cause strong enough to cast him into an ague, the ordinary highway, especially in old bodies, to a natural death; of this ague, after a month's languishing, he died.'

King James I. died at Theobalds, March, 27, 1625. 'His body for the greater state (says Baker) was conveyed by torch-light from Theobalds to Denmark House (Strand), where, having rested from April 23 to May 7, it was carried to Westminster, and there interred in St. Peter's church with great solemnity, but with greater lamentation; there being scarce any of the infinite multitude that was present of whom it might not be said,

Multa gemens, largoque humectat flumine vultum.

'The King (Charles I.) was principal mourner; which though

it was contrary to the custom of his predecessors, yet he chose rather to express his piety in attending the body of his father at his funeral than to stand upon any old niceties and points of state.'

CHERRY-LAUREL POISON.

The leaves of the cherry-laurel have a flavour resembling that of bitter almonds or other kernels; and from this circumstance an infusion of the leaves has been employed to give flavour to custards, puddings, and other articles for the table. But, as it is undoubted that the cherry-laurel has poisonous qualities, such dangerous flavourings should never be used. One woman who had lost her life by drinking laurel-water, thinking it to be a cordial, in a quarter of an hour after drinking two-thirds of two ounces complained of a violent disorder in her stomach, soon after lost her speech, and died in about an hour, without vomiting, or purging, or any convulsion. By experiments on brute animals, it appears that this poison is destructive to life, not only when taken into the stomach, but also on being injected into the intestines, or applied externally to different organs of the body. It is now considered that the destructive properties of cherry-laurel water are owing to its containing prussic acid.

Although the poisonous nature of laurel-water and black-cherry water has long been known, they are still employed in cookery and confectionery; and their baneful effects have doubtless been often attributed to the use of copper vessels. Of this order are bitter almonds, the kernels of plums and peaches, the seeds of the apple, the leaves of the cherry laurel, &c.—all which yield on distillation with water a sweet-smelling liquid, containing hydrocyanic or prussic acid. We are most familiar with this acid in the smell of the wallflower and hawthorn. It exists in the leaves of the common laurel so largely, that water distilled from it is almost instantaneous poison. This fact was discovered at Dublin in 1728, where several persons who had used the water as a cordial were poisoned. Yet the 'flavouring' so commonly used for custards and farinaceous puddings contains a large proportion of this deadly poison. Professor Santi,

of Pisa, many years since wrote an interesting little work to show that Ratafia had long been made with Italian laurel leaves. Kirschwasser is drawn from the stones of cherries chiefly grown in the environs of the Black Forest. According to Le Normand, the chemist, it is 'downright poison.' In Paris a spurious Kirschwasser is distilled from the kernels of prunes. There is, however, another danger. Sometimes this flavouring has been labelled 'Essence of Peach,' which has been known to induce a little boy who had seen the bottle used in making custards to drink off the contents, when death followed. The bottle should have been labelled 'Poison.' When ill effects arise from eating articles flavoured as above, there should be given a small glass of brandy, containing from fifteen to thirty drops of water of ammonia, or a teaspoonful or two of hartshorn. But the only immediate remedy of safe application by a non-medical person for poisoning by prussic acid, or any vegetable substance containing it, is *pouring a stream of cold water* from some elevation upon the head and spine of the patient. The lives of many persons have been saved by this very simple means being resorted to immediately, while the delay of a few minutes would have proved fatal.

The most remarkable case of poisoning with laurel-water was that of Captain Donellan, in 1791. He had been master of the ceremonies at the Pantheon, in London, and at Bath, and married Miss Boughton, sister to the minor Sir Theodosius Boughton, of Warwick, to whom she was heir in the event of his death. Sir Theodosius had some vials of medicine sent by the apothecary, and on swallowing the contents of one of them he instantly fell back in a fit, foamed at the mouth, and died. It was afterwards proved that he had a still, and prepared laurel-water; and that he was active in rinsing the vial after the baronet's death. There was medical testimony that no poison could operate so suddenly, and that the revulsion from swallowing a nauseous medicine might produce the above effect. Donellan, however, on presumptive evidence, supported by his sinister motive, was convicted, and hanged at Warwick.

POISONOUS FISHES.

Oysters have been known to produce numerous accidents, and, when they were of a green colour, it has been supposed that this peculiarity was due to copper banks. This is an absurdity; the green tinge is natural to some varieties, whose bones are invariably of the same hue as verdigris. Mussels frequently occasion feverish symptoms, attended with a red and sometimes copper-coloured efflorescence over the whole body. These accidents appear to arise from some peculiar circumstances. In Boulogne, Dr. Mullinger attended the family of Sir James Grant; when all the children who had eaten mussels were labouring under this affection, while not another instance of it was observed in the place. In the Bahama Islands, Dr. Mullinger witnessed a fatal case of a young girl who had eaten crabs; she was the only sufferer, although every individual in the family had shared in the meal. The idea of the testaceous mollusca avoiding copper-bottomed vessels, while they are found in abundance on those that are not sheathed, is absurd; a circumstance easily explained by the greater facility these creatures find in adhering to wood. There is every reason to believe that the supposed poisonous oysters found adhering to the coppered bottom of a ship in the Virgin Isles, and the occasional accidents among the men that ate them, were only so in the observer's imagination, and that part of the ship's company were affected by some other cause. Another report, equally absurd, was that of the fish having gradually quitted the Thames and Medway since coppering shuvs' bottoms had been introduced. The following may be considered the fish that should be avoided (from Dr. Dancer's 'Jamaica Practice of Physic'):

The Spanish mackerel	Bottle-nosed Cavallo
Yellow-billed sprat	Old wife
Baracuta	Conger eel
Grey snapper	Sword-fish
Porgie	Smooth bottle-fish
King-fish	Rock-fish
The hyne	

Accidents have arisen from the use of the dolphin in the high seas. A melancholy instance occurred while Dr. Mullinger was in the West Indies, when the captain, mate, and three seamen of a trading vessel died from the poison; a passenger, his wife, and a boy were the only survivors, and were fortunately picked up in the unmanageable vessel.

THE DEADLY NIGHTSHADE.

The Deadly Nightshade (*Atropa Belladonna*) is indigenous to Great Britain, and usually met with in sheltered situations, hedges, and waste ground, on a calcareous soil. The plant dies down to the ground every winter, shooting forth early in the spring, growing rapidly, and with great luxuriance; stems branching, and slightly downy, with large healthy-looking leaves, mostly two together of unequal size, ovate and acute, very different in appearance from all other kinds of Nightshade. The flowers, which appear in June, are imperfectly axillary, solitary, stalked, drooping, dark full purple in the border, paler downwards, about an inch long, and have no scent. The berries are of a rich purplish black, sweetish, about the size of a small cherry; are ripe in August, and of a *deadly narcotic quality*.

Atropos was the name of one of the Fates in the Heathen Mythology, and as her duty was especially to cut short the thread of human life, this poisonous plant is very appropriately named after her; but why *belladonna*, which signifies a *beautiful lady*, was added, is not known.

The effect that is usually produced upon anyone who has eaten of the berries is to dilate the pupil of the eye in a most extraordinary manner; obscurity of vision, giddiness, delirium, and death soon follow. It has been supposed that it was the juice of this plant which produced such remarkable and fatal effects on the Roman soldiers during their retreat from the Parthians. Buchanan relates that the Scots mixed the juice with bread and drink, which, by their truce, they were to supply the Danes, which so intoxicated them, that the Scots killed the

greatest part of Sweno's army while asleep. And we have had many recent illustrations of the fatal effects of Nightshade upon persons who have ignorantly eaten of the berries. In August, 1844, several persons became alarmingly ill, and were with difficulty restored, one dying. In August, 1846, no less than three persons lost their lives from eating berries purchased of a man in the streets; the man who sold them was taken up and tried for his life, but, by the advice of his counsel, he pleaded guilty to the minor offence of manslaughter, and received six months' imprisonment.

LAUDAMY AND CALAMY.

Mr. Gillies, in his 'Reminiscences of Sir Walter Scott,' relates: 'It happened at a small country town that Scott suddenly required medical advice for one of his servants, and on inquiring if there were any doctor in the place, was told that there were two—one long established, and the other a newcomer. The latter gentleman being luckily found at home, soon made his appearance—a grave, sagacious-looking man, attired in black, with a shovel hat, in whom, to his utter astonishment, Sir Walter recognised a Scotch blacksmith, who had formerly practised with considerable success as a veterinary operator in the neighbourhood of Ashestiel. "How, in all the world!" exclaimed he, "can it be possible that this is John Lundie?" "In truth it is, your honour—just *a' that's for him.*" "Well, let us hear: you were a *horse*-doctor before! now, it seems, you are a *man*-doctor; how do you get on?" "On! just extraordinar' weel; for your honour maun ken my practice is vera sure and orthodox. I depend entirely upon twa simples." "And, what may their names be? Perhaps it is a secret?" "I'll tell your honour;" (in a low tone) "my twa simples are just *laudamy* and *calamy!*" "Simples with a vengeance!" replied Scott. "But, John, do you never happen to *kill* any of your patients?" "Kill? ou ay, may be sae! Whiles they dies and whiles no; but it's the will o' Providence. *Ony how, your honour, it wad be lang before it makes up for Flalden!*"'

VALENTINE GREATRAKES, THE MAGNETISER.

GREATRAKES, without mentioning magnetism, or laying claim to any theory, practised upon himself and others a deception much more akin to the animal magnetism of the present day than the mineral magnetism it was then the fashion to study. He was the son of an Irish gentleman, of good education and property, of the county of Cork. He fell at an early age into a sort of mental derangement, and strongly persuaded himself, were he asleep or awake, that God had given him the power of curing the king's evil. To make a trial of the power that was in him, he one day went to William Maker of Lismore, who was grievously afflicted with the king's evil in his eyes, cheek and throat. Upon this man, who was of abundant faith, he laid his hands, stroked him, and prayed fervently; and in a few days he saw him heal considerably; and finally, with other remedies, was quite cured. All the county of Cork was in a commotion to see this extraordinary doctor, who, in a letter to the Hon. Robert Boyle, states that such great multitudes flocked to him, that the neighbouring towns could not accommodate them. He then went to his house at Youghal, where the sick people came in great numbers from Ireland and England; and several of these credulous people when they saw Greatrakes fell into fits, and he restored them by waving his hand in their faces, and praying over them. Nay, he affirmed that the touch of his glove had driven pains away, and on one occasion cast out from a woman several devils or evil spirits, who tormented her day and night. 'Every one

of these devils,' says Greatrakes, 'was like to choke her when it came up into her throat.' It is evident from this that the woman's complaint was nothing but hysteria.

The clergy of the diocese of Lismore set their faces against this new prophet and worker of miracles; but Greatrakes imagined that he derived his power direct from heaven, and continued to throw people into fits and bring them to their senses again, as usual, after exactly the fashion of modern magnetisers. His reputation became at last so great that Lord Conway sent to him from London, begging that he would come over to cure a grievous headache which his lady had suffered for many years, and which the principal physicians of England had not been able to relieve. Greatrakes accepted the invitation, and tried his manipulations and prayers upon Lady Conway, but in vain. He lived for some months in Lord Conway's house, at Ragley, in Warwickshire, making cures similar to those he had performed in Ireland. He afterwards removed to London, and took a house in Lincoln's Inn Fields, which soon became the daily resort of all the nervous and credulous women of the metropolis. St. Evremond narrates that the prophet affirmed that 'all diseases were caused by evil spirits. Every infirmity was with him a case of diabolical possession.' A man was presented to him suffering from gout and rheumatism. 'Ah!' said the miracle-worker, 'I have seen a good deal of this sort of spirit, when I was in Ireland. They are watery spirits, who bring on cold shivering, and excite an overflow of aqueous humour in our poor bodies.' Then, addressing the man, he said, 'Evil spirit, who hast quitted thy dwelling in the waters to come and afflict this miserable body, I command thee to quit thy new abode, and to return to thine ancient habitation!' This said, the sick man was ordered to withdraw, and another was brought forward in his place. This new comer said he was tormented by the melancholy vapours. In fact, he looked like a hypochondriac: one of those persons diseased in imagination, and who but too often become so in reality. 'Aerial spirit,' said the Irishman, 'return, I command thee, into the air, exercise thy natural vocation of

raising tempests, and do not excite any more wind in this sad, unlucky body!' This man was immediately turned away to make room for a third patient, who, in the Irishman's opinion, was only tormented by a little bit of a sprite who could not withstand his command for an instant. He pretended that he recognised this sprite by some marks that were invisible to the company, to whom he turned with a smile and said, 'This sort of spirit does not often do much harm, and is always very diverting.' To hear him talk, one would have imagined that he knew all about spirits—their names, their rank, their number, their employment, and all the functions they were destined to; and he boasted of being much better acquainted with the intrigues of demons than he was with the affairs of men. You can hardly imagine what a reputation he gained in a short time. Catholics and Protestants visited him from every part, all believing that power from heaven was in his hands.

St. Evremond thus sums up the effect produced by Greatrakes on the popular mind. 'So great was the confidence in him that the blind fancied they saw the light which they did not see—the deaf imagined that they heard, the lame that they walked, and the paralytic that they recovered the use of their limbs. An idea of health made the sick forget for a while their maladies; and imagination, which was not less active in those merely drawn by curiosity than in the sick, gave a false view to the one class, from the desire of seeing, as it operated a false cure in the other from the strong desire of being healed. Such was the power of the Irishman over the mind, and such was the influence of the mind upon the body. Nothing was spoken of in London but his prodigies; and these prodigies were supported by such great authorities, that the bewildered multitude believed them almost without examination, while more enlightened people did not dare to reject them from their own knowledge. The public opinion, timid and enslaved, respected this imperious, and apparently well-authenticated error. Those who saw through the delusion, kept their opinion to themselves, knowing how

useless it was to declare their disbelief to a people filled with prejudice and admiration.

Thus, while Valentine Greatrakes was *magnetising* the people of London, an Italian enthusiast, named Francisco Bagnone, was performing the same tricks in Italy, and with as great success. He had only to touch weak women with his hands, or sometimes (for the sake of working more effectively upon their fanaticism) with a relic, to make them fall into fits, and manifest all the symptoms of magnetism.

Next, Van Helmont published a word on the effects of magnetism on the human frame, and Balthazar Gracian, a Spaniard, asserted 'the magnet attracts iron; iron is found everywhere; everything, therefore, is under the influence of magnetism. It is only a modification of the general principle, which establishes harmony, or foments divisions among men. It is the same agent that gives rise to sympathy, antipathy, and the passions.'—*Dupotel.*

Baptista Porta had also great faith in the efficacy of the magnet, and operated upon the imagination of his patients in a manner which was then considered so extraordinary that he was accused of being a magician, and prohibited from practising by the court of Rome.

Wirdig, professor of medicine at the University of Rostock in Mecklenburg, wrote the 'New Medicine of the Spirits,' which he presented to the Royal Society of London, 1683; in which the author maintained that a magnetic influence took place, not only between the celestial and terrestrial bodies, but between all living things. The whole world, he said, was under the influence of magnetism; life was preserved by magnetism; death was the consequence of magnetism.

Maxwell, a disciple of Paracelsus, in his works printed at Frankfort, 1679, says: 'If you wish to work prodigies, abstract from the materiality of beings, increase the sum of spirituality in bodies, rouse the spirit from its slumbers. Unless you do one or other of these things, unless you can bind the idea, you can never perform anything good or great.' Here, in fact, lies the

whole secret of magnetism, and all delusions of a similar kind : increase the spirituality, rouse the spirit from its slumbers, or, in other words, work upon the imagination—induce belief and blind confidence—and you may do anything. This passage, which is quoted with approbation by M. Dupotet as strongly corroborative of the theory since advanced by the animal magnetists, is just the reverse. If they believe they can work all their wonders by the means so dimly shadowed forth by Maxwell, what becomes of the universal fluid pervading all nature, and which they pretend to pour into weak and diseased bodies from the tips of their fingers ?

For sixty or seventy years, magnetism was almost wholly confined to Germany. About 1771 or 1772, one Father Hell, a Jesuit, and professor of astronomy at the University of Vienna, became famous by his magnetic cures, by inventing steel plates of a peculiar form, which he applied to the naked body as a cure for several diseases. In 1774, he communicated his system to Anthony Mesmer, who improved upon the ideas of Father Hell, constructed a new theory of his own, and became the founder of animal magnetism.

*Abridged and Selected from Extraordinary Popular Delusions,
by Charles Mackay, LL. D., edit. 1852.*

ANIMAL MAGNETISM IN LONDON IN 1837.

Baron Dupotet, the principal professor of Animal Magnetism in Paris, having arrived in London in 1837, publicly invited any gentleman who desired instructions in the doctrines of Animal Magnetism, to visit him at his house in Maddox-street, Hanover-square. Here, a party of twelve or thirteen gentlemen being assembled, on the floor of the room, Baron Dupotet was seated in front of a gentleman who had offered himself for experiment. After keeping the points of their thumbs together for some time, till the temperature of both was the same, the Baron pressed his hands on the patient's shoulders, and passed lightly over his arms, till their hands again touched. He repeated this two or three times, and then, stretching forth his hand with the fingers closed, he

moved it gently, with a downward motion, over the patient's face, at about two inches distance from his nose. He then continued the waving action of the hand down the stomach and legs, and, having finished the whole length of the body, returned to the brow. This was continued for nearly a quarter of an hour, and the patient persisted in saying that he experienced no change.

At last, however, he seemed to feel some of the effects the Baron had foretold : his colour disappeared, and he confessed his heart beat in a way he had never experienced before. The Baron renewed his manipulations with renewed activity, and shortly stated that he had acquired a certain degree of influence over the patient, which a few days more of the magnetic operation would complete. He now stood up and informed the company that the attraction established between himself and his patient was already so great that it would be impossible for the magnetised to resist following him to whatever part of the room he went. He then, in five or six long, deliberate steps, proceeded to the lobby at the top of the stairs, looking round all the time at the patient, who struggled with himself for some time, but yielded to the influence, and cried out to be held or he must follow, as if he were dragged by a strong chain. As the gentleman appeared considerably excited, the Baron did not think it right to carry the experiment any further.

Some of the company being extremely anxious to see the effect of the magnetism upon a somnambulist, the Baron introduced his domestic Julie, and made her sit down on the sofa. Julie seemed a quiet, simple peasant, of about forty years of age, not good-looking, and rather fat, but withal of prepossessing appearance, and very modest, retiring manners. After a few minutes' conversation with several of the spectators, in answer to whose questions she said she was not in good health, but felt herself greatly benefited by the Baron's treatment, the experiment was begun. Standing about three feet from the sofa, the Baron stretched forth his hand, and kept waving it downwards all along her face and body. In a few minutes Julie's eyes began

to close, her head nodded as if in the beginning of slumber, and at the end of less than five minutes her chin fell upon her breast, and she was in a profound sleep.

To outward appearance the sleep was natural and calm; the breath came tranquilly, and she seemed unconscious of every noise. The Baron addressed her, and to all his questions she replied immediately, but remained dumb when spoken to by anyone else. As it needed to be in 'magnetic rapport' with Julie, in order to have any conversation, the writer of this account, a correspondent of 'Blackwood's Magazine,' offered to undergo the following process.

'Our hand was placed in Julie's, which closed strongly and firmly on it, with a gradually increasing pressure, till at last it fairly assumed what is called the "magnetic grip." We now addressed the fair sleeper, and told her we had a headache, and asked her how it was to be cured. She said by taking castor-oil, and eating chicken-broth—composed of half a chicken, two carrots, and a quarter of a pound of barley.

'A gentleman now attempted to separate our hands, when the wrath of the somnambulist was roused, her veins swelled with passion, and a perseverance in the attempt would have thrown her into hysterics. Large quantities of snuff were put into her nose, without producing the least effect; pins were stuck in her arms and legs without being noticed, and it seemed impossible to make the slightest impression on her senses in any way. The Baron released our hands, and after a few more wavings before her face, ordered her to open her eyes. In a moment the lids were lifted, and the eyes were seen directed upwards, and void of all expression. A handkerchief was suddenly waved close to them, but she did not wink, nor was there any movement in the pupil. After many endeavours to produce some movement by striking with great force within an inch of the iris, the Baron ordered her to shut her eyes, and the lids fell down with the rapidity of a portcullis. He now took a little walking-cane, tipped with silver, and pointed it for a minute at Julie's nose, and she instantly began sneezing from the effects of the snuff that had

previously been introduced. After a short time, he touched her on the knee, moved his head crosswise before her face, as if tearing aside something that covered it, and exclaiming, "Awake ! awake !" presented Julie to the company, looking as simple and unconcerned as when she first came into the room. She said she was quite unconscious of all that had passed, and could scarcely believe she had taken any snuff, and had no recollection of the chicken-broth and castor-oil. In all this, there was no apparent desire to do anything in an underhand way. Everything was fair and open, and the Baron, in all his operations, followed the suggestions of anyone who chose to offer them. The rod was pointed to the nose in perfect silence, without a word having been said, which could let Julie know what was about to be done. Noises were made at her ear, enough to produce a start on the stoutest nerves without effect ; and, however prejudiced may be the observer, it must be confessed that if there is not something extraordinary in magnetism itself, there is something very wonderful, indeed, in Julie's acting.'

ACCIDENTS FROM LIGHTNING.

The public are, as yet, uninformed of the proper treatment to be adopted in cases of injury by lightning, and of the wonderful and immediate relief afforded by 'cold effusion.' Thus, when a person is struck down, buckets of cold water should be poured on the head immediately ; and if the arms or legs are found *benumbed* or *paralysed*, they should be immersed in a bucket of cold water. The pain, however, in the loins, neck, and shoulders will, in most cases, remain for several days, but by degrees will gradually go off. The proportion of these accidents among males and females is as one to eight. ('Notes and Queries,' 2nd series, x. p. 145.) According to Pliny, Miraldus, and others, houses are protected from lightning on which the house-leek grows ; and we remember this belief common in Sussex.

A CHAPTER ON CHLOROFORM.

THE use of Anæsthetics, or substances for producing temporary insensibility to pain, appears to have been known and practised for ages before the organic chemistry of our own times enabled us to place pain under the dominion of the human will, by the discovery and use of Chloroform.

Anæsthesia, as such agency is termed, was known eighteen centuries ago, when the Greeks and Romans used the root of the mandrake 'to cause insensibility to pain in those who are to be cut or cauterised; for, being thrown into a deep sleep, they do not perceive pain.' Pliny tells us that the juice of mandragora had a narcotic effect as a remedy for injuries inflicted by serpents, and before incisions are made in the body, in order to insure insensibility to pain. 'Indeed,' he adds, 'for this last purpose, with some persons, the odour of it is quite sufficient to induce sleep.' 'Again, by drinking mandrakes with wine,' says Apuleius, 'a limb may be cut off without any sense of pain.' All narcotic medicines will produce conditions of anæsthesia in which surgical operations may be performed without pain. During the influence of alcohol on the nervous system in drunkenness, operations have been performed without the knowledge of the patient.

M. Stanislaus Jullien has discovered that the Chinese, in the third century of our era, employed an anæsthetic agent in the same manner as we use chloroform and ether, for producing insensibility during surgical operations. It is stated that Hoathi, who flourished between the years 220 and 230 of our era, gave to the sick a preparation of chanvre (ma-yo), when, in a few

moments the patient became as insensible as one plunged in drunkenness, or deprived of life ; then, according to the case, he made incisions, amputations, etc. After a certain number of days, the patient found himself re-established, without having experienced during the operation the slightest pain. This preparation is prepared by boiling and distillation, and is set down as the Indian hemp, which is taken even now by the Arabs to produce agreeable intoxication. Mesdric, a surgeon in the latter half of the thirteenth century, in his work on surgery, mentions 'a flavour for performing surgical operations,' made of 'opium, mulberry, henbane, hemlock, mandrake, wood-ivy, and lettuce, to be boiled until concentrated in a sponge, which, when wanted, was to be warmed, and applied to the nostrils of him who is to be operated on, until he has fallen asleep ; and so let the surgery be performed.' In 1579, Bulleyn described the 'possibility of setting patients into an anæsthetic state during lithotomy, etc.,' by the use of mandrake. In Baptista Porta's 'Natural Magic,' among the recipes for medicines for producing sleep instantly is the 'stuping apple,' a compound of mandrake, opium, etc., the smelling of which binds the eyes with deep sleep. Now, the mandrake is of the same genus as belladonna, which has a greater power of annulling sensibility than any plant in present use, unless it be aconite ; and it is thought not unlikely to possess the anæsthetic quality ascribed to it, at least to such an extent as to be employed in surgical operations under its influence without conscious pain. (Dr. Chapman, 1850.)

The narcotic and anæsthetic properties of Indian hemp were known to the Scythians, who inhaled the fumes of hemp-seed thrown upon red-hot stones ; and Indian hemp has been set down as the *Nepenthe* of Homer, and brought from Egyptian Thebes. Bang, which is prepared from Indian hemp grown in Africa, is taken by criminals who are condemned to suffer amputation ; and Sir Joseph Banks testifies to this use of it. Hemp is smoked in Congo, Angola, and South Africa ; its leaves, seeds, and flowers are pounded and mixed with a confection, a piece of which, the size of a walnut, when eaten, will deprive a man of reason, but is described as 'the increaser of pleasure.'

Towards the close of the last century, Lassar, a surgeon of Paris, recommended the employment of a narcotic previous to serious and painful operations; and in a work by Meissner, in 1782, it is stated that Augustus, King of Poland, was surreptitiously narcotised by his favourite surgeon, Weiss, while a part of his foot, which had mortified after being wounded, was cut off without pain or consciousness. Shakespeare, in 'Cymbeline,' describes the imagined effects of subtle distilled potions, producing, without danger, a prolonged state of death like sleep or lethargy; and Middleton, the old dramatist, 1657, directly refers, in the following lines, to the practice of anæsthesia in ancient surgery:—

I'll imitate the pities of old surgeons,
To this lost limb—who, ere they show their art,
Cast one asleep; then cut the diseased part.

Mesmerism has been employed as an anæsthetic agent in India, America, France, and England, but with by no means uniform success.

It was only from the science of chemistry that the seekers after a perfect anæsthetic agent were guided in the true direction; and it was ascertained that, by means of the inhalation of various kinds of gases, many maladies would become amenable to the power of the physician. In 1799 Humphry Davy breathed nitrous oxide, which he found to lessen the pain of cutting a wisdom tooth.

Forty-four years had, however, to elapse after Davy's announcement that, 'as nitrous oxide seems capable of destroying physical pain, it may probably be used with advantage during surgical operations,' before this pregnant suggestion was acted on. In 1818 an article, believed to have been written by Mr. Faraday, and published in the 'Quarterly Journal of Science,' described the great resemblance between the effects of the vapour of ether and those of nitrous-oxide gas. In 1844, Horace Wells, a surgeon-dentist, of Hartford, Connecticut, United States, having inhaled the gas, another dentist, Dr. Rigg, drew

one of his teeth without pain ; and Mr. Wells, after recovering from the inhalation, exclaimed, ' A new era in tooth-drawing ! ' He then made other experiments, with various success ; but a failure so annoyed him that he became unsettled, came to England, returned to America, and at length died by his own hand in January, 1848. Within three months Dr. Bigelow, of Boston, United States, removed a breast from a patient who had been rendered insensible by inhaling nitrous oxide. Next, Morton, Wells's pupil and partner, and Dr. Jackson, having discovered that ether was much preferable for this purpose to nitrous oxide, they made known the important fact that, under the influence of this agent, an insensibility might be produced under which persons might undergo the most severe operations without pain, and might be restored from this condition without injury to their health. On September 30, 1846, by the inhalation of ether, Morton made himself unconscious during eight minutes ; he also persuaded a patient to inhale ether from a handkerchief, and then extracted a bicuspid tooth, of which the patient knew nothing till he recovered his senses. The remedy was afterwards frequently used. Notwithstanding this success, the American medical journals condemned the discovery as a quackery, confirming the proverb that ' a prophet hath no honour in his own country ; ' but the English journals at once rightly appreciated it ; though in November 1846 the Paris surgeons received the announcement with all but indifference. Velpeau politely declined even to test its worth ; yet, in January 1847, the two great surgeons, Velpeau and Roux, averred, in the presence of the two Academies, that the discovery was ' a glorious conquest for humanity.' In London the action of this agent was extensively tried, and rightly appreciated. In January 1847 the first experiment was made in England by employing the inhalation of sulphuric ether as a means of rendering surgical operations painless. The application had been communicated by Morton to Dr. Boott of No. 24, Gower-street, who described the same to Mr. Robertson, the surgeon-dentist, also of Gower-street, who, on the following day, operated upon a lady thrown into sleep by

the inhalation, during which a molar tooth was extracted from her lower jaw. The inhalation occupied a minute and a half, and the patient's recovery from sleep another minute. Dr. Boott questioned her respecting the tooth, and she expressed her great surprise at finding that it was removed. She said that all she felt was merely a sensation of cold around the tooth, a sensation which was caused, perhaps, by the coldness of the extracting instrument. The apparatus employed consisted of the lower part of Nooth's apparatus, with a flexible apparatus, to which were attached a ball-and-socket-valve and mouth-piece, similar to those commonly employed for inhalation, together with a nasal spring. The full effect of the vapour was produced in from one to two or three minutes generally, and, as soon as it was perceived, the operation was performed.

Chloroform quickly superseded ether, and Morton found his patent valueless, his business destroyed, and even the bare honour of the invention wrested from him. But the pain with which we think of his misfortunes is greatly lessened by the knowledge of his attempt to keep his discovery a secret, and, under the name of 'Letheon,' to secure the possible profits of it exclusively for himself, by means of a patent, contrary to the usages of the profession.—*Dr. Chapman, Westminster Review, 1859.*

A month after the first application of ether in England, Dr. Simpson, of Edinburgh, discovered that by its instrumentality the ordinary pains of maternity might be averted without danger. The remedy was used also, with a greater or less degree, in some of the most fearful and painful diseases; and by its aid many persons was rescued from certain death who must otherwise have undergone a difficult and most painful operation.

The mixture, improperly called chloric ether, which is simply a solution of chloroform in alcohol, was, early in 1847, demonstrated by Mr. Jacob Bell to possess anæsthetic power. He exhibited its effects at St. Bartholomew's and Middlesex Hospitals. But, it was Dr. Simpson who, upon the suggestion of Mr. Waldie, of the Apothecaries' Hall of Liverpool, first tried chloro-

form undiluted, discovered the effects of its vapour, and thus bound his name indissolubly with one of the greatest boons ever conferred on man.

The action of ether, and the best mode of administering its vapour, was investigated by Dr. John Snow, who, in September 1849 published a work on 'The Inhalation of the Vapour of Ether.' This subject was investigated with great success in Edinburgh, and led to the discovery by Dr. Simpson, of that city, of Chloroform, a terchloride of formyle, which acted more speedily and effectively. From this time chloroform became more generally employed for the production of artificial anæsthesia. Dr. Chapman says, 'Anæsthetic agents should only be administered by those who possess knowledge and experience of their properties. The very essence of anæsthesia consists of a partial arrest of the vital processes, and is, in fact, a stage on the way from life to death; only those agents which are capable of leading us along this solemn path, and which having done so for a certain distance, will allow us to retrace our steps, are really endued with the power of saving us from pain.'

Among the advantages of chloroform over sulphuric ether, as an anæsthetic agent—its perfume is not unpleasant, nor does it exhale in a disagreeable form from the lungs of the patient, as generally happens with sulphuric ether. Being required in much less quantity, it is much more portable and transmissible than sulphuric ether. No special kind of inhaler or instrument is necessary for its exhibition. A little of the liquid diffused upon the interior of a hollow-shaped sponge, or on a pocket-handkerchief, or a piece of linen or paper, or held over the mouth and nostrils so as to be fully inhaled, generally suffices in about a minute or two to produce the desired effect.

Sir James Simpson's special application of the new remedy in child-birth must next be noticed. In early days it was believed that the period of insensibility could not be prolonged with safety. This erroneous belief was speedily dispelled by Simpson, whose most profound compassion had been excited by the sufferings of women in child-birth. These sufferings he

determined, if it were possible, to relieve, and on the 19th of January 1847 he for the first time employed ether for this purpose, and with complete success, in a case of unusual difficulty and severity. Others of like kind followed, and in March, he published his first memoirs on the subject. From this time his use of ether in natural labour commenced, and in November, 1847, he announced that he had employed it, 'with few and rare exceptions,' for every patient he had attended. 'And I have no doubt whatever,' he adds, 'that some years hence the practice will be general. Obstetricians may oppose it, but I believe our patients themselves will force the use of it on the profession. I have never had the pleasure of watching over a series of better and more rapid recoveries, not once witnessed any disagreeable result follow to mother or child, while I have now seen an immense amount of maternal pain and agony saved by its employment. And I most conscientiously believe that the proud mission of the physician is distinctly twofold—namely, to alleviate human suffering as well as to preserve human life.'

The physiological effects of the vapours of ether and chloroform are classified by Professor Brande in five definite and progressive stages. 1. In the first stage, which is transient, the patient is exhilarated, but conscious of what is passing before him, able to direct the motions of his limbs, and sensitive to pain. 2. In the second stage, mental functions as well as voluntary movements are performed, but irregularly. The patient knows not where he is; is generally, but not always ready to do what he is directed. This according to Dr. Snow, who has investigated the whole subject with great accuracy, is the stage of dreams. 3. It is in the third stage that the mental functions and voluntary movements become dormant, although external impressions may here produce involuntary action. Any pain inflicted in this stage might call forth a groan, but it would not be expressed by articulate words. 4. In the fourth stage no movement besides that occasioned by the snoring of the patient which indicates him to be in a condition of absolute insensibility. 5. In the fifth stage, which has been witnessed only in the inferior ani-

mals, the breathing becomes laboured and irregular, involuntary and voluntary muscles are alike powerless, respiration and circulation successively cease, and death ensues.

The fatal effects of chloroform depend not upon peculiarities in individual constitution, but upon faults in the mode of administration.

Dr. Phipson states of the action of chloroform: 'In the human body exist different systems of nerves, and the art of producing anaesthesia consists in allowing one system to work as usual, while the other systems are under the influence of sleep. The nerves of motion and sensibility are made to sleep while the nerves of organic life continue their functions. We are now enabled to appreciate these wonderful discoveries, and to admire the marvellous arrangement of the nervous system. The problem of depriving man of sensibility and motion without impeding respiration, circulation, digestion—or, in other terms, of depriving him of his faculty of moving and of feeling pain without depriving him of life—has been solved. During anaesthesia (the sleep of chloroform) man lives like a plant; his animal functions are taken from him for a time.'

Chloroform has been extensively used in every hospital in Europe. It was the greatest boon to our poor wounded in the Crimea and India. The exhaustion of the stock of chloroform in Lucknow was one of the greatest calamities in that fearful siege. No fatal case occurred from its frequent use in the Crimea. Dr. Snow could ascertain but fifty fatal cases throughout the world which could fairly be attributed to chloroform during ten days. For several years before his death he made about £1,000 a-year for administering chloroform in private practice. He met with but one fatal case among the many thousands to whom he administered chloroform. The fatal effect is by paralysing the heart; but the chance of this result, with due care, is very small; indeed, it has been compared with the chance of a fatal railway accident.

The world has as yet seen no discovery comparable in practical value with that of the uses of chloroform; none that has pre-

vented so much agony, none that has saved so much life. The extinction of pain in operative surgery has multiplied a hundred-fold the victories of the surgeon over disease—first, because things are practicable now which formerly could not have been attempted; secondly, because the knife is no longer regarded as an evil to be dreaded and postponed. It is as the discoverer of the uses of chloroform that Sir James Simpson stands pre-eminent above the men of his time, and has left a deathless name to his posterity.

The effects of chloroform vapour on the Sensitive Plant are very striking; and it has been used to render bees quiet and innocuous, and while in this state, the honey is taken from them. In swarming, bees have also been rendered manageable by chloroform.

HOW HUMPHRY DAVY FIRST BREATHED LAUGHING GAS.

Davy, who had been articled to a surgeon and apothecary in Penzance, made such progress in medicine, that in the fourth year of his studies, he first experimented on nitrous oxide, or laughing gas; and his discovery of its wonderful agency was the origin of the researches which established his character as a hemical philosopher. In April, 1799, 'he first breathed nitrous oxide: ten months of incessant labour were employed in making experiments; three years in detailing them. The author was under twenty years of age, pupil to a surgeon and apothecary in the most remote town of Cornwall, with little access to philosophical books, and none at all to philosophical men.'

Davy, for his investigation, devised the very beautiful method of procuring the nitrous air, viz., the decomposition by heat of the crystals of nitrate of ammonia, which are thereby dissolved into watery vapour and the desiderated gas. Under the famous name of nitrous oxide, he minutely examined and recorded its properties for the first time. In his 'Researches,' he tells us: 'Having previously closed my nostrils and exhausted my lungs, I breathed four quarts of nitrous oxide from and into a silk bag. The first feelings were similar to giddiness; but in less than half

a minute, the respiration being continued, they diminished gradually and were succeeded by a sensation analogous to gentle pressure on all the muscles, attended by a highly pleasurable thrilling, particularly in the chest and the extremities. The objects around me became dazzling, and my hearing more acute. Towards the last inspiration, the thrilling increased, and at last an irresistible propensity was indulged in. I recollect but indistinctly what followed; I know that my motions were various and violent. These efforts very soon ceased after respiration; in ten minutes I had recovered my natural state of mind. Almost everyone who has breathed this gas has observed the same thing. On some few, indeed, it has no effect whatever, and on others the effects are always painful. The experiment cannot be made with impunity by those who are liable to determination of blood to the head.'

Davy was at first sanguine of the useful application of nitrous oxide to medicine. It might be the notable gold of Geber, the vivifying quintessence of the elements of Raymond Lully, the water of life of Basil Valentine, the elixir of Paracelsus, at least some purified and attempered supporter of vitality, for its composition was almost identical in its ingredients with that of the atmosphere. But Davy soon discovered his mistake, recorded its inutility, and pointed out the fallacies attendant on the trial of so strange and novel a medicinal agent. Nevertheless, in describing its effects, Davy predicted that as 'nitrous oxide in its extension, seems capable of destroying physical pain, it may probably be used with advantage during surgical operations in which no great effusion of blood takes place.' Nor was this an accidental conjecture of genius, but the result of ten months' experiments; so that Davy must be acknowledged as the originator of that prolific idea, which as chloroform has become one of the most glorious realities of the present century.

SLEEP AND DREAMS.

—
WHY WE SLEEP.

THE amount of healthy, ordinary Sleep each day is in proportion to the amount of healthy "wear and tear" of the system, and the absence of emotional excitement; for something in the shape of good news, as well as of bad news, will keep the mind uneasy and awake. Thus, a traveller who is to be up early in the morning to catch an early train will wake to the moment; in fact, he has been scarcely asleep at all—emotion of some sort or other has destroyed complete sleep. The condition of the emotions and the state of the pulse of criminals before execution is also well known. Starvation is another cause of want of sleep, as there has been no exercise or wear and tear of muscle. We have all these conditions in hospital patients under chloroform. Of the new world revealed by sleep, poets of all ages have written, of course, a great deal; but we are more interested with the fact that this emotion, or nervous irritability, especially in female patients, which destroys natural sleep, also involves an increase of chloroform to produce anæsthesia. Wordsworth remarks that twilight has the power of removing, softening, harmonising, or rendering abstract certain things otherwise lost in the bustle or blaze of the mid-day sunshine; so it strikes me is sleep; it removes some objects, and makes others more clear—it leaves out a great deal of what is known to us as association of every-day ideas, and introduces us to a world of "innate ideas" and new but useless fancies, and new illusions. Chloroform patients sing songs, under chloroform, they never knew before, &c.

As to the Rules of Sleep: 1st, Those who think most, who do most brain work, require most sleep. 2nd, That time 'saved' from necessary sleep is infallibly destructive to mind, body, and estate. Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning the moment they awake; and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system. This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself.

CAUSES OF TRANCE.

Dr. Sir Henry Holland, in his "Medical Notes," observes that, "as respects magnetic sleep or trance in all its alleged shapes, there is no well authenticated fact making it needful to believe that an influence is received from without, beyond those impressions on the senses which are capable, according to the temperament and other circumstances of existing disordered as well as healthy actions, throughout every part of the nervous system, and especially in the sensorial functions."

MORNING DREAMS.

The old notion of the "*Somnia vera*" of approaching day—"Morning dreams come true," is interpreted by the physical state of sleep being then less perfect: trains of thought suggested follow more nearly the course of waking associations, and the memory retains them; while earlier and more confused dreams are wholly lost to the mind.

There is no fact more clearly established in the physiology of man than this, that the brain expands its energies and itself during the hours of wakefulness, and that these are recuperated during sleep. If the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that, in early English history, persons condemned to death by being pre-

vented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death become insane—the brain is not nourished, and they cannot sleep.

NATURE OF SLEEP.

We catch glimpses of its nature at the moment of falling asleep and waking. When it is the usual time for sleep, if our attention happens to be lively excited, it is in vain we court sleep. When we are striving to contend against the sense of overwhelming fatigue, what we feel is that we can no longer command our attention. Then we are lost, or are asleep. Then the head and body drop forwards; we have ceased to attend to the maintenance of our equilibrium. Any iteration of gentle impressions, enough to divert attention from other objects, without arousing it, promote sleep. Thus we recognise as the psychical basis of sleep the suspension of the attention. Are any other mental faculties suspended in sleep? Sensation and the influence of the will over the muscular system are not. For our dreams are liable to be shaped by what we hear. The sleeper, without waking, will turn away his head from a bright light; will withdraw his arm if you pinch it; will utter aloud words which he dreams he is employing. The seeming insensibility in sleep, the apparent suspension of the influence of the will, are simply consequences of the suspension of attention.

Letters by H. Mayo, M.D.

Sleep is death's younger brother, and so like him that I never dare trust him without my prayers.

We term sleep a death, and yet 'tis waking that kills us, and destroys those spirits that are the house of life. 'Tis indeed a part of life that best expresseth death; for every man truly lives as long as he acts his nature, or some way makes good the faculties of himself. Themistocles, therefore, that slew his soldier in his sleep, was a merciful executioner; 'tis a kind of punishment the mildness of no laws hath invented.

Sir Thomas Brown.

DREAMS CONTRADICT WAKING THOUGHTS.

As a general rule, our dreams are *symptomatic* of our principles and characters. The most affectionate of mothers will dream of murdering their children. A veteran, who, during the Peninsular war, had done great exploits in ten pitched battles, and who had thrice volunteered into the *forlorn hope*, told one that, when, for relieving the tedium of the march, or the weariness of the night by the camp fire, they would tell one another of their dreams, these dreams were almost always in the inverse ratio, in respect of the cowardice or bravery of the conduct of the different parties on the field of battle. As for himself, he was always dreaming of running away home to his mother. Nevertheless, suppose you dream of doing some wicked thing, and *sleep on* soundly, without any sensation of remorse: or, suppose you dream of the blessed—the coming of our Lord—and feel nothing but dismay, and awake trembling with horror; well, in either case, I will not say, it is *certainly* a bad sign of your spiritual condition; but I must say, that it does not look fair; and that you would do well to examine yourself strictly of your waking principles. I knew one, who was an ardent theoretic millenarian. He dreamed of the advent, and awoke in agony. Something must be far wrong, he concluded. On reflection and self-examination, he detected that, notwithstanding all his vehement pleading for the doctrine of the speedy coming, he was worldly, covetous, and spiritually inactive; and even guilty of prostituting the blessed hope in defence of the inactivity. He repented, and became distinguished for his liberality and well-doing. Years afterwards, he dreamed again; and, immediately on seeing the vision of glory, felt himself to be blissfully transformed. When he awoke, I am in a right way of preparation for the advent now, was his reflection; I will keep in it. So he abounded in well-doing more and more; till he died triumphing in the hope that he would soon share in the glory of the first resurrection.

SLEEP OF 'GUILTY CREATURES.'

It is not uncommon to hear persons attribute the sleeping of 'guilty creatures' to hardness of heart, or recklessness. This is an error, referable to ignorance of the nature of sleep, and of the fact 'that all degrees of excitement in the parts of the brain and spinal marrow, associated with the nerves of the sensitive system, are followed by proportional exhaustion. The only limit to this law is the capability of bearing in those parts. Exhausted by mental excitement, the criminal is often awakened for his execution; and the soldier, both by mental and bodily excitement, sleeps by the roaring cannon.'

Dr. Philip.

POSITIONS IN SLEEPING.

The Hindoos believe that to sleep with the head to the north will cause one's days to be shortened; to the south will bring longevity; to the east riches; and to the west change of scene. Some superstitious persons in England object to their bedsteads being placed parallel to the planks of the floor, considering it unlucky to sleep across the boards.

Now, it is objected that the Hindoo superstition referring to the point of the compass towards which the head should lie, is opposed to a modern theory which professes to be based on scientific principles. There is more reason to the objection to sleeping across the boards. In London, owing to the Building Act, the all but universal practice is to run the joists from front to back of a house, so that the floor boards run across the house, parallel with the street, and he who sleeps 'across the boards' necessarily sleeps with his face to the window, and will have the full glare of the morning light.

Some years ago, it was announced to the Scottish Curative Mesmeric Association, that persons wishing to secure sleep should lie with their heads to the north, and not on any account with their heads to the west. A physician at Magdeburg, Dr. Julius von dem Fischweiler, asserts in his will, that his own great age

(109) was entirely to be ascribed to his constant habit of sleeping with his head towards the north ; and the rest of his body in a direction coinciding as closely as possible with that of the meridian—that is, with his heels to the south. From persisting in this habit, the learned doctor considered that the iron contained in our system, finding itself in the direction of the magnetic currents, which are continually flowing over the surface of the globe towards the north pole, becomes magnetised, and thus increases the energy of the vital principle. Still there is this condition : ‘ Let the body incline as often as possible during the day quite flat on the ground,’—a rule of difficult observance in every-day life.

An eminent physician in Scotland states, that when he failed by every other prescription to bring sleep to invalid children, he recommended their couches or little beds to be turned due north and south, the head of the child being placed towards the north ; he had never failed by this process to induce sleep. This prescription is simply an application of the *Od* or *Odylic* farce, which Baron Reichenbach wrote some four-and-twenty years ago.

Cabanis, in his investigations on the mind, says Dr. Millingen, has endeavoured to fix the order in which the different parts of our organisation go to sleep, namely, first, the legs and arms, then the muscles that support the head and back. The first sense that slumbers is that of sight, followed in regular succession by the sense of taste, smell, hearing, and feeling. The viscera, he says, fall asleep one after the other, but with different degrees of soundness.

It having lately been ascertained that the position of the bedstead has much to do with avoiding sleepless nights, the above question has been thus answered by a correspondent of the ‘ Builder ’ :—

‘ Years ago I suffered much from nervous irritation, and consequent loss of sleep. I fancied that I slept better in certain rooms than others ; and, after trying to ascertain why, came to the conclusion that a great deal depended upon the position of the bed.

‘For twenty-five years and upwards I have had my bed placed with the head to the north, or as near that point as I can ; and if I cannot have it north, I place it north-east, with as much north as I can get. When I sleep from home, I pull out the bedstead from the wall and turn it to the desired point as nearly as I can, finding great advantage. Many of my friends, knowing my fancy, take care to put me in a room with the bed in the right position. They smile at my whim : I sleep, and smile at their unbelief.’

Another correspondent of the ‘Builder’ states :—‘So far as my own observations have gone, I know that my sleep is always more sound and refreshing when my head is placed to the north. There are persons whom I know, the head of whose beds is to the north, and who, in order to wake early, will reverse their usual position in the bed, but without knowing the reason why, beyond “that they could always wake earlier,” the rest (sleep) being more broken. I have it related to me that at a military hospital in Russia, there were some sick patients, of highly sensitive natures, and who were rapidly recovering. When necessity compelled them to be removed to another wing of the building they did not get on so well ; in fact, prostration seemed to be setting in ; and it was found advisable to get them back to their former wards as quickly as possible, where the heads of the beds were to the north. I have heard of horses going blind through changing their position from north to south to that of west to east. Certainly, longevity can be attained by this means ; but it must be combined with healthful living, proper rest, and exercise of both mind and body.’

Galen, who, in the decline of life suffered from wakefulness, found much comfort in eating a lettuce in the evening ; and every one who has indulged in the same luxury must have experienced the soporific effects of this plant. Among the fables of antiquity, we read of Venus, after the death of Adonis, throwing herself on a bed of lettuces, to soothe her grief.

Mr. Sommer propounds a new theory of sleep : his idea is that sleep is simply a result of the deoxygenation of the system,

and he believes that sleepiness comes on as soon as the oxygen stored in the blood is exhausted.

SLEEP-WALKING.

Somnambulism, or walking in the sleep, appears to differ from dreaming chiefly in the degree in which the bodily functions are affected. The mind is fixed in the same manner as in dreaming, upon its own impressions, as possessing a real and present existence in external things; but the bodily organs are more under the control of the will, so that the individual acts under the influence of his erroneous conceptions, and holds conversations in regard to them. He is also, to a certain degree, susceptible of impressions from without through his organs of sense; not, however, so as to correct his erroneous impressions, but rather to be mixed up with them; and a variety of remarkable phenomena arise out of these peculiarities.

Dr. Abercrombie.

It is from remembering the action of a dream as long as the dream lasts, that somnambulists generally meet with no accidents in ascending to perilous situations during their sleep. The surrounding localities are so correctly presented to the mind, that the person ascends with safety to the roofs of houses, or crosses torrents and bridges, which during the waking state he would be afraid to do; the passion of fear being destroyed by sleep. The perilous situations of somnambulists have formed the wonder and admiration of gazing multitudes; and the mind of the vulgar has been impressed with the importance of leaving the sleep-wanderer to his own guidance, where a mistake in his footing of the twentieth part of an inch would have plunged him into eternity.

It should be recollected that the somnambulist is limited in all he does, during this state, to the ideas which are furnished by the dream, under the impressions of which he acts. His mind, it should be seen, and his organs of sense generally, are likewise limited to these impressions.

Langston Parker.

Sir William Hamilton, in his "Lectures on Metaphysics," on

the authority of Jemker, a celebrated physician and professor of Halle, relates the following of a postman, whose daily journey lay between Halle and a town some eight miles distant, a considerable part of which was unenclosed champaign meadow land. In walking over this smooth surface, the postman was generally asleep: but at the termination of this part of his road, there was a narrow foot-bridge over a stream; and to reach this bridge, it was necessary to ascend some broken steps. Now it was ascertained, as completely as any fact of the kind could be, (1) that the postman was asleep in passing over this level course; (2) that he held on his way in this state without deflection towards the bridge; and (3) that just before arriving at the bridge, he awoke. This case, besides showing that the mind must be active though the body is asleep, shows also that certain bodily functions may be dormant while others are alert. The locomotive faculty was here in exercise while the senses were in slumber.

This suggests another example found in a story told by Erasmus in one of his letters, concerning his learned friend Oporinus, the celebrated professor and printer of Basle. Oporinus was on a journey with a bookseller, and on their road they had fallen in with a manuscript. Tired with their day's travelling—travelling was then almost exclusively performed on horseback—they came at nightfall to their inn. They were, however, curious to ascertain the contents of their manuscript; and Oporinus undertook the task of reading it aloud. This he continued for some time, when the bookseller found it necessary to put a question concerning a word which he had not rightly understood. It was now discovered that Oporinus was asleep; and being awakened by his companion, he found that he had no recollection of what for a considerable time he had been reading. This is a case concurring with a thousand others to prove: (1) that one bodily sense or function may be asleep while another is awake; and (2) that the mind may be in a certain state of activity during sleep, and no memory of that activity remain after the sleep has ceased. The first is evident; for Oporinus, while reading, must have had

his eyes and the muscles of his tongue and fauces awake, though his ears and other senses were asleep. And the second is no less so; for the act of reading supposed a very complex series of mental energies. Physiologists have observed, that our bodily senses and powers do not fall asleep simultaneously, but in a certain succession. We all know that the first symptom of slumber is the relaxation of the eyelids; whereas hearing continues alert for a season after the power of vision has been dormant. In the case last alluded to, this order was, however, violated; and the sight was forcibly kept awake while the hearing had lapsed into torpidity.

SLEEPING WITH THE EYES OPEN.

There are some persons who sleep with their eyes open; and a man may stand before another man in such a situation, with a lighted candle in his hand, so that the image of that person who has the light may be vividly depicted on the retina of the sleeping man. But does he see? is he sensible of it? No. This has been magnified into a wonder; whereas it only proves what Dr. Darwin long since asserted—that sensation does not depend upon impressions made upon the nerves, but upon actions excited in them. Arouse the slumberer, awake him that sleepeth, bring out the natural excitement into his nerves and muscles, and he would exclaim, 'God bless me! how came you here at this time of night?'

Abercromby.

MODIFICATION OF SLEEP.

Sleep is much modified more by habit than we are generally disposed to allow. Thus, an old artilleryman often enjoys tranquil repose while the cannon are thundering around him; an engineer has been known to fall asleep within a boiler while his fellows were beating it on the outside with their ponderous hammers; and the repose of a miller is nowise incommoded by the noise of his mill. Sound ceases to be a stimulus to such men, and what would have proved an inexpressible annoyance to others, is by them altogether unheeded. It is common for

carriers to sleep on horseback, and coachmen on their coaches. During the battle of the Nile, some boys were so exhausted, that they fell asleep on the deck, amid the deafening thunder of that dreadful engagement. Nay, silence itself may become a stimulus, while sound ceases to be so. Thus, a miller being very ill, his mill was stopped that he might not be disturbed by its noise; but this, so far from inducing sleep, prevented it altogether; and it did not take place till the mill was set a-going again. For the same reason, the manager of some vast iron-works, who slept close to them amid the incessant din of hammers, forges, and blast furnaces, would awake if there was any cessation of the noise during the night. To carry the illustration still farther, it has been noticed that a person who falls asleep near a church, the bell of which is ringing, may hear the sound during the whole of his slumber, and be nevertheless aroused by its sudden cessation: Here the sleep must have been imperfect, otherwise he would have been insensible to the sound: the noise of the bell was no stimulus; it was its cessation which, by breaking the monotony, became so, and caused the sleeper to awake.

Macnaught's Philosophy of Sleep.

'A friend of mine,' said Erskine, 'was suffering from a continual wakefulness, and various methods were tried to send him to sleep, but in vain. At last, his physicians resorted to an experiment which succeeded perfectly: they dressed him in a watchman's coat, put a lantern into his hand, placed him in a sentry-box, and—he was asleep in ten minutes.'

TRYING TO GET TO SLEEP,

Or great anxiety to bring on sleep, is more or less its preventive; the disengagement of the mind from any strong emotion, or urgent train of thought, being the most needful condition for attaining sleep. This anxiety, or a desire to sleep, as a mental disquiet, will only add to the general disquiet which has produced it. The motions of the mind must be as quiescent as those of the body; and the will, instead of commanding or interfering, must tranquilly resign itself to the general intention.

Sir Henry Holland, in his 'Medical Notes,' observes : 'The various artifices of thought and memory used for the purpose often fail from the cause. When they succeed, it depends upon the exhaustion being more complete, or the mind being rapidly carried from one object to another ; a desultory state of this kind, without emotion, being apparently one of the conditions most favourable to the effect desired. The close dependence of sleep on the state of the alimentary canal, makes it probable that evil is often incurred by giving purgatives habitually at bedtime. The case is a common one, and not least so in dyspeptic cases. Yet here especially, everything ought to be avoided which by irritation can disturb the soundness of rest.'

Mr. Alfred Smee, the well-known surgeon, has found the application of cold produce refreshing sleep, while all other medicaments have failed or been impracticable ; and many a time he has assuaged a sufferer's pain by applying a little cold water to the top of the brain, and has thus obtained for him rest, when every other means has failed. Mr. Smee also observes : 'We have some voluntary power of being able to get to sleep. We perhaps lower the action of the heart, and the temperature of the body, when sleep takes place, and do not again awake until some unusual impression excites the biodynamic circuit to awake, or the excitability becomes so exalted as to allow weaker impressions to have the same effect.'

Elements of Electro-Biology.

HOW THE BIOLOGIST INDUCES AND DETERMINES SLEEP.

It is well known that the expectation of sleep is one of the most powerful means of inducing it, especially when combined with the withdrawal of the mind from everything else which could keep its attention awake. Now the mind of the biogised subject has been possessed with the conviction that sleep is about to supervene, and is closed to every source of distraction. The waking at a particular time may also be explained by the influence of expectation. These phenomena are essentially conformable to facts whose genuineness every physiologist

and psychologist is ready to admit. It is not, however, in any large proportion of individuals that this state can be induced; probably not more than one in twenty, or at most one in twelve.

There is one phenomenon of the biological state which has been considered pre-eminently to indicate the power of the operator's will over his subject, namely, the induction of sleep, and its spontaneous determination at a given time previously obtained, or by the sound of the operator's voice, and that only.

VIOLATION OF A GRAVE.

The legal proceedings which took place about ten years ago, in the Sheriff Court of Clackmannanshire with regard to the violation of a grave in the churchyard at Alloa, and the unwarrantable exhumation of the body of James Quin, had their origin, it is stated, in a remarkable dream of the mother of the deceased. Young Quin died in September, 1863, and was buried in a lair in the churchyard, which was purchased by his father from William Donaldson, the kirk treasurer, it being agreed that the price was to be paid by instalments. About six months afterwards Robert Blair, the sexton or gravedigger, took upon himself (without the authority, it would appear, of Donaldson) to sell the same lair to another person, and to inter therein a relative of the new purchaser, without, however, at that time exhuming the body of Quin, the former tenant. Some considerable time after this the mother of Quin, being desirous of erecting a headstone on the grave of her son, made some inquiries with that view, in the course of which she heard something of another person having been buried in his grave, this having, as she stated, been 'cast up,' by Blair's nephew to a younger son of hers on their way from the Sunday school. But the gravedigger denied the truth of this story, and managed to pacify her. Feeling, however, that he had got into a scrape by the lair having been resold, he, some weeks after Mrs. Quin had interrogated him on the subject, dug up the body of her son during the night of Thursday, the 23rd of March last, and re-interred it in other

ground. Now on that very Thursday night, as sworn to by Mrs. Quin at the trial, she had this remarkable dream:—She dreamt that her boy stood in his night-gown at her bed-side, and said to her, 'Oh, mother, put me back to my own bed.' She then awoke her husband, and, forgetting in her half-dreaming state that her son was dead, said to him, 'Jimmie is out of his bed; put him back into it,' after which she fell asleep, and again had the same dream. A third time during the same night she dreamt that her son was standing beside her bed; but on this occasion, remembering that he was dead, the figure of the gravedigger was mixed up with that of the boy, and he appeared to be shoving his spade into the body. Awakening in great trepidation, and feeling certain that her boy had been taken out of his grave, she went to the gravedigger and vehemently accused him of having dug up the body, which, after some prevarication, he at last admitted. Hence arose the action of damages against Donaldson, the kirk treasurer, and Blair, the gravedigger, which, being restricted to 12*l.*, was brought in the Small Debt Court. The sheriff, after a long proof, assoilzied Donaldson, and found Blair hable in damages, which, the parties not having settled the same extrajudicially, have been since assessed at 5*l.*

Scoteman.

CURIOSITIES OF DREAMS.

In an able review of Mr. Seafield's interesting 'Literature of Dreams,' the *Athenæum* has selected the following instances. In the life of Sir Thomas More we read:

'Sir Thomas More's mother saw in her sleep the number of children she should have, written as it were in her marriage ring; and the forms, shapes, and countenances of them all. One was very dim and obscure, and could scarcely be discerned; for of one she suffered by an untimely birth—an aborsement. Another she saw full, bright, and beautiful, and fairer than all the rest; whereby, no doubt, was this lamp of England prefigured.'

A very similar incident is related of Mrs. Abbott by Aubrey. When Archbishop Abbott's mother (a poor cloth-worker's wife in Gilford),' says the old gossip, 'was with child of him, she did

long for a jack, and she dreamt that if she should eat a jack, the son who was about to be born would be a great man. She arose early the next morning, and went with her pail to the river-side (which runneth by the house, now [1696] an alehouse, the sign of the "Three Mariners") to take up some water, and in the water in the pail she found a good jack, which she dressed, and ate it all, or very near. Several of the best inhabitants of Gifford were invited (or invited themselves) to the christening of the child. It was bred up a scholar in the town, and by degrees came to be Archbishop of Canterbury.'

Peter Sterry, says Nash, in a note to a famous passage in his edition of 'Hudibras,' dreamed that 'Oliver Cromwell was to be placed in heaven, which he foolishly imagined to be the true and real heaven above; but it happened to be the false, carnal heaven at the end of Westminster Hall, where his head was fixed after the Restoration. There were, at that time, two victualling-houses at the end of Westminster Hall, under the Exchequer, the one called Heaven, and the other Hell. Near to the former Oliver's head was fixed, January 30, 1660-1.' Pepys mentions a case in which a Mrs. Llewellen dreamed that her uncle Scobell would die in four days, and the gentleman was good enough to do so. Aubrey has a string of such marvels, which are amusing, if they are nothing more. He says:—

'When Dr. Harvey, one of the Physicians' College in London, being a young man, went to travel towards Padua, he went to Dover, with several others, and showed his pass, as the rest did, to the Governor there. The Governor told him that he must not go, but he must keep him prisoner. The Doctor desired to know "for what reason? how he had transgressed?" "Well, it was his will to have it so." The packet-boat hoisted sail in the evening, which was very clear, and the Doctor's companions in it. There ensued a terrible storm, and the packet-boat and all the passengers were drowned. The next day the sad news was brought to Dover. The doctor was unknown to the Governor, both by name and face; but the night before the Governor had a perfect vision in a dream of Dr. Harvey, who

came to pass over to Calais ; and that he had a warning to stop him. This the Governor told to the Doctor the next day. The Doctor was a pious, good man, and has several times directed this story to some of my acquaintance. My Lady Seymour dreamed that she saw a nest, with nine finches in it. And so many children she had by the Earl of Winchelsea, whose name is Finch. The Countess of Cork (now Burlington) being at Dublin, dreamed that her father, the Earl of Cumberland, who was then at York, was dead. He died at that time.'

The most curious of these stories is one which Aubrey says was told him by William Penn. The English fleet was then at sea, fighting against the Dutch. Sir William Penn, the great admiral, was on board, though the chief command was in the hands of the three sea-generals, Blake, Deane, and Monk. Lady Penn took her son William to pay a visit to Mrs. Deane, the sea-general's wife, who at that time resided in Petty France, and on the ladies falling into talk about the fleet, Mrs. Deane told her visitor that she had been troubled by a dream, in which she saw her husband walking on the deck, when a cannon-shot struck his arm and drove it into his side. Within forty-eight hours, says Aubrey, she received news of a great battle, in which her husband was certainly killed in the manner which she had seen in her vision.

Bishop Burnet has told, on the authority of Lord Rochester, the singular story of Lady Warre's chaplain. 'Lord Rochester,' says Gilbert Burnet, in 'Some Passages of the Life and Death of John, Earl of Rochester,' 'told me of an odd presage that one had of his approaching death in the Lady Warre, his mother-in-law's house. The chaplain had dreamt that such a day he should die; but being by all the family put out of the belief of it, he had almost forgot it, till the evening before at supper, there being thirteen at table, according to a fond conceit that one of these must soon die, one of the young ladies pointed to him that he was to die. He, remembering his dream, fell into some disorder, and the Lady Warre, reproving him for his superstition, he said he was confident he was

to die before morning ; but he being in perfect health, it was not much minded. It was Saturday night, and he was to preach the next day. He went to his chamber and sat up late, as appeared by the burning of his candle, and he had been preparing his notes for his sermon ; but he was found dead in his bed the next morning. These things, he said, made him inclined to believe the soul was a substance distinct from matter ; and this often returned into his thoughts.'

Some experiments, made with a view to induce dreaming under conditions in which the results could be noted, were made on the person of M. Maury. While M. Maury was asleep, his external organs were subjected to various kinds of irritation. Thus : 1. His lips and nose being tickled by his coadjutor with a feather, he dreamed that he was subjected to horrible tortures ; that a pitch-plaster was applied to his face, which was then roughly withdrawn, denuding the lips and cheeks. 2. A pair of tweezers being struck close to his ears by scissors, he dreamt that he heard the ringing of bells, which speedily passed into the tocsin, and suggested June, 1848. 3. Being made to smell eau de Cologne, he dreamed that he was in the shop of a perfumer, which led the fancy to the East, and to the shop of Jean Farino, in Cairo ! 4. Being made to feel the heat and smell of a burning match, and the wind at the time whistled through the shutters, he dreamed that he was at sea, and that the powder-room of the vessel blew up. 5. His neck being slightly pinched, he dreamed that a blister was applied ; and then there arose the recollection of a physician who had treated him in youth. 6. A piece of red-hot iron being held close to his face for such a length of time as to communicate a slight heat, he dreamed of bandits who got into houses and applied hot irons to the feet of the inhabitants, in order to extract money from them. This idea suggested that of the Duchess d'Abrantes, who he conceived had chosen him as secretary, in whose Memoirs he had read of chauffeurs, or bandits who burned people. 7. The word 'parafaramus' being pronounced close to his ears, he heard nothing ; but on a repetition of the attempt while in bed, the word

'manan' was followed only by a dream of the hum of bees. When the experiment was repeated some days subsequently, and when he was falling asleep, he dreamed of two of three words, 'Azor, Castor, Leonore,' which were attributed to the interlocutors in his dream. The sound of 'Chandelle, haridelle,' awoke him while pronouncing the words 'c'est elle,' but without any recollection of the idea attached to the expression. 8. A drop of water falling on the brow suggested a dream of Italy, great thirst, and a draught of Orvietto. 9. A light surrounded by a red paper, being repeatedly passed before his eyes, he dreamed of a storm of lightning, which reproduced a violent tempest which he had encountered between Morlaix and Havre.

FOOTSTEPS OF SPIRITS.—ASSASSINATION OF PERCEVAL.

Among dreams apparently designed to communicate a warning of danger, there is none better known or perhaps better attested, than the dream of Mr. Williams, of Scorrier House, Cornwall, which Dr. Abercrombie, in his work 'On the Intellectual Powers,' gives the story as he obtained it direct from Mr. Williams, through the intervention of a common friend. About eight days before the assassination of Mr. Perceval, Chancellor of the Exchequer, by Bellingham, Mr. Williams, who had no personal acquaintance with the Chancellor, dreamed in his own house in Cornwall that he saw a little man enter the lobby of the House of Commons dressed in a particular way, and that presently another man, whose dress Mr. Williams also minutely observed, drew a pistol from under his coat, and fired it at the little man, who instantly fell. The arrest of the murderer was also witnessed by Mr. Williams, and he was informed, in his dream, by some of the bystanders, of the name of the little man who had fallen. He dreamed it thrice the same night. His wife made light of it the first time; but after its third occurrence, Mr. Williams seriously thought of giving intimation of it to Mr. Perceval. His friends, however, dissuaded him from it, as likely to end in his being laughed at as a fanatic. On the morning of the tenth day after, the news of the assassination

reached Cornwall ; that is, two days after the event had happened in London. Mr. Williams soon after recognised in the print-shops the portraits of those chiefly concerned, and their costume, which were precisely as he had dreamed them.

Dr. Carlyon of Truro, an intimate friend of Mr. Williams, had often heard him circumstantially relate the dream and its fulfilment in Dr. Carlyon's early years and late recollections, which account agrees in nearly every particular with Dr. Abercrombie's narrative, and a MS. account shown to Dr. Carlyon by Mr. Hill. The strangest circumstance of all about this story is that Bishop Baines had a similar dream of Mr. Perceval's assassination, and told some friends of it before the event.

PRESENTIMENTS OF THE ASSASSINATION OF HENRY IV. OF FRANCE.

In the morning of the day on which Henry the Fourth was murdered by Ravallac—Friday, May 14, 1610—he was exceedingly pensive. In the hope of composing his spirits he threw himself on his bed, but was unable to rest. Thrice he rose, and thrice he fell on his knees in prayer. Soon after, repairing to the presence-chamber, his attendants endeavoured to divert the melancholy which preyed so deeply on his mind. Being naturally amiable and cheerful, he tried to fall in with the well-meant pleasantry of his nobles, and attempted to smile, but concluded thus, 'We have laughed enough for Friday; there will be weeping on Sunday.' His Queen, Marie de Medicis, had been crowned but the day before. La Brosse, a physician, is, by some, reported to have said to the Duke de Vendôme on that evening, 'If the King survives a danger which threatens him at present, he will live these thirty years.' The Duke entreated the King to grant this physician an audience, and repeated what the old gentleman had been saying. His Majesty, with unusual asperity and hastiness, replied, 'He is an old fool for telling you such things, and you are a young one if you believe him.' The Duke's rejoinder was given, respectfully and sensibly, 'Sire, one may not believe such things, but one may fear them.' Bayle, however, has endeavoured to shake the

credit of this whole story. The same day, as the King and Queen were walking through an apartment of the palace, the King stopped to speak with somebody present. The Queen stopping at the same time, he said to her, as by a spirit of involuntary prophecy, 'Go on, go on, Madame the Regent.' A few nights before the catastrophe the Queen dreamed that all the jewels in her crown were changed into pearls, and that she was told pearls were significant of tears. Another night she started and cried out in her sleep, and waked the King, who, asking her what was the matter, she answered, 'I have had a frightful dream; but I know that dreams are mere illusions.' 'I was always of the same opinion,' said Henry; 'however, tell me what your dream was?' 'I dreamed,' continued she, 'that you were stabbed with a knife under the short ribs.' 'Thank God,' added the King, 'it was but a dream.' On the morning of the fatal day his Majesty was, as we have before observed, unusually low. More than once he said to those about him, 'Something or other hangs very heavy on my heart.' Before he entered his carriage he took leave of the Queen no fewer than three times, and had not passed through many streets ere Ravillac gave him that fatal thrust which deprived France of one of the most humane sovereigns she ever had.

DREAMS AND THEIR INTERPRETATIONS.

In all rude countries, and amongst all rude people, the interpretation of dreams is a favourite amusement with the populace. From the king on his throne to the cowherd following his cattle, all are ready to flatter themselves in consequence of fortunate or lucky dreams, and to terrify themselves in consequence of unfortunate or unlucky dreams. In the East, from the earliest times, the interpretation of dreams has been held to be a science, and certain men have been supposed to be particularly gifted in this way. Dreams of an extraordinary or portentous character have been looked upon as direct emanations from the gods, from the time when men first began to think—from Greece to China, at least, in extent of longitude. The Brahmans of India have

hundreds of volumes on the art of interpreting dreams, and the Mahommedans of India have scores of them. As my object is rather to illustrate popular life in the villages of Oudh than to give any account of the dreams of the learned, I simply note down here a few rules for the interpretation of dreams which I find prevalent amongst the unlearned—rules handed down by tradition rather than in formal works, and which doubtless vary in character and detail at various times and in various districts. 1. To dream of imprisonment, for instance, is a sure sign of a burial or burning of the dead soon to take place. It does not necessarily imply that the death should be that of a member of the family of the dreamer; but it is most likely.—2. To dream of the birth of a son is a sure sign of the birth of a daughter, either in the family itself or amongst its distant relations.—3. To dream of the birth of a daughter, again, denotes impending misfortune of some kind, certain to come on the household soon.—4. To dream of eating delicious food indicates that some good fortune will speedily make its appearance.—5. To dream of eating figs or pomegranates shows that there will soon be need of repentance—the crime may already have been committed; if so, arise and repent at once, O dreamer of eating figs or pomegranates.—6. To dream of the tumbling down of a house, or a hole in the roof, or any extensive injury to it, indicates the death of, or some great injury to, its master.—7. To dream of the earth, of growing corn, or good crops, or satisfactory tillage, indicates a happy marriage.—8. On the other hand, to dream of bad crops, corn being cut down, or unsatisfactory tillage, foreshadows the unfaithfulness of one's spouse. 'Nothing can be more certain than these two,' said an intelligent Brahman to me, referring to Nos. 7 and 8.—9. Dreaming of a journey is indicative of restlessness, commotion, disturbance or perturbation of some kind. It may be false or true, well founded or without foundation.—10. To dream of a fight indicates approaching sickness—and, in the same way, to dream that one has been the subject of abuse, indicates that sickness is drawing near the household.—11. To dream of blood or bleeding, shows that some important contract is

about being concluded, either by one's self, or by others, affecting the dreamer's fortune.—12. To dream of running water is a sure sign of impending calamity—the more the water is seen to be disturbed or to splash about, the heavier is the coming evil.—13. To dream of ants or insects generally indicates good fortune, particularly if the dreamer supposes himself to be searching for them, or to see them in great numbers.—14. To dream of a mango-tree indicates a coming friend; if the mango-tree be in blossom, he comes with good news—if in fruit, with rich presents.

Fraser's Magazine.

DROWSINESS FROM COLD.

Very striking and curious is the story of Dr. Solander's escape, when in company with Sir Joseph Banks, among the hills of Tierra del Fuego. They had walked a considerable way through swamps, when the weather became suddenly gloomy and cold, fierce blasts of wind driving the snow before it. Finding it impossible to reach the ships before night, they resolved to push on through another swamp into the shelter of a wood, where they might kindle a fire. Dr. Solander, well experienced in the effects of cold, addressed the men, and conjured them not to give way to sleepiness, but at all costs to keep in motion. 'Whoever sits down,' said he, 'will sleep; and whoever sleeps will wake no more.' Thus admonished and alarmed, they set forth once more; but in a little while the cold became so intense as to produce the most oppressive drowsiness. Dr. Solander was the first who found the inclination to sleep—against which he had warned the others so emphatically—too irresistible for him, and he insisted on being suffered to lie down. In vain Banks entreated and remonstrated; down he lay upon the snow, and it was with much difficulty that his friend kept him from sleeping. One of the black servants began to linger in the same manner. When told that if he did not go on he would inevitably be frozen to death, he answered that he desired nothing more than to lie down and die. Solander declared himself willing to go on, but said he must first take some sleep. It was impossible to carry these men, and they were therefore both suffered to lie

down, and in a few minutes were in a profound sleep. Soon after, some of those who had been sent forward to kindle a fire returned with the welcome news that a fire awaited them a quarter of a mile off. Banks then happily succeeded in awaking Solander, who, although he had not been asleep five minutes, had almost lost the use of his limbs, and the flesh was so shrunk that the shoes fell from his feet. He consented to go forward, with such assistance as could be given; but no attempts to rouse the black servant were successful, and he, with another black, died there.

Fraser's Magazine.

HARD STUDIES.

To study hard for days and nights, without sleep, leads to a very erroneous idea of the harmlessness of this excess. Dr. Anderson was often heard to say, 'Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their trains of thought to bed with them. In my earlier years I greatly injured myself by studying my sermons in bed. The best thing one can do, is to take care of the *last half-hour before retiring*. Devotion being ended, something may be done to quiet the strings of the harp, which otherwise would go on to vibrate. Let me commend to you this maxim, which I somewhere learnt from Dr. Watts, who says that in his boyhood he received it from the lips of Dr. John Owen, a very good pedigree for a maxim—*Break the chain of thoughts at bed-time by something at once serious and agreeable*. By all means break the continuity, or sleep will be vexed, even if not driven away. If you wish to know my method, it is to turn over the pages of my English Bible, alighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any, leaving any place the moment it ceases to interest me. Some tranquillising word often becomes a Divine message of peace: "He giveth his beloved sleep."'

LUNATICS.

Of the influence of the planets and the moon—notwithstanding the name of Lunatics, and the vulgar impressions—no proof

whatever exists. Yet physicians of eminence—Mead even—have said, ‘The ravings of mad people kept lunar periods, accompanied by epileptic fits.’ The moon, apparently, is equally innocent of the thousand things ascribed to her. When the paroxysms of mad people do occur at the full of the moon, Dr. Burrowes inclines to explain the matter thus ‘Maniacs are in general light sleepers; therefore, like the dog which bays the moon, and many other animals, remarked as being always uneasy when it is at the full, they are disturbed by the fitting shadows of clouds which are reflected on the earth and surrounding objects. Thus the lunatic converts shadows into images of terror, and equally with all “whom reason lights not,” is filled with alarm, and becomes distressed and noisy.’

Lunatics recognise readily: but that appears to be the only part of their memory unimpaired.

DEATH FROM WANT OF SLEEP.

The following terrible mode of punishment is peculiar to the criminal code of China. In 1850, a Chinese merchant at Amoy, convicted of the murder of his wife, was condemned to die by *the total deprivation of sleep*. The condemned was placed in prison under the surveillance of three guardians, who relieved each other every alternate hour, and who prevented the criminal from taking any sleep night or day. At the commencement of the eighth day, his sufferings were so intense, that he begged to be killed by strangulation; and the terrible request was carried into execution.

From a Communication to the Royal Asiatic Society.

NIGHTMARE.

Medical writers have divided the nightmare, according to its phenomena, into complete, incomplete, mental and bodily. The complete nightmare, in which the suspension of the functions had been so powerful, has been known to prove fatal. In the incomplete, we fancy ourselves placed in a peculiar situation, opposed by some unexpected obstacle, and all our efforts seem of no avail to extricate ourselves from our difficulties. There is an incubus, called indirect, in which the dreamer is not the indi-

vidual arrested in his movements ; but he is impeded in his progress by the stoppage of his horse, his carriage, his ship, which no power can propel. In the mental or intellectual nightmare, the flow of our ideas is embarrassed, all the associations of our very thoughts appear to be singularly unconnected ; we think in an unintelligible language ; we write, and cannot decipher our manuscript : all is a mental chaos, and no thread can lead us out of the perplexing labyrinth. In the corporeal ephialtes, we imagine that some of our organs are displaced, or deranged in their functions. One man fancies that a malevolent spectre is drawing out his intestines or his teeth : a patient of Galen felt the cold sensation of a marble statue having been put into bed with him. These, however, are nothing else than the actual sensations we experience at the time. Thus Conrad Gesner fancied that a serpent had stung him in the left side of the breast ; an anthrax soon appeared upon the very spot, and terminated his existence. Arnauld de Villeneuve imagined that his foot had been bitten, and a pimple which broke out on the spot soon degenerated into a fatal cancerous affection. Corporeal nightmare may therefore be simply considered as a symptom of disease, and not as a mysterious forewarning.

The cold stage of fever that often invades us in our sleep is the natural forerunner of the malady. This was the case with Dr. Corona, the physician of Pius VI., who upon two occasions was attacked with typhus fever, ushered in by a distressing dream or incubus. These physical phenomena only strengthen the opinion, that in our sleep we are equally alive to mental impressions and bodily sufferings ; and that, correctly speaking, there is no suspension of our intellectual faculties of perception, nor is there any interruption in the susceptibilities of our relative existence. The various doctrines regarding dreams illustrate this position.

Dr. Milligen's Curiosities of Medical Experience.

TRANCE.

Among the remarkable instances of Trance is Mrs. Godfrey, mistress of the Jewel Office in the Tower of London, and sister

of the great Duke of Marlborough, who *lay in a trance*, apparently dead, for seven days, and was even declared by her medical attendants to be dead. Colonel Godfrey, her husband, would not allow her to be interred, or the body to be treated in the manner of a corpse; and on the eighth day she awoke, without any consciousness of her long insensibility. The authority assigned for this story is Mr. Peckard, Master of Magdalen College, in a work entitled 'Further Observations on the Doctrine of an Intermediate State.'

Stories are also told of a Mr. Holland, improperly treated as dead, who revived—only to die, however, from the effects of exposure to cold in the grave-dress; and of a Mrs. Chaloner, a lady of Yorkshire, who was buried alive, and who was found, on the re-opening of the vault in which she was interred, to have burst open the lid of her coffin, and to be sitting nearly upright in it.

Dr. Doddridge, on his birth, showed so little signs of life that he was laid aside as dead; but one of the attendants perceiving some motion in the body, took the infant under her charge, and by her treatment the flame of life was gradually kindled.

We quote the substance of the above from two communications to 'Notes and Queries,' Second Series, Nos. 32 and 38. In the former is a list of works upon this painful subject. Several cases are narrated in the Reports of the Royal Humane Society for 1787-9.

We add two narratives. In 1814, Anne Taylor, the daughter of a yeoman of Tiverton, being ill, lay six days insensible, and to all appearance dead: during the interval she had a dream, which her family called *a trance*, an account of which was subsequently printed. On awaking from her stupor, by her request a person wrote down all she had to relate, which she desired her father would cause to be printed. This request he evaded until, as she told him, it would be too late. She died the same evening. Next morning her voice was heard by the person who wrote the narrative, inquiring if it was printed. Between ten and twelve o'clock the undertaker's men placed her in the coffin;

and while the family were at dinner her voice was again heard, saying, 'Father, it is not printed.' This was attested by six witnesses; but, after her death, Mr. Vowles, a dissenting minister of Tiverton, in a sermon, was considered to have proved the fraud of the whole story.

More veracious is the case of the Rev. Owen Manning, the historian of Surrey, who, during his residence at Cambridge University, caught small-pox, and was reduced by the disorder to a state of insensibility and apparent death. The body was laid out, and preparations were made for the funeral, when Mr. Manning's father going into the chamber to take a last look at his son, raised the imagined corpse from its recumbent position, saying, 'I will give my poor boy another chance;' upon which signs of vitality were apparent. He was therefore removed by his friend and fellow-student Dr. Heberden, and ultimately restored to health. He had another narrow escape from death; for becoming subject to epilepsy, and being seized with a fit as he was walking beside the river Cam, he fell into the water, and was taken out apparently lifeless; Heberden, however, being called in, again became the means of Manning's restoration.

A monument in St. Giles's Church, Cripplegate, has strangely been associated with a trance story. In the chancel is a tablet in memory of Constance Whitney, representing her rising from a coffin; and the story relates that she had been buried while in a trance, but was restored to life through the cupidity of the sexton, which induced him to disinter the body to obtain possession of a valuable ring left upon her finger.

EPIGRAM.

A Doctor, who, for want of skill,
Did sometimes cure and sometimes kill,
Contrived at length, by many a puff,
And many a bottle filled with stuff,
To raise his fortune and his pride,
And in a coach, forsooth, must ride.

His family coat, long since worn out,
 What arms to take was all the doubt.
 A friend, consulted on the case,
 Thus answered with a sly grimace :
 ' Take some device in your own way—
 Neither too solemn nor too gay ;
 Three ducks suppose—white, grey, or black—
 And let your motto be, Quack, Quack !'

Dodd's Epigrammatists, p. 445.

PSYCHOLOGICAL INQUIRIES.

OLD AND NEW DELUSIONS.

SIR BENJAMIN BRODIE consoled his professional brethren upon the spread of Homeopathy, by assuring them that, if this particular delusion could be banished, some other delusion would occupy its place. There seems to be no limit to the success either of quack doctors or of bolder impostors who set themselves above all doctors ; and it is hardly to be expected that any improvement of primary, secondary, or any other education will render the great mass of the public less gullible than they are. The original followers of Mesmer belonged to the polished and sceptical society of Paris, and the Americans are not more fertile in mechanical invention than in all the forms of delusion and imposture. They sent us Spiritualism, and next they sent us Dr. Newton. To do the new prophet justice, he appears to believe firmly in himself, and when he said to a lame woman ' Love me and walk,' it is probable that he expected both processes to be simultaneously performed. It may be allowed that some of the visitors to Cambridge Hall either may have been, or may have fancied that they were, better after their visit. The familiar description of the working of the homœopathists ' by faith and powdered sugar ' embodied a principle which is appli-

cable to all varieties of quackery. The scientific physician who has learned by much study the littleness of human knowledge, does not promise more than he can perform, while the impudent pretender to science, of which he only knows enough to misapply its language, promises everything, and if nature performs something, he claims and usually gets the credit of it. There is no reason why the imagination, which is powerful in nervous disorders, should not be beneficially affected by a visit to Dr. Newton, as well as to others who have claimed similar gifts before him. The medical advisers of railway companies consider that nervous disorders are frequently imaginary, and it is quite possible that the cure, as well as the disease, may be produced by a mental effort.

The Saturday Review.

DR. WIGAN AND 'DUALITY OF THE MIND.'

Many years ago, Dr. Wigan, then a surgeon, practised on Dowgate Hill, at the corner of Cloak Lane, and facing the burial-ground of All-hallows-the-Less, destroyed in the Great Fire, and not rebuilt. Dr. Wigan had long entertained peculiar notions as to the pre-existence of souls—when the whole scene around you appears to be reacting after a long interval, and you say, *all this has happened before*; as Lord Lindsay says, 'you remember it as some remote and indefinite period of pre-existence; you always know what will come next, and sit spell-bound, in a sort of calm expectancy.' Dr. Wigan has well described this sensation in his clever work, 'The Duality of the Mind,' adding: "all seems to be *remembered*, and to be now attracting attention for the second time; never is it supposed for the *third* time.' After observing that the delusion occurs only when the mind has been exhausted by excitement, the persuasion of the scene being a repetition coming on when the attention has been *roused* by some accidental circumstance, Dr. Wigan explains, 'Only one brain has been used in the immediately preceding part of the scene; the other brain has been asleep, or in an analogous state nearly approaching it. When the attention of both brains is roused to the topic, there is the same vague consciousness that the ideas

have passed through the mind before which takes place on re-perusing the page we have read while thinking on some other subject. The ideas *have* passed through the mind before; and as there was not a sufficient consciousness to fix them in the mind without a renewal, we have no means of knowing the length of time that has elapsed between the faint impression received by the single brain, and the *distinct* impression by the double brain; it may seem to have been many years.'

Dr. Wigan often discussed this subject with his friend Dr. Gooch, who took great interest in topics occupying the debatable region between physics and metaphysics; but neither of the doctors could devise a satisfactory explanation of the above phenomenon. In support of Dr. Wigan's theory, the cause has been referred to 'some incongruous action of the double structure of the brain, to which perfect unity of action belongs in a healthy state.'

In the 'Book of Days' appears a very interesting paper upon this inquiry, if we mistake not, by the late Dr. Robert Chambers, entitled 'Mystic Memory,' in which he says:—

In February, 1828, Sir Walter Scott was breaking himself down by over-hard literary work, and had really fallen to some extent out of health. On the 17th he enters in his Diary, that, on the preceding day at dinner, although in company with two or three beloved old friends, he was strangely haunted by what he would call 'the sense of pre-existence,' namely, a confused idea that nothing that passed was said for the first time—that the same topics had been discussed, and the same persons had stated the same opinions on them. The sensation, he adds, 'was so strong as to resemble what is called a *mirage* in the desert, or a *calenture* on board of ship, when lakes are seen in the desert, and sylvan landscapes in the sea. . . . There was a vile sense of want of reality in all that I did and said.'

This experience of Scott is one which has often been felt, and often commented on by authors, by Scott himself amongst others. In his novel of 'Guy Mannering,' he represents his hero, Ber-

tram, as returning to what was, unknown to him, his native castle, after an absence from childhood, and thus musing on his sensations: 'Why is it that some scenes awaken thoughts which belong, as it were, to dreams of early and shadowy recollection, such as my old Brahmin Moonshie would have ascribed to a state of previous existence? How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene, the speakers, nor the subjects are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place.' Warren and Bulwer Lytton make similar remarks in their novels, and Tennyson adverts to the sensation in a beautiful sonnet:—

As when with downcast eyes we muse and brood,
 And ebb into a former life, or seem
 To lapse far back in a confused dream
 To states of mystical similitude;
 If one but speaks, or hems, or stirs his chair,
 Ever the wonder waxeth more and more,
 So that we say, All this hath been before.
 All this *hath* been, I know not when or where;
 So, friend, when first I looked upon your face,
 Our thoughts gave answer each to each, so true
 Opposed mirrors each reflecting each—
 Although I knew not in what time or place,
 Methought that I had often met with you,
 And each had lived in the other's mind and speech.

Theological writers have taken up this strange state of feeling as an evidence that our mental part has actually had an existence before our present bodily life, souls being, so to speak, created from the beginning, and attached to bodies at the moment of mortal birth. Glanvil and Henry More wrote to this effect in the seventeenth century; and in 1762, the Rev Capel Berrow published a work entitled 'A Pre-existent Lapse of Human Souls demonstrated.' More recently, we find Southey declaring: 'I have a strong and lively faith in a state of continued consciousness from this stage of existence; and that we shall recover *the*

consciousness of some lower stages through which we may previously have passed, seems to me not improbable. Wordsworth, too, founds on this notion in that fine poem where he says—

Our birth is but a sleep and a forgetting.
The soul that rises in us, our life's star,
Has had elsewhere its setting,
And cometh from afar.

With all respect for the doctrine of a previous existence, it appears to us that the sensation in question is no sort of proof of it, for it is clearly absurd to suppose that four or five people who had once lived before, and been acquainted with each other, had by chance got together again, and in precisely the same circumstances as on the former occasion. The notion, indeed, cannot for a moment be seriously maintained.

The writer in the 'Book of Days' then refers to Dr. Wigan's work, in which he is of opinion that the two hemispheres of the brain had each its distinct power and action, and that each often acts singly. Before adverting to this theory of the illusion in question, let us hear a remarkably well-described case, which he brings forward as part of his own experience:—

'The strongest example of this delusion I ever recollect in my own person was on the occasion of the funeral of the Princess Charlotte. The circumstances connected with that event formed in every respect a most extraordinary psychological curiosity, and afforded an instructive view of the moral feelings pervading a whole nation, and showing themselves without restraint or disguise. There is, perhaps, no example in history of so intense and so universal a sympathy; for almost every conceivable misfortune to one party is a source of joy, satisfaction, or advantage to another. One mighty all-absorbing grief possessed the nation, and was aggravated in each individual by the sympathy of his neighbour, till the whole people became infected with an amiable insanity, and incapable of estimating the real extent of their loss. No one under five-and-thirty or forty years of age can form a conception of the universal paroxysm of grief which then superseded every other feeling.

'I had obtained permission to be present on the occasion of the funeral, as one of the Lord Chamberlain's staff. Several disturbed nights previous to that ceremony, and the almost total privation of rest on the night immediately preceding it, had put my mind into a state of hysterical irritability, which was still further increased by grief and by exhaustion from want of food ; for between breakfast and the hour of interment at midnight, such was the confusion in the town of Windsor that no expenditure of money could procure refreshment.

'I had been standing four hours, and on taking my place by the side of the coffin, in St. George's Chapel, was only prevented from fainting by the interest of the scene. All that our truncated ceremonies could bestow of pomp was there, and the exquisite music produced a sort of hallucination. Suddenly, after the pathetic 'Miserere' of Mozart, the music ceased, and there was an absolute silence. The coffin, placed on a kind of altar covered with black cloth (united to the black cloth which covered the pavement), sank down so slowly through the floor, that it was only in measuring its progress by some brilliant object beyond it that any motion could be perceived. I had fallen into a sort of torpid reverie, when I was recalled to consciousness by a paroxysm of violent grief on the part of the bereaved husband, as his eye suddenly caught the coffin sinking into its black grave, formed by the inverted covering of the altar. In an instant I felt not merely an *impression*, but a *conviction* that I had seen the whole scene before on some former occasion, and had heard even the very words addressed to myself by Sir George Naylor.'

Dr. Wigan's is a plausible idea ; but we have no proof that a single hemisphere of the brain has this distinct action ; the analogy of the eyes is against it, for there we never find one eye conscious or active, and the other not. Moreover, this theory does not, as will be seen, explain all the facts ; and hence, if for no other reason, it must be set aside.

The latest theory on the subject is one started by a person giving the signature 'F' in the 'Notes and Queries' (February 14, 1857). This person thinks that the cases on record are not

to be explained otherwise than as cases of fore-knowledge. 'That under certain conditions,' says he, 'the human mind is capable of foreseeing the future, more or less distinctly, is hardly to be questioned. May we not suppose that, in dreams or waking reveries, we sometimes anticipate what will befall us, and that this impression, forgotten in the interval, is revived by the actual occurrence of the event foreseen?' He goes on to remark that in the 'Confessions' of Rousseau there is a remarkable passage which appears to support this theory.

In 'Notes and Queries,' 2nd series, vol. iii., p. 132, the Rev. W. L. Nichols, of Bath, adduces a still more remarkable case from a memoir of Wilham Hone, who, as is well known, was during the greater part of his life a disbeliever of all but physical facts. He had been worn down to a low condition of vitality, by a course of exertion of much the same character as that which gave Scott an experience of the mystic memory. Being called, in the course of business, to a particular part of London, with which he was unacquainted, he had noticed to himself, as he walked along, that he had never been there before. 'I was shown,' he says, 'into a room to wait. On looking round, everything appeared perfectly familiar to me; I seemed to *recognise* every object. I said to myself, "What is this? I was never here before, and yet I have seen all this; and, if so, there is a very peculiar knot in the shutter."' He opened the shutter, and found the knot! 'Now then,' thought he, 'there is something I cannot explain on my principles; there must be some power beyond matter.' This consideration led Mr. Hone to reflect further on the wonderful relations of man to the Unseen, and the ultimate result was his becoming an earnestly religious man.

Mr. Nichols endeavours to show the case might be explained by Dr. Wigan's theory of a *double brain*; but it is manifestly beyond that theory to account for the preconception of the knot in the shutter. This explanation failing, we are compelled to think of clairvoyance or the prophetic faculty, because no other explanation is left. On this assumption, an experience of mystic memory might be supposed to arise from a previous dream, or, it

may be, a day reverie, perhaps one of only an instant duration and very recent occurrence, in which the assemblage of objects and transactions was *foreseen*:—it appears as the recollection of a more or less forgotten vision.

PSYCHOLOGICAL RESULTS.

Sir Benjamin Brodie, in one of his popular volumes, records these curious results:—

‘There are individuals who, having suffered from disease of the brain, are unable to express their thoughts by speech, although, their faculties being little or not at all impaired otherwise, they have a perfect comprehension of what others say, and of what they wish to say themselves. Some of them can utter a few words, others none at all; and others, again, when intending to say one word, use another. There are other cases still more remarkable, the facts of which may well lead us to believe that the organ of speech, if not originally and congenitally wanting, has been at any rate from the beginning so imperfect as to be useless. Two examples of what I have now mentioned have come under my own observation. Several years ago I saw a little boy, then about five years old, whose faculty of speech was limited to the use of the word *papa*. This it may be observed, is so simple a sound, that dolls are made, by some very simple mechanism, to produce it very distinctly. I soon ascertained that his sense of hearing was perfect, and that there was nothing peculiar in the formation of the soft palate, mouth, and lips. There was no want of inclination to speak, but in the attempt to do so he produced sounds which were wholly inarticulate. So far was he from being deficient as to his powers of apprehension, that he seemed to be even beyond what children of the same age generally are in this respect. Although he could not speak himself, he understood perfectly what was said to him by others, and expressed his answers by signs and gestures, spelling with counters monosyllabic words which he was incapable of uttering. I should add, that the external senses and powers of locomotion were perfect, and that all the animal functions were properly performed.

The only other sign of disease or imperfection of the nervous system was that, for two or three years before I saw him, the boy had been subject to fits or nervous attacks, attended with convulsions, but which (as I was informed) his medical attendant in the country regarded as having the character of hysteria rather than that of epilepsy.'

Eight years afterwards, the boy was still unable to speak, though in other respects he had made great progress. Again:—

'A gentleman found that he had lost the power of vision in one eye. Then he gained it partially in that eye, but lost it in the other. Afterwards he partially regained it in the eye last affected. He could now see objects when placed in certain positions, so that the image might fall on particular parts of the retina, while he was still unable to see them in other positions. These facts sufficiently proved the existence of some actual disease. But observe what happened besides. His memory was affected as well as his sense of sight. Although in looking at a book he recognised the letters of the alphabet, he forgot what they spelled, and was under the necessity of learning again to read. Nevertheless, he knew his family and friends; and his judgment, when the facts were clear in his mind, was perfect.'

COLERIDGE'S OPIUM-EATING.

Coleridge's indulgence in the use of opium, it is a melancholy fact, lasted until it began to weaken and obscure his vigorous and brilliant intellect, before his friend Cottle became aware of it, when, in 1814, he wrote to him a very faithful letter, full of dissuasives against the habit. In Coleridge's reply occur these affecting passages:—

'For ten years the anguish of my spirit has been indescribable, the sense of my danger staring, but the consciousness of my guilt worse—far worse than all. I have prayed, with drops of agony on my brow; trembling not only before the justice of my Maker, but even before the mercy of my Redeemer. "I gave thee so many talents, what hast thou done with them?"

'Secondly, overwhelmed as I am with a sense of my direful

infirmity, I have never attempted to disguise or conceal the cause. On the contrary, not only to friends have I stated the whole case with tears, and the very bitterness of shame, but in two instances I have warned young men, mere acquaintances, who had spoken of taking laudanum, of the direful consequences, by an awful exposition of its tremendous effects on myself.

'Thirdly, though before God I cannot lift up my eyelids, and only do not despair of His mercy, because to despair would be adding crime to crime, yet to my fellow-men I may say that I was seduced into the accursed habit ignorantly. I had been almost bedridden for many months, with swellings in my knees. In a medical journal, I unhappily met with an account of a cure performed in a similar case, or what appeared to me so, by rubbing in laudanum, at the same time taking a given dose internally. It acted like a charm—like a miracle! I recovered the use of my limbs, of my appetite, of my spirits, and this continued for near a fortnight. At length the unusual stimulus subsided, the complaint returned, the supposed remedy was recurred to; but I cannot go through the dreary history.

'Suffice it to say, that effects were produced which acted on me by terror and cowardice, of pain and sudden death, not—so help me God—by any temptation of pleasure, or expectation or desire of exciting pleasurable sensations. On the very contrary, Mrs. Morgan and her sister will bear witness so far as to say that the longer I abstained the higher my spirits, the keener my enjoyments, till the moment, the direful moment arrived, when my pulse began to fluctuate, my heart to palpitate, and such falling down, as it were, of my whole frame, such intolerable restlessness and incipient bewilderment, that, in the last of my several attempts to abandon the dire poison, I exclaimed in agony, which I now repeat in seriousness and solemnity, 'I am too poor to hazard this.' Had I but a few hundred pounds—but two hundred pounds—half to send Mrs. Coleridge, and half to place myself in a private mad-house, where I could procure nothing but what a physician thought proper, and where a medical attendant could be constantly with me for two or three

months (in less than that time life or death would be determined), then there might be hope. Now there is none! You bid me rouse myself: go bid a man, paralytic in both arms, to rub them briskly together, and that will cure them. "Alas!" he would reply, "that I cannot move my arms is my complaint and my misery."

Writing to another friend, a short time after, he says, 'Conceive a poor miserable wretch, who for many years has been attempting to beat off pain by a constant recurrence to the vice that reproduces it. Conceive a spirit in hell, employed in tracing out for others the road to that heaven from which his crimes exclude him. In short, conceive whatever is most wretched, helpless, and hopeless, and you will form as tolerable a notion of my state as it is possible for a good man to have. I used to think the text in St. James, that "he who offends in one point offends in all," very harsh; but I now feel the awful, the tremendous truth of it. In the one crime of opium, what crimes have I not made myself guilty of? Ingratitude to my Maker, and to my benefactors injustice, and *unnatural cruelty to my poor children*, self-contempt for my repeated breach of promise, nay, too often, actual falsehood.

Yet, Coleridge afterwards broke away from this dreadful habit, and his life was lengthened out some twenty years longer.

OPIMUM-SMOKING.

Readers of 'Edwin Drood' will remember the description of the opium-smoker as he is found at the East-end. The steady influx of the Chinese into that quarter has multiplied the victims to the vice and the houses in which they are accommodated. These latter are of a very low character, and are mostly kept by Chinese, to whose countrymen opium-smoking represents the indulgence which spirit-drinking does to the British seaman. The drug as it is inhaled is an aqueous extract made by first dissolving the crude opium in water, and steaming, then carefully boiling. Impurities, like the fragments of leaves, sticks, and so forth, are skimmed off till it has the consistency and appearance

of tar. The prepared opium represents about twice its own weight of the crude. It is retailed to the smokers, who keep it in small boxes made of buffalo's horn. The smoker puts some opium, about the size of a pea, into the bowl of his pipe, which is of earthenware, and having lighted it at an adjacent lamp, reclines on his side and inhales it in two or three whiffs, retaining it in his lungs as long as possible. So employed may be seen at any time in certain houses in the neighbourhood of Ratcliff Highway scores of Chinese and Lascars, whose sallow, corpse-like complexions, bleared eyes, and relaxed looks, indicate the effects of their indulgence. The amount these smokers consume is sometimes surprising. Many of them use a quarter of an ounce daily; some, it is said, as much as one ounce. They rapidly get decrepid in body and mind, and die in starvation and rags, nobody knows exactly how. For all this, the vice is greatly on the increase in China and among the Chinese settlers in that quarter of the globe.

Lancet.

SENSATIONS IN DROWNING. 'THE GREAT BOOK OPENED.'

It is related by some contributors to the pages of 'Notes and Queries,' that certain persons who have narrowly escaped drowning have experienced psychological sensations which border upon 'visions' of 'the Great Book opened.' Dr. Wollaston wrote a paper on this subject, which contains answers to some queries propounded by the Doctor to a naval officer, who, when a midshipman, had the misfortune to fall overboard; and who in his replies recounts all the sensations he experienced as 'a drowning man.' These were communicated by Dr. Wollaston to Sir John Barrow, who refers to them in his published 'Life.' In Everett's 'Life of the late Dr. Adam Clarke' there is also a very curious communication made by that learned man to Dr. Lettsom, and descriptive of his own sensations when nearly drowned in the Irish Channel.

In 'Blackwood's Magazine' for December, 1854, is a paper by Mr. Samuel Warren, in which is the following passage: 'I ventured to say that I knew an instance of a gentleman who, in

hastily jumping from on board the "Excellent," to catch a boat that was starting for shore, missed it, and fell into the water of Portsmouth harbour, sinking to a great depth. For a while he was supposed to be drowned. He afterwards said that all he remembered after plunging into the water was a sense of freedom from pain, and a sudden recollection of all his past life, especially of all his guilty actions which he had long forgotten.

Sir Benjamin Brodie, in his 'Psychological Inquiries,' quotes a letter of Sir Francis Beaufort, describing what happened to himself when he was preserved from being drowned. 'Every incident of his life seemed to glance across his recollection in a retrograde succession; not in mere outline, but the picture being filled with every feature, forming a kind of panoramic view of his whole existence, each act accompanied by a sense of right or wrong.' De Quincy relates a similar case of a female relative of his. Having fallen into a river, and being on the verge of death, but for assistance that reached her, she saw in a moment her whole life, in its minutest incidents, arranged before her as in a mirror, and she had a faculty developed as suddenly for comprehending the whole and every part. 'I am convinced,' adds De Quincy, 'that the dread book of account which the Scriptures speak of is, in fact, the mind itself of each individual. There is no such thing as forgetting possible to the mind. A thousand accidents may and will interpose a veil, but the inscription remains for ever—just as the stars seem to withdraw before the common light of day, whereas we all know that it is the light drawn over them as a veil, and that they are waiting to be revealed when the obscuring daylight shall have withdrawn.'

A correspondent has contributed to 'Notes and Queries,' vol. xii. p. 500, the following: 'A few years ago, I had the misfortune to suffer shipwreck upon a distant island, and, turning up my MS. journal, I find I have thus recorded my experience:—

'How intense and how rapid the thoughts which rush through the mind of the drowning man! Having exceeded the bound

I have set myself for this sketch of a notable passage in my life I shall not inflict upon you, my dear ——, my sensations in detail, while thus hanging between the two worlds, and under the firm persuasion that my days in this were numbered. Suffice it to say that, with the dash of the huge wave that engulfed me, came the vivid consciousness that the ocean rolled over my head, perhaps for ever.

‘Of corporeal suffering during the critical moment, I have no recollection, but of mental a very distinct one, arising from the sudden presentation to my mental vision, in life-like reality, of dear and almost forgotten faces in mournful attitudes, and past whom I appeared to be flying.’

Yet, another correspondent of ‘Notes and Queries’ controverts the above statement as follows :—

‘In your twelfth volume there are several communications on the singular sensations which some persons appear to have experienced in drowning. I will not question the veracity of those who have undergone the fearful ordeal, but I take the liberty to think that they must have been persons of very peculiar psychological idiosyncrasies. I have myself been twice drowned to insensibility; once in the river Avon, in the vicinity of Rugby, and once in the Oxford Canal. In each instance, till the extinction of consciousness, I was fully aware of the awful position in which I was placed; quite collected, free from pain, and hopeless of being saved from impending death. But I had no particular remembrance of anything, either good or bad, which had occurred during my past life; and, as I consider myself a fair average specimen of humanity, neither much better nor much worse than my neighbours, I am disposed to conclude, from what I have heard and seen, as well as suffered, that the experience of nine out of every ten persons who have been drowned and recovered accords with my own.’

On the other hand, ‘An old man, in describing the sensations he felt at drowning when he was with difficulty recovered, said he had the ringing of bells in his ears, which increased as consciousness was becoming less: and he felt as if all the balls of

heaven were ringing him into Paradise!—the most soothing sensation.'

With respect to 'the Great Book,' Mr. Warren says, 'I do not know how to express it, but I have several times had a transient consciousness of more ordinary incidents then occurring having somehow or other happened before, accompanied by a vanishing idea of being able to predict the sequence. I once mentioned this to a man of powerful intellect, and he said, "So have I." Again, it may be that there is more of truth than one suspects in the assertion that I have met with in a work of M. de Quincy's, that *forgetting*, absolute forgetting—is a thing not possible to the human mind. Some evidence of this may be observed from the fact of long-missed incidents and states of feeling suddenly being reproduced, and without any perceptible train or association. Were this to be so, the idea is very awful; and it has been suggested by a very great thinker, that nearly perfect memory of everything may constitute the GREAT BOOK which shall be opened in the last day, on which man has been distinctly told that the secrets of all hearts shall be made known: for "*all things are naked and opened unto the eyes of Him with whom we have to do.*"' (Heb. iv. 13).

We remember that, one Sunday afternoon, Dr. Wilberforce, then Bishop of Oxford, in the course of a most impressive sermon, at St. James's Church, Piccadilly, related, it came to his knowledge that a friend of his, a man of strong intellect and sound and trustworthy memory, in crossing a railway, being overtaken by a railway train in rapid motion, lay down between the rails, and while the train was passing over him, he experienced sensations akin to those above recorded as the opening of the Great Book, or long-missed incidents and states of feeling being reproduced, without any perceptible train of association.

EXTRAORDINARY MEMORIES.

Cardinal Wiseman, in his very able lecture on the Phenomena of Memory, relates several extraordinary developments, commencing with Spontaneous Memory, a power of the mind to re-

ceive and retain impressions without seeking them. He mentioned the case of a boy of ten years old, who possessed such marvellous readiness at figures that, when questioned about his native village in Sicily, he could tell with the utmost accuracy the number of houses in every street—the number of doors and windows in every house; in fact, he had noted every minutest object: not only this, but if he walked but once through a town he had never seen before, conversing the while with those who accompanied him, he would yet be aware of every circumstance in any way connected with it, he himself being perfectly unconscious of the process. It seemed as if the things counted themselves in his mind, he remaining as passive as the photographic plate receiving its impression from the object presented to it. Of Themistocles we are told that he retained all he saw and heard to an extent that was the frequent cause of sorrow and grief to him; and on one occasion, when a friend had offered to show him the way to an artificial memory, he said what he wanted to learn was the art of forgetting. Of Lucullus, Cicero has said that he possessed a similar faculty. Now this, connected with another power, constitutes a higher degree, and this he should call, secondly, Applied Memory, or the power of retaining what we wish to remember; its lowest exercise is the power of retaining sounds, such as mere words. Quintilian tells us that Theodectes could repeat almost any number of disconnected words after having once read them. Seneca, when young, was remarkable for his retention of detached words; and on one occasion repeated 200 lines either backwards or forwards after hearing them read. Another instance is that of Muretus, a Corsican, who, having heard 36,000 disconnected words in several languages, repeated them all again at the end of twelve months. Cicero tells us that Hortensius possessed this power, and, being challenged to a proof, attended a public auction, on his return from which he repeated every word that had passed. A French emigrant priest came over at the Revolution and settled in the north of England, where he became so noted for the peculiar tenacity of his recollective powers, that he was known by no

other name than that of 'M. La Mémoire.' Once, when visiting at a house in the country, he was asked to give a specimen of his wonderful capabilities, on which he took up a newspaper, ran his eyes over it, and in half an hour declared himself ready. He then began at the top corner, and repeated every line from beginning to end, including quotations of funds, advertisements, &c., without missing a word. In addition to this, he repeated the entire conversation of two parties seated at whist-tables, with every little dispute that had arisen respecting the game which had occurred while he was thus engaged, and that without having seen either table. There have been four remarkable men who knew the entire Bible by heart. Pope Paul IV., Peter Pontanus, a blind man, Michael Langlois, and Augustus Varenus, a German, who knew it in the Hebrew tongue. Six women have also distinguished themselves in a similar manner.

Every one is acquainted with Philidor's marvellous technical memory, and the anecdote of the three games of chess which he played simultaneously, without in either instance seeing the board. Father Zachary, who at nine was celebrated as a calculating boy, executed repeatedly a very similar feat; but, in addition, always contrived to checkmate his three adversaries at the same move. In the authors of the sixteenth and seventeenth century, Scaliger, Lipsius, Selden, Bocart, we find page after page so rich in apt and terse quotation, that we are not surprised, when we come to study the lives of those men, to learn that they retained all they read, and knew exactly when and where to employ it. Lipsius, we were told, was always ready with materials for anything. He once undertook to recite a passage, which some of the company doubting, he challenged one of them to hold a dagger to his breast, and to pierce him with it at the first error he should make. Aurelio Brandolini and Lippo Fiorentini offered further examples. The latter translated into elegant verse, from his recollection of the original, and without looking at it, the whole thirty-six books of Pliny's Natural History, touching upon every imaginable subject, and was quoted by Pliny the younger as embracing universal knowledge. Here we

see not only retentive powers of recollection, but positive dominion exercised over it by the possessor. We might read of Girolamo Mazzio, who, when taken prisoner by the Turks (as if out of contradiction, because he never heard the sound of a bell during his incarceration), wrote a history of bells, 'De Tintinnabulis,' in which he quotes upwards of 200 authors, and this without any possibility of procuring a single book of reference.

Of Military Memory there are extraordinary instances. It would appear to have been the peculiarity of many great commanders to remember the names of every individual soldier in their armies. Valerius Maximus relates this of Cyrus, and states further that he had no memory for books or other subjects. Adrian is said to have remembered not only the names of the almost countless individuals who formed the Roman legions, but never forgot the name of a place through which he had once passed. Frederick the Great, in addition to his remembrance of the names, knew the faces of all those who composed his troops, and never failed to observe when there was a new soldier among them. Once on the King's making his usual round to review the troops, a foreign soldier having entered the service, and his officer being aware that the King would observe every new face, and would put his three ordinary questions to him, had desired him to learn by rote the necessary answers in German, of which he did not understand a word. As was expected, Frederick rode up to the man, and began his interrogatory; but it happened this time that he reversed the order of his questions. When, therefore, he began with 'How long have you been in my service?' the youth answered, with the utmost readiness and assurance, 'twenty years.' 'Impossible,' said the King, 'why, how old are you?' 'Six months, sire,' was the prompt reply. 'Then,' said his Majesty, mystified beyond expression, 'either you or I must be mad.' 'Both, your Majesty,' said the man, who expected the usual question as to whether he was satisfied with his position and his pay.

Musical Memory is, perhaps, the most complicated kind, but not uncommon, and more or less physical. The celebrated Pro-

fessor Massinghi confessed, that to attain the degree of perfection to which he had arrived, he had practised eighteen hours a day for twenty years. A new opera had been received for rehearsal, and was entrusted to Mazzinghi for inspection. He ran his eye over the music; took in the whole thing at a glance; tried over the several portions, and laid it aside. Shortly after a fire broke out in the theatre, and, among other property, the score of the new opera disappeared in smoke. Mazzinghi, by means of his marvellous musical memory, was enabled to console the despairing author by assuring him that he could write out the whole of his work again without losing a single bar.

Next, of the Genealogical Memory. Muller, the historian of Switzerland, was remarkable for this: he had at his fingers' ends the details and names of every first, second, and even third class family in every canton; and never was so unhappy as on one occasion when he had lost the clue to a matrimonial alliance of one branch of one of the most insignificant of these genealogical trees. There is a Scotch nobleman of the present day equally remarkable in this respect.

Next, of the Poetical Memory. When John Dominic Tedeschi was immured in the prisons of Venice he, for the first time, discovered he was a poet, and composed no fewer than 4,200 verses. He had, however, no means of writing them, and retained them in his head till he was set at liberty, when he wrote them all down from recollection. He used to say he could now thank God for two new gifts—strength of memory and power of developing it by direction.

MEDICAL POWERS OF MUSIC.

The medical power of harmonious sounds was anciently fully admitted. We find Pythagoras directing certain mental disorders to be treated by music. Thales, called from Crete to Sparta, cured a disastrous pestilence by its means. Martinus Capella affirms that fevers were thus removed. Xenocrates cured maniacs by melodious sounds, and Asclepiades conquered deafness with a trumpet. In modern times it has been related of a deaf lady that she could only hear while a drum was beating,

and a drummer was kept in the house for the purpose of enabling her to converse. Aulus Gellus tells us that a case of sciatica was cured by gentle modulations, and Theophrastus maintains that the bites of serpents and other venomous reptiles can be relieved by similar means. Ancient physicians, who attributed many diseases to the influence of evil spirits, fancied that harmonious sounds drove them away, more especially when accompanied by incantations; and we find in Luther, 'that music is one of the most beautiful and glorious gifts of God, to which Satan is a bitter enemy.'

In more modern times we have several instances of the medical powers of music, and the effect produced by Farinelli on Philip of Spain is well known. This monarch was in such a deplorable state of despondency from ill health, that he refused to be shaved or to appear in public. On the arrival of Farinelli, the Queen was resolved to try the power of music, and a concert was ordered in a room adjoining the King's chamber: Farinelli sang two of his best airs, which so overcame Philip that he desired he might be brought into his presence, when he promised to grant him any reasonable request he might make. The performer, in the most respectful manner, then begged of the King to allow himself to be shaved and attended by his domestics, to which Philip consented. Farinelli continued to sing to him daily until a perfect cure was effected. The story of Tartini is rather curious: in a moment of musical enthusiasm he fell asleep, when the devil appeared to him playing on the violin, bidding him with a horrible grin to play as well as he did; struck with the vision, the musician awoke, ran to his harpsichord, and produced the splendid sonata which he entitled 'The Devil's.' Bruckman and Hufeland relate cases of St. Vitus's dance cured by music, which, according to Descartes, also relieved catalepsy. Schneider and Becker have ascertained its influence in hysteric and hypochondriac affections.

Various well-authenticated cases lead us to suppose that a sensibility to music long latent may be called into action by accidental circumstances. A case is on record of a countrywoman,

twenty-eight years of age, who had never left her village, but was, by mere chance, present at a *fête* where a concert was performed, and dancing to a full band afterwards followed. She was delighted with the novelty of the scene; but, the *fête* concluded, she could not dismiss from her mind the impression the music had produced. Whether she was at her meals, her devotions, her daily occupations, or in her bed—still, or moving about—the airs she had heard, and in the succession in which they had been performed, were ever present to her recollection. To sleep she became a stranger—every function became gradually deranged, and six short months terminated her existence, not having for one moment lost this strange sensation: and during this sad period, when any false note on the violin was purposely drawn, she would hold her head with both hands, and exclaim, ‘Oh! what a horrible note! it tears my brain!’

Sir Henry Hallford relates the case of a man in Yorkshire, who after severe misfortunes lost his senses, and was placed in a lunatic asylum. There, in a short time, the use of the violin gradually restored him to his intellects; so promptly, indeed, that six weeks after the experiment, on hearing the inmates of the establishment passing by, he said, ‘Good morning, gentlemen: I am quite well, and shall be most happy to accompany you.’

Curious anecdotes are related of the effect of music upon animals. Marville has given the following amusing account of his experiments. ‘While a man was playing on a trump-marine, I made my observations on a cat, a dog, a horse, an ass, a hind, some cows, small birds, and a cock and hens, who were in a yard under the window: the cat was not the least affected; the horse stopped short from time to time, raising his head up now and then as he was feeding on the grass; the dog continued for above an hour seated on his hind-legs, looking steadfastly at the player; the ass did not discover the least indication of his being touched, eating his thistles peaceably; the hind lifted up her large wide ears, and seemed very attentive; the cows slept a little, and after gazing at us, went forward; some little birds that were in an aviary, and others on trees and bushes, almost tore their little

throats with singing ; but the cock, who minded only his hens, and the hens, who were solely employed in scraping a neighbouring dunghill, did not show in any manner that the trump-marine afforded them pleasure.' That dogs have an ear for music cannot be doubted : Steibelt had one which evidently knew one piece of music from the other : and a modern composer, my friend, Mr. Nathan, had a pug-dog that frisked merrily about the room when a lively piece was played, but when a slow melody was performed, particularly Dussek's Opus 15, he would seat himself down by the piano, and prick up his ears with intense attention until the player came to the forty-eighth bar ; as the discord was struck he would yell most piteously, and with drooping tail seek refuge from the unpleasant sound under the chairs or tables.

Eastcot relates that a hare left her retreat to listen to some choristers who were singing on the banks of the Mersey, retiring whenever they ceased singing, and reappearing as they recommenced their strains. Boesuet asserts, that an officer confined in the Bastille drew forth mice and spiders to beguile his solitude with his flute ; and a mountebank in Paris had taught rats to dance on the rope in perfect time. Chateaubriand states as a positive fact, that he has seen the rattlesnakes in Upper Canada appeased by a musician ; and the concert given in Paris to two elephants in the Jardin des Plantes, leaves no doubt in regard to the effect of harmony on the brute creation. Every instrument seemed to operate distinctly as the several modes of pieces were slow or lively, until the excitement of these intelligent creatures had been carried to such an extent that further experiments were deemed dangerous.

The associations produced by national airs, and illustrated by the effect of the *Ranz des Vaches* upon the Swiss, are too well known to be related ; and the *mal de pays*, or *nostalgia* is an affection aggravated by the fond airs of infancy and youth during the sad hours of emigration, when the aching heart lingers after home and early ties of friendship and of love. It is somewhat singular, but this disease is frequent among soldiers in countries where they are forcibly made to march : but is seldom, if ever,

observed in the fair sex, who most probably seek for admiration in every clime, and are reconciled by flattery to any region.

The whims of musical composers have often been most singular; Gluck composed in a garden, quaffing champagne; Sarti, in a dark room; Paesello, in his bed: Sacchini, with a favourite cat perched upon each shoulder. The extraordinary fancies of Kutsevar, the composer of the 'Battle of Prague,' are too well known, and led to his melancholy, but unpitied end.

Dr. Mulinger's Curiosity of Medical Experience.

LOSS OF MEMORY.

In the conclusion of a lecture delivered by Professor Faraday, at the Royal Institution, he alluded, in an affecting manner, to his increasing loss of memory. 'There was a time,' he observed, 'when he inclined to think that memory was a faculty of secondary order; but he now feels its great importance; and the deficiency of that power,' he said, 'would prevent him from bringing before them anything that was new, for he was often troubled to recollect even his own previous researches, and he could no longer trust himself to lecture without notes.'

BLINDNESS.

One of those 'facts not generally known' is mentioned by Dr. Baden in a communication to the 'Revue Populaire de Paris.' It is that in every eye there is a spot necessarily afflicted with blindness, that where the nervous fibres of the retina join in a bunch to make their way to the brain. The truth of this is easily ascertained: draw a small cross on a piece of paper, then, to the right, at a distance of about two inches and a half, make a blot of about the size of a common wafer; close your left eye and fix your right one on the cross; now bring the paper slowly nearer and nearer to the eye: when it is at the distance of about eight inches the black spot will become invisible, but on continuing to approximate the paper it will appear again.

BODY AND MIND.

In one of the lectures delivered before the College of Physicians, by Professor Maudsley, 'On the Relations between Body

and Mind,' some remarkable phenomena illustrative of nervous action are recounted. If the head of a frog be cut off, and if the thigh be touched with acetic acid, the animal rubs the acid off with the dorsal surface of the foot on the same side. If now the foot be cut off, the animal again tries to rub the acid off with the stump. But not being able to do this, it becomes restless, and, at last, rubs it off with the foot on the opposite side. The actions seem to be guided by the same intelligence and volition which might be expected in the perfect animal, but which become remarkable when exhibited by an animal from which the recognised organ of will and intelligence has been removed.

DEFORMITY.

In no branch of surgical science has greater advance been made within our own time than in the treatment of cases of deformity. Byron pined and chafed under a deformity which might have been removed in his childhood if his parents had had advantages which, happily, may now be enjoyed by the most humble of the community. Sir Walter Scott was also afflicted by a malformation of the foot, of which the faculty of his time could not relieve him. Since vaccination has become the rule, there is a sensible diminution in the number of persons marked with smallpox; and among the young adults of the present day there are fewer cases of club-foot than were to be found half a century ago. The old system of treating cases of club-foot was that of stretching the tendon Achillis by mechanical contrivances. It was sometimes successful; but in the majority of instances the result was unsatisfactory. A few years ago the experiment of cutting the tendon was tried, and so successful was the result that this method is now generally adopted. When the case is treated in infancy, about twelve weeks generally suffice for a cure if due attention is paid to the patient. After the tendon has been cut, instruments are applied to keep the foot in the proper position, and as in this case certainly 'nature abhors a vacuum,' the sinew is united by a new growth of tendon. It has been found that, up to about the age of 30, club-foot is more or less curable.

GOUT—INTOXICATION.

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HOW THE GOUT CAME.

AN old Scottish gentlewoman (one of those genealogical ladies now becoming rare), would never allow that any but people of family could have *bonâ fide* gout! If it was mentioned that a *roturier* was afflicted with that disease, she would shake her head, 'Na, na! it's only my father and Lord Gallowa' that has the *regular gout!*'

In 'Blackwood's Magazine,' 1863, in a paper of surpassing humour, appeared the following:—

'That pain which you feel in the joint of your great toe,' quoth Monsieur Gout, 'has, you flatter yourself, become rather less since 8 o'clock, when you took your last dose of colchicum. Quite a mistake, my dear sir! The member is, if anything, more swollen and inflamed than before. Observe now—I shall take the liberty of inserting this little awl, just by the way of probe. Aha! it makes you wince! A very good sign that, however, since it proves that there is no ground for apprehending immediate mortification. Now, do you know why it is that your toe is so singularly sensitive? I'll tell you. You remember, three years ago, ordering a batch of burgundy! Previous to that time you had been in very good health, for you had plenty of occupation and little leisure for gluttony or wine-bibbing; your means were limited, and during the holy-days you took a sufficiency of pedestrian exercise. Really, in those days I never expected to have the pleasure of making your acquaintance. I considered you just the kind of fellow likely to become an ornament of the Alpine Club. But your estimable uncle, old Jones, the stockbroker—bless you, I knew him very well indeed! many a time have I chatted to him when he was roaring like an aggravated bullock—your old Uncle Jones, I say, died and left

you his money—you are not going to sleep, are you? Well, I call that rather unhandsome treatment, considering that I have taken the pains to come here and bear you company. A slight touch of the pincers may, however—aha! all's right again; you are as lively as a snapping turtle! Whereabouts was I? Oh, I remember. Old Jones left you his money, and you determined to take your ease. No one can blame you for that. What's the use of fagging to make more when you are in possession of a cool 4,000*l.* a year, and may indulge in a shooting-box and hunters? But you could never make up a respectable bag on the moors, and on horseback you were anything but a Ducrow. You preferred living in town, took chambers in the Albany, gave nice little *recherché* dinners, and laid in that stock of burgundy to which I have already alluded. It was of a fine vintage, strong and heady, and made the blood circulate in the veins like lightning. To it I attribute the honour of our first introduction, though port and claret, not to mention sundry kinds of delicious *entremets*, did undoubtedly contribute to lessen the distance between us. Then you took to late hours, hot rooms, and *ecarté*, almost justly included in the catalogue of fashionable pleasures; and our acquaintance, at first only slight, has now ripened into permanent friendship. But I really must not allow my feelings to divert me from the scientific purpose for which I have visited you to-night. Don't be afraid! I shall lay aside awl and pincers, and vary the experiment by injecting a few drops of molten lead between the flesh and the bone. Ha! what an enviable yell! Your lungs, I can assure you, are in a perfectly healthy state, and may last you for the next twenty years, if you don't force me to get into your stomach. By the way, what a silly proverb that is against pushing things to an extremity. It is with the extremities I always make a point of dealing in the first instance, and I take it that very few people would wish me to depart from the practice. What is it that you say? You wish that I would go to the devil. Pardon me for hinting in reply that you are both rude and unreasonable. I am here, as you well know, in consequence of your indiscretions.'

Archbishop Sheldon not only wished for gout, but proffered 1,000*l.* to any person who would help him to it; looking upon it as 'the only remedy for the distress in his head.'

OLD REMEDY FOR GOUT.

Culpeper, who was a student of astrology as well as of physic, recommends as 'against the gout,' to take an 'owl, pull off her feathers, and pull out her guts; salt her well for a week; then put her into a pot, and stop it close, and put her into an oven; that so she may be brought into a mummy, which being beat into powder and mixed with boar's grease, is an excellent remedy for gout, anointing the grieved place by the fire.'

INORDINATE DRINKING.

Sir John Sinclair relates an instance of a gentleman who, in twenty-three years, drank 35,688 bottles of port, and quaintly observes, 'In the course of his potation he resembled a cellar more than a man, and there are many cellars that never contained what this man must have drunk: viz., *fifty-nine pipes* of port.' In Wadd's 'Comments' on Corpulency, it is recorded of a Welsh squire, William Lewis, who died in 1793, that he drank eight gallons of ale per day, and weighed forty stone. Some of the brewers' draymen and porters in London during the summer season, drink commonly from two to four gallons of porter, or *half and half*, daily. It is astonishing, too, what a large quantity of ardent spirits the system may be brought to bear by habit. The author knew an individual who drank ninety-two quarts of strong gin, in twenty-one successive days. He died of delirium tremens. Maenish relates the case of a young gentleman, *æt.* 26, who drank every morning before breakfast a bottle of brandy: a second between breakfast and dinner; and a third shortly before going to bed. Independently of this, he indulged in wine and whatever came within his reach. Even during the hours usually appropriated to sleep, the same system was pursued—brandy being placed at the bed-side for his use in the night-time.

To this destructive vice he had been addicted since his sixteenth year; and it had gone on increasing from day to day, till it had acquired its then alarming and almost incredible magnitude.

DRUNKENNESS.

That the ancients were in the habit of diluting their wine with water, there cannot be a doubt. The Lacedæmonians accused those who drank it of acting like Scythians—an expression introduced ever since Cleomenes the Spartan had learned to drink freely amongst them. The Thracians were also accused of this practice, which clearly proves that it was not general. Phitochorus reports that Amphictyon, King of Athens, learned to mix wine and water from Bacchus himself, on which account he dedicated an altar to the god. According to Athenæus, the dilution was of various strengths; sometimes in the proportion of one to two, at others of one to five. The Lacedæmonians used to boil their wine till the fifth part was consumed.

Mr. Coroner Wakley used to state that the maudlin tears which some persons shed in moments of intoxication, are the result of softness of the brain produced by habitual inebriety, or the persons being 'crying drunk.'

SAINT VITUS'S DANCE,

Called by medical writers *Chorea Sancti Viti*, or simply *Chorea*, is a disease attended with convulsive motions, attacking both sexes, chiefly between the years seven and fourteen, and rarely occurring after the age of puberty. The origin of this name is said to be as follows: Some women, who were disordered in mind, once every year paid a visit to the chapel of St. Vitus, near Ulm, and there exercised themselves day and night in dancing, till they were completely exhausted. Thus they were restored till the return of the following May, when they were again seized with a restlessness and disorderly motion of their limbs, to so great a degree as to be obliged, at the anniversary feast of St. Vitus, to repair again to the same chapel for the sake of dancing.

This peculiar disorder, now rarely met with, was once widely prevalent in Germany and the Low Countries, where its diffusion appears to have been greatly encouraged by the fondness of the people for historical and superstitious excitement. Jan of Konigsberg, an old German chronicler, thus describes the dancing mania, as it appeared at Strasburg :

At Strasburg hundreds of folk began
To dance and leap, both maid and man,
In open market, lane, or street ;
They skipt along, nor dared to eat,
Untal their plague had ceased to fright us—
'Twas called the plague of Holy Vitus.

The name appears to have been derived from the supposed power of St. Vitus over nervous and hysterical affections.

Erysipelas is also called St. Antony's Fire, as thus explained in a note to the 'Life of St. Antony,' by Butler. 'In 1089, a pestilential distemper, called the Sacred Fire, swept off great numbers in most provinces of France. Public prayers and processions were ordered against the scourge. At length it pleased God to grant many miraculous cures of this dreadful distemper to those who implored His mercy, through the intercession of St. Antony, especially before his relics. The church in which they were deposited was resorted to by great numbers of pilgrims, and his patronage was employed over the whole kingdom against this disease.'

SPLEEN.

The use of the word *spleen* is so common among our older English authors and modern French novelists when depicting English character, that the following quaint definition of it, both as a part of the human body and a disease to be cured by fit remedies, may not be uninteresting to some of our readers. It is from the pen of old Andrew Borde (the original 'Merry Andrew'!), in his 'Breviary of Health,' edition 1552 : 'The 328 chapitre doth shewe of a mans Splene. Splen is the greke word. In latin it is named Lien or Liena. In Englysche it is named a mans splene whiche is a spongiuous substance lienge under the

short ribbes in the left syde, and it doth make a man to be mery and to laughe although melancoly resteth in the splene; if there be impedimentes or sickness in it, as sorow, pencifulness, and care, and anger or suche lyke, maketh many men and women to haue suche impedimentes in the splene, as opilacions and appostumes and suche lyke; melancoly meates, hard chese, and feare is not good for the splene; and if any man be spleniticke let him use mery company and let him be let bloud of a veine named Saluatella, of the left syde; some doth use to let bloud in a vayne named Basilica on the left syde; but I say that every thyng which doth hurte the lyuer doth hurte the splene, and euery thyng that is good for the lyuer, is also good for the splene: and who so euer wyll make the hardnes of the splene whole, fyrst take the mary of a calfe and the mary of an hart, and the fatnes of an hogge, of a Capon, and of a ducke, and the oyle of sweate Almons of lyke porcion, myxe this togyther, and anoynte the regione of the splene, and drye the longes of a foxe, make pouder and eate it with figges.' In another place he writes: 'Splenatica passio be the latin wordes. In Englyshe it is named the passion of the splene.—*The cause of this impediment*: This impediment doth come by thought, anger, or care, or sorowe, of imprysonment, of feare and dreade, and for lacke of meate and drynke. Also it may come of great solytudnes, or solytudnesse to study, or to be occupied about many matters.—*A remedy*: The chefest remedy for this matter is to use honest and mery company and to be iocunde and nat to muse upon no matter, but to leaue off at pleasure, and nat to study upon any supernaturall thynges specially those thynges that reason can nat comprehend, nor use not to lean, or stoupe downe to write or ride, and beware of slepe the afternone, and use the medicines, the whiche be expressed in the chapitre named Splen.'

Athenorum.

We could never understand the anger of Bishop Sandford against an old Scottish physician of his day, who, with what is called the mild appearance of an old lion with the toothache, expressed, says the prelate, 'this charitable wish'—'I wish,' said

he, 'that more people would die of diseases in the spleen, that men might know what purposes the spleen is intended to answer.' Nothing would have tempted the Bishop to trust himself in the hands of one whom he looked upon as an ogre. The wish was stigmatised as 'truly professional.' It was truly wise, though not wisely expressed. A knowledge of the uses of the spleen has saved more lives than were sacrificed when men died of splenic disease and doctors knew not wherefore. Observation and discussion have greatly furthered this result.

POPULAR CURATIVES.

PHOTOGRAPHY AND MEDICINE.

PHOTOGRAPHY seems to be giving its powerful aid to medicine and its attendant sciences. Dr. Sanderson, in a paper on the influence of the heart examined by the movements of respiration on the circulation of the blood, gives a plan for registering the rapidity and volume of the human pulse, by means of the pulse-motion, which is made to record itself by a series of zig-zag lines on sensitivised paper. This may be considered rather a curious than a useful application of photography; but it is scarcely necessary to say that its aid is of the greatest value to the physiologist, the physician, and surgeon. The numerous changes made in the aspect of wounds can find a faithful record by no other means, and the splendid collection in the possession of the Royal Medico-Chirurgical Society is a testimony to the value placed by the profession upon this method of illustrating their science.

The power of the sun's pencil in giving minute and subtle indications of expression in the human face has made it a valuable teaching power in psychological medicine. The power

of words to explain certain types of insanity is feeble as compared with the whole aspect of the patient and the expression of his face. These the photograph can give with unerring certainty. Dr. Conolly has illustrated a valuable series of papers on the varieties of insanity by photographs of the different types, taken by Dr. Diamond from his asylum, and as an aid to diagnosis they are truly valuable.

It is suggested that, before it is too late, the art should be made subservient to recording the types of the various races of men that are slowly disappearing as civilization advances. The physical aspect of man is a subject photography alone is capable of illustrating.

Edinburgh Review, No. 372, 1871.

HOMŒOPATHY.

Homœopathy (a Greek word, literally 'similar or like state of feeling') consists in the administration of a medicine which is capable of exciting in healthy persons symptoms closely similar to those of the disease which it is desired to cure. It was first proposed in 1796, by a German physician named Hahnemann, who, while experimenting in 1790 on the mode of action of Cinchona bark in his own person, observed that it produced symptoms like those of intermittent fever, the disease for which this medicine is known to be an almost specific remedy. It was this circumstance which led him to adopt the opinions afterwards so zealously promulgated by him in his writings, and in his public lectures at Leipzig.

Hahnemann's explanation of the efficacy of the homœopathic method is ingenious. 'Two different diseases,' he says, 'cannot destroy each other, for they affect different parts of the system; they will either continue their progress simultaneously, or the weaker will merely be arrested during the continuance of the stronger; while, on the contrary, if the morbid state secondarily excited resemble in its symptoms the original disease, it will affect the same parts of the body, and the two, meeting there, will destroy each other.'

The minuteness of the doses of medicine is the great peculiarity. A substance of which other physicians prescribe several grains, is given by the homœopathist in the quantity of two decillionths of a grain, or even less. An ordinary form of dose is that of a comfit of sugar, of the size of a poppy-seed, impregnated with a very weak solution of the medicine; 'but if the patient is very sensitive, it will be sufficient to let him smell once to a vial containing a comfit of sugar thus impregnated, of the size of a mustard-seed.' Such doses appear, at first, ridiculously small; but Hahnemann reminds us that since homœopathic medicines produce the same symptoms as the original disease, they must act on the same parts, and hence have greater power than substances acting on other parts of the body. Moreover, he discovered that his medicines acquire at each division or dilution a new degree of power by the rubbing or shaking which they undergo, 'so that latterly,' he says, 'I have been forced by experience to reduce the number of shakes to two, while I formerly prescribed ten to each dilution.' It is worthy of remark that Hahnemann was a disciple of Mesmer, a believer in animal magnetism, and speaks of the wonderful effects which he had seen produced by a homœopathic dose of medicine, that is to say, by one movement of the hands of the magnetiser along the surface of the body of the patient, from the crown of the head to the soles of the feet.

There can be no doubt that cures have been performed by the Hahnemannian method, but it now appears most reasonable to regard them merely as new proofs of how much may be done by the strict regulations of diet, by the powers of nature, and by the wonderful influence of the imagination upon the body. When patients are firmly convinced that they shall be cured, the cessation of nervous pains, particularly those of a hysterical nature, may, with more justice, be ascribed to the influence of the mind than to the powers of infinitesimal doses of medicine.

COLD BATHING, AND COLD-WATER CURE.

The Emperor Severus, who died in England, A.D. 213, practised cold bathing for the gout, and Sir Henry Coningsby, who lived to the age of eighty-eight, imputed his long life to forty years' cold bathing. And William Harvey was much and often troubled with the gout, and his way of cure was thus: 'he would then sitt with his legges bare, if it were frost, on the leads of Cockaine House, putt them into a payle of water, till he was almost dead with cold, and betake himself to his stove, and 'twas gone.'

John Locke recommends the washing of the feet in cold water to prevent corns. Sir John Floyer, the celebrated physician of Lichfield, who wrote an 'Essay on Cold Bathing,' in 1702, maintains that we may learn the benefits of cold immersion in cold water from the practice of the lower animals. *Ælian* states that pigs, when convulsed by eating henbane, go into the water and, by drinking it, recover; whence we may learn the use of cold baths in narcotic poisons and sleepy diseases. Our water-fowl commonly wash themselves in wet weather; and *Celsus* recommends the use of cold baths against rainy seasons, to cure the pain of the limbs, and the dulness of the senses occasioned before rains.

Canary-birds are subject to convulsions, and are usually cured by immersing them in cold water. Sir John Floyer was informed by a lady, whose lapdog he had seen in convulsions, that it was cured of them by being thrown into a tub of water; and he adds: 'By these two instances we may observe the usefulness of cold baths in convulsions.' Sir John further tells us that in Staffordshire, at Willow Bridge, the people go into the water in their shirts; and when they come out, they dress themselves in their wet linen, which they wear all day, and much commend for closing the pores, and keeping themselves cool; and, adds Sir John, 'that they do not commonly receive any injury, or catch any cold thereby, I am fully convinced, from the experiments I have seen made with it.' Thus we had the cold-water

cure a century and a half ago. Half a century later, Horace Walpole, in a letter to Mr. Cole, dated June 5, 1775, says :— ‘ Dr. Heberden (as every physician, to make himself talked of, will set up some new hypothesis) pretends that a damp house, and even damp sheets, which have ever been reckoned fatal, are wholesome. At Malvern, they certainly put patients into sheets just dipped in the spring.’

Sir John Floyer seems to have found the golden mean of happiness. He preserved his health and spirits to the advanced age of ninety, four years previous to which he visited Bishop Hough, at Hartlebury. The Bishop's neighbours were all surprised to see a man of that age, with his memory, understanding, and faculties perfect ; and appearing to labour under no infirmity. In compliance with the wishes of a party of young folks, he communicated his receipt for preparing the *elixir vitæ* ; and informed them that, by attention and habit, he obtained so great a command over his temper, as never to be moved with anything that he could not hope to remedy ; and by this, and a constant disposition to enter into the innocent amusements and enjoyments of others, he had extended his life to that period in peace and comfort.

PRIESNITZ'S COLD-WATER CURE.

Vincenz Priesnitz, the founder of hydropathy, or water-cure, was a native of Gräfenburg, in Austrian Silesia, where his father was a farmer. He was several years employed on the farm ; but one day, a restive horse seized Priesnitz with his teeth, threw him down, and dragging a loaded cart over him, broke two of his ribs. A medical man, after examining him, expressed an opinion that the injuries sustained were so great that, even if he recovered, he would be a cripple for life. Priesnitz, however, by placing his body in a certain position, which allowed him to expand his chest to the utmost extent, replaced his ribs, and by the free use of cold water, kept down inflammation, so that in a short time he was able to return to his work. The process of cure by cold water, which had been so beneficial in his own case,

was successfully used in other cases of inflammatory disorders. His reputation gradually extended: he studied medical books, formed a sort of system of medical treatment, established cold-water baths at Grafenberg, and in 1826 patients began to resort to him from different parts of Germany. No particle of medicine, vegetable or mineral, no tonic, no stimulant, no emetic, no purgative, was ever administered in any form whatever. No 'bleeding, blistering, or leeching' was employed. Water variously applied, externally as well as internally, the process of sweating, fresh air, out-door exercises, plain diet, regulated clothing, early hours, and cheerful society, constituted the only remedies. This system continued in successful operation till the death of Priesnitz, of dropsy on the chest, on November 28, 1851, at Grafenberg.

SEA-WATER BATHS.

The salutary medicinal effects of sea-bathing are generally acknowledged, although too frequently recommended in cases which do not warrant the practice; in such circumstances they often prove highly prejudicial. The ancients held sea-water baths in such estimation that Lampridius and Suetonius inform us that Nero had it conveyed to his palace. As sea-bathing is not always within the reach of those who may require it, artificial sea-water has been considered a desirable substitute; and the following mode of preparing it, not being generally known, may prove of some utility. To fifty pounds of water add ten ounces of muriate of soda, ten drachms of muriate of magnesia, two ounces of muriate of lime, six drachms of sulphate of soda, and the same quantity of sulphate of magnesia. This is Swediaur's receipt. Boullon, Lagrange, and Vogel recommend the suppression of the muriate of lime and sulphate of soda, to be replaced with carbonate of lime and magnesia; but this alteration does not appear necessary, or founded on sufficient chemical grounds for adoption.

Sea-water taken internally has been considered beneficial in several maladies; and, although not potable in civilised countries, it is freely drunk by various savage tribes. Cook informs

us that it is used with impunity in Easter Island ; and Schouten observed several fishermen in the South Sea drinking it, and giving it to their children, when their stock of fresh water was expended. Amongst the various and capricious experiments of Peter the Great, an edict is recorded ordering his sailors to give salt water to their male children, with a view of accustoming them to a beverage which might preclude the necessity of laying in large stocks of fresh water on board his ships ! The result was obvious : this nursery of seamen perished in the experiment. Russel, Lind, Buchan, and various other medical writers, have recommended the internal use of sea-water in scrofulous and cutaneous affections ; but its use in the present day is pretty nearly exploded.

PEPSIN.

If Pepsin is introduced, even in very small quantities, into the stomach, at the time of taking food, the operations of nature will be wonderfully facilitated. M. Boudalt has succeeded in preparing Pepsin from the rennet-bags used in making cheese. It is a syrupy solution, which, being mixed with starch and dried, forms a greyish powder, and is either used by itself, or mixed with re-agents which do not affect its digestive properties. Thus prepared, Pepsin can be taken either in water, or between slices of bread ; and according to Dr. Ballard, who introduced it into London practice, it is capable of representing and replacing the normal gastric juice of the human body : and it not only acts *per se* on the food, but restores the lost activity of the secretive organs. Among the cases recorded by Dr. Ballard is that of a lady, sixty-six years of age, who for four years had suffered pain, which 'she had no words to describe,' for three or four hours after every meal. The natural consequences were excessive prostration and complete disgust for food ; and she had for many weeks limited herself to four rusks and a little milk and beef-tea per diem. The first day Pepsin was used she ate and enjoyed a mutton-chop ; in a few days she ate freely, and gradually improved, and at length was able to give up the Pepsin entirely,

as well as to eat without pain, and walk some miles without fatigue.

MUSTARD SEED.

'A grain of mustard seed' is said in the parable to be 'the smallest of all seeds; but when it is grown up, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' The mustard of our own country is very far from answering this description: but there is in the East a species of *sinapi*, to which it, no doubt, alludes; it is called by Linnæus *Sinapi crucoides*. Its branches are real wood, as appears from a specimen once in the collection of Sir Joseph Banks. Lightfoot, Buxtorf, and others quote the Jewish Rabbis to the same effect, whose testimony cannot be suspected of partiality to the New Testament. In the *Talmud of Jerusalem* it is said, 'There was in Sichi a mustard-tree, which had three branches, one of which, being cut down, served to cover the hovel of a potter; and yielded three *cab*s of seed.' The Rabbi Simeon says, 'he had in his garden a shoot of the mustard-tree, on which he climbed as if on a fig-tree.' These statements are, at least, sufficient to show that we should not form a judgment of Eastern herbs by those which are familiar among ourselves.

The seeds of the white mustard, taken whole, have long been used in a variety of complaints, and some persons have been very sanguine as to their power in a great many more. They have been given as a stimulant to the stomach, and to the system in general in cases of palsy. They act as a tonic and mild laxative, probably very much from their mechanical effects, as, like other seeds, they pass through the intestines unchanged; only the outer covering being somewhat softened and parting with a quantity of mucilage. Mustard-seed is certainly very harmless, and may be tried in various diseases of debility and indigestion. It may be taken to the extent of a teaspoonful three times a day, in a little milk, gruel, or water. It is to be swallowed whole, and not broken or masticated.

BITTERS.

There are many vegetable substances possessed of bitter taste, which are highly useful both in diet and medicine. They produce a powerful effect on the digestive organs, and through them on parts of the system. Bitters seem to be absolutely necessary to promote digestion in animals who live on herbs, as cattle do not thrive upon grasses which do not contain a portion of bitter principle. In man, slight bitters produce invigorating effects on the stomach; and their presence in malt liquors not only renders such liquors less injurious to the system, but also, when taken in moderation, assistant to digestion. Bitters stimulate the stomach, correct unwholesome food, and increase the nourishing powers of vegetables.

The purest bitters, and those which are most used as medicines, are chamomile flowers, gentian, quassia, and colombo.

Chamomile flowers are used in the form of infusion, made by pouring a quart of boiling water on a handful of the dried flowers. Of this infusion, a teacupful may be drunk twice a day.

There are different ways of using *gentian*. The infusion of the root in hot water is one of the most agreeable bitters we can employ; and the flavour will be improved by infusing along with the gentian some orange-peel or the rind of lemons; from one to two ounces may be taken twice a day. The extract of gentian is used in the dose of from ten grains to thirty, made into pills. There is a wine of gentian made by macerating, for twenty-four hours, in proof spirit, four ounces of the following ingredients: half an ounce of gentian root, an ounce of Peruvian bark, two drams of dried orange-peel, and an ounce of canella bark. After the maceration, add two pints and a half of white wine; of this take one or two dessert-spoonfuls twice a day. The tincture of gentian is also much employed. The principal objection to using bitters in the form of wine or tincture, is the resemblance which such practices bear to dram-drinking, and the danger of inducing that habit.

Quassia is an excellent bitter, a dram of the bark and wood of the plant being infused in a pint of water; a cupful drunk several times a day.

The *Tonic Cup*, now in our chemist's shops, is no novelty; in South America basins have long been made of the wood of quassia, for dyspeptic persons, the wood communicating its bitterness to the beverage put into it, and thence proving tonic.

Colombo may be used in powder or in tincture; ten grains of the former, and a tea-spoonful in a glass of water of the latter.

A cupful of chamomile tea when cold, taken in the morning before breakfast, is a good aromatic, and helps to restore the tone of the bowels.

PROPERTIES OF TONICS.

Tonics restore strength, and give general tone to the system. Unlike that of stimulants, their action is permanent. There are tonics which consist of vegetable bitters, which cure ague and periodic fever, and are useful in debility. Cinchona bark, and its alkali, quinine, are by far the most useful of these. Less expensive than other bitters are colombo, quassia, gentian, orange-peel, tansy, and sage. The last two form good fever drinks for the poor. The other kind of tonics consist of the compounds of iron, and excel all other tonics in debility associated with paleness.

Dr. Headland's Medical Handbook.

THE HISTORY OF QUININE.

It has always been denied that the Indians themselves were aware of the value of this precious commodity, but, as Mr. Markham observes, their very name for the tree which produced it *quina-quina*—'bark of bark'—indicates that it was believed to possess some special medicinal properties. It is suggested that the Indians, looking upon their conquerors with dislike and suspicion, were indisposed to impart to them such knowledge as they did possess. But, on the other hand, there is no doubt that to this day the Indians evince a repugnance to the use of quinine, on account of what they consider its heating properties,

which, in their opinion, restrict its employment to our northern climate. It was first designated *chinchona*, not *cinchona*, as we now term it, in honour of a certain Countess of Chincon, who was the wife of a Spanish Viceroy of Peru. This lady, in 1638, was cured by it of an intermittent fever, and Linnaeus, long afterwards, named the whole genus of quinine-yielding trees in her honour. The Countess, after her cure, brought some of the bark to Europe, where it was sometimes called 'Countess's bark,' and sometimes 'Countess's powder.' The Jesuits subsequently undertook its distribution, through the agency of the Cardinal de Lujo, whence it was known by the names of 'Jesuits' bark' and of 'Cardinal's bark.' It was a ludicrous result of its patronage by the Jesuits that its use should have been for a long time opposed by Protestants and favoured by Roman Catholics, but so it was. The controversy which supervened between rival physicians as to its value as a medicine was only a little less animated and absurd. But its crowning literary interest was the composition of a poem by La Fontaine in 1726, at the solicitation of the Duchess of Bouillon, who had been cured of a dangerous fever by taking it, and who produced a poem in two cantos to celebrate its virtues. In 1743 La Condamine attempted to transport some young plants of it to the Jardin des Plantes at Paris, but after bringing them 1,200 leagues the box in which he had preserved them for more than eight months was washed away at the mouth of the Amazon. Jussieu, the botanist, his companion in botanical researches, who remained in South America after his associate had departed, was still less fortunate, inasmuch as he was robbed of his collection of plants by a servant at Buenos Ayres, and the loss had such a disastrous effect on him that he returned to France deprived of reason, after an absence of thirty-four years. Such are the incidents of the heroic age of quinine, to which we have nearly had to append the calamitous sequel that this drug of great price was departing from the world for ever.

The manner in which it was originally collected, and which is described by Mr. Markham, is curious. In the flourishing

times of the Huanuco bark trade, the *cascañeros*, or bark collectors, entered the forests in parties of ten or more, with supplies of food and tools. They penetrated for several days into the virgin forest until they came to the region of the cinchona trees, where they built some rude huts and commenced their work. The *cateador*, or searcher, then climbed a high tree, and, with the aid of experience and sharp sight, soon discovered the *manchas*, or clumps, by their dark colour, and the peculiar reflection of the light from their leaves, easily observable even in the midst of these endless expanses of forest. The *cateador* then, with never-erring instinct, conducted the party through the tangled brushwood to the cinchona clump, using the wood-knife at every step. From a single clump they often obtained 1,000 pounds of bark, which was sent up to be dried beyond the limits of the forest. All depended on the success of this operation, for the bark easily becomes mouldy, and loses its colour. The *cascañeros* got from the speculator two rials for every 25 pounds of green bark stripped, and, as they could easily strip 300 pounds, they made \$2 a day. The bark cost the speculator about \$2, and the price at Lima was \$16 to \$20 the arroba of 25 pounds. The collection of this bark from the first was, however, conducted with reckless extravagance. No attempt was made at the cultivation or conservancy of the cinchona trees, and the complete abandonment of the forests to the speculator, as in Peru, Ecuador, and New Granada, and the meddling legislation of Bolivia, led to equally destructive results. A century ago, Condamine raised a warning voice against the destruction that was going on in the forests of Loxa. Ulloa advised the Government to check it by legislation. Soon afterwards Humboldt reported that 25,000 cinchona trees were destroyed every year, and Ruiz protested against the custom of barking the trees and leaving them to rot. It appears that if the trees had been felled as near as possible to the root, an aftergrowth might have been calculated upon after six years in the milder regions, and after twenty years in cold and exposed localities. But there is danger of the actual extirpation of the trees from the practice

pursued of stripping them of their bark and then leaving them standing. In such cases they are attacked by rot with extraordinary rapidity; hosts of insects penetrate the stem to complete the work of destruction, and the healthy root becomes infected. Thus one valuable species has really been almost exterminated.

From the Times Journal

CURE FOR CANCER.

A multitude of strange remedies are prescribed for cancer. When Lord Metcalfe, the Governor of Canada, was beset with this cruel disease, Mr. Kaye, his biographer, tells us: 'One correspondent recommended mesmerism, which had cured Miss Martineau; another hydropathy, at the pure springs of Malvern; a third, an application of the common dock-leaf; a fourth, an infusion of couch-grass; a fifth, the baths of Docherte, near Vienna; a sixth, the volcanic hot springs of Karlsbad; a seventh, a wonderful plaster made of rose-leaves, olive-oil, and turnip-juice; an eighth, a plaster and powder, in which some part of a young frog was a principal ingredient; a ninth, a mixture of copperas and vinegar; a tenth, an application of pure ox-gall; an eleventh, a mixture of Florence oil and red precipitate; whilst a twelfth was certain of the good effects of homœopathy, which cured Charlotte Elizabeth. Besides these varied remedies, many men and women with infallible receipts, or certain modes of treatment, were recommended by themselves and others. Learned Italian professors, mysterious American women, erudite Germans, and obscure Irish quacks—all had cured cancers of twenty years' standing, and all were pressing or pressed forward to operate on Lord Metcalfe.' Dr. Brandini, of Florence, has discovered that citric acid will assuage the violent pain which is the usual concomitant of cancer. One of his patients, aged seventy-one, at the hospital of Santa Maria della Scala, was afflicted with cancer on the tongue. The poor man, in the midst of his torments, asked for a lemon, which was nothing very remarkable, as cancerous patients generally have an extraordinary liking for acids. But the seat of the disorder being in the mouth, a circumstance was

observed which might otherwise have escaped attention—the juice of the lemon diminished the pain. The patient, on finding this, asked for another on the following day, and it gave him still greater relief than the day before. This led Dr. Brandini to try citric acid itself in a crystallised state. A gargle was composed of four grains of the acid in 350 grains of common water, and it entirely carried off the pain; on its reappearing, the same remedy was repeated with the same success.

SEA-SICKNESS.

Creosote is a remedy for sea-sickness. About half an hour before you embark, take three drops in a small quantity of water. When on board, if you feel a little nausea, pour two or three drops on a lump of sugar and swallow it, repeating it every hour if the nausea continues, or if sickness comes on after the stomach has been relieved. Be careful not to exceed the small quantity of creosote we have mentioned. Soup, strongly seasoned with Cayenne pepper, is, however, a better preventive for sea-sickness.

Who will try the old homœopathic 'remedy how they that are not accustomed to passe the sea may auoyde perbreaking or casting? He that will passe the sea, must (a few dayes before hee take shipping) mingle the sea-water with his wine. This is a remedy for them that be rich; but if it bee a poor man, then he must drinke sea-water onely, that hee may the easier eschew casting. The reason hereof is, because the sea-water is salt, and so with his saltnesse and stipticitie that followeth saltnesse, it closeth the mouth of the stomacke, and thereby auoydeth casting.'

Schools of Salerno.

MANUFACTURE OF COD-LIVER OIL.

The process of manufacturing the far-famed cod liver oil at Portugal Cove, Newfoundland, is described in the 'St. John's Telegraph.' The livers of the cod are sold by the fishermen to the manufacturer of the oil at the rate of 24 cents a gallon. On the average it requires 2½ gallons of liver to produce a gallon of

oil. The livers are first carefully washed, and must be 'cooked' at once, while fresh. They are first put into a large tin boiler. This is plunged into a large iron boiler filled with hot water, the water not being allowed to touch the livers, which are thus gently steamed till a quantity of oil is floating on the surface. This is dipped out and filtered through blanketing first; then twice afterwards it is filtered through bags of moleskin. From the last filtration it comes out of a beautiful crystalline transparency, and without any unpleasant smell or taste. The oil is now poured into 60-gallon casks, and forwarded to the exporting merchant. The refuse is placed under screw presses, and the remainder of the oil extracted. This is not refined, but sold as common cod oil, and is used largely on railways and for lubricating machinery. The cod-liver oil has gone up in price lately, owing to the immense demand for it in Europe, and now it is sold to the merchant at the rate of 130 cents a gallon. Last year 330 tons of it were exported, the value being 260 dollars per ton. Of the common cod oil, unrefined, 4,521 tons were exported, the value being 144 dollars per ton. So plentiful has been the catch of cod that in one factory 2,000 had been barrelled before the season was half through. The men who handle it get quite a liking for the oil. A little dog running about the premises laps it eagerly. The secret of making good cod liver oil lies in the application of the proper degree of heat—too much or too little will seriously injure the quality. Great attention to cleanliness is also necessary, the filtering bags requiring to be washed thoroughly every day, and the troughs scrubbed out with great care. The rancid oil that is frequently met with is the produce of manufacturers who are careless about these matters. The best oil is made in the way above described; and all the pretences of quacks about refining it, and making it palatable, are, it is declared, mere moonshine, and either covers for adulteration, or such as deprive the oil of its medicinal properties. There is, no doubt, an enormous amount of adulteration practised by the retailers of cod-liver oil, but it is maintained that it is not done in Newfoundland. The greater part of the oil goes to London,

and there it is 'doctored.' The writer in the St. John's paper states that were a person, with competent skill and capital, to embark in the manufacture in Newfoundland on an extensive scale, and bottle the oil on the spot for the retailers, guarding it by a label and other securities, and guaranteeing a pure article of the best quality, his oil would speedily take the lead in the market.

HOUSEMAID'S KNEE.

Mr. Richard Davy, in a communication to the 'Medical Journal,' remarks that during one year twenty-one cases of this affection have been registered as in-patients at the Westminster Hospital (one man and twenty girls), demonstrating that some mechanical improvements are needed in the common scrubber's necessaries. He maintains that it is an unnecessary and quite a cruel custom that servants should subject their knees to the cold pavement or damp floor, and their burses to continued pressure, to insure a clean doorstep, a bright hearth, or a polished floor. Yankee servants, who have too much pride to knuckle down and clean their halls, use the American squeegee-brush, or a long-handled mop; the women in Holland clean their steps with an appliance combining the brush and wiper; the Parisian gargon waxes his floor with a footbrush, and so on. Let, therefore, our poor English girls be supplied with brushes and wipers that can be used in the erect posture. Then our housemaids will be eased of a frequent and painful, if not a dangerous affection: our hospitals will be provided with more empty beds; and employers will be spared the inconvenience of sending their broken-kneed drudges into the wards of the nearest charitable institution.

ACCIDENT TO MR. BRUNEL.

Mr. Brunel, the celebrated engineer, had several narrow escapes with his life; but the most extraordinary accident which befell him was that which occurred while one day playing with his children, and astonishing them by passing a half-sovereign through

his mouth out at his ear. Unfortunately, he swallowed the coin, which dropped into his windpipe. The accident occurred on April 3, 1843, and it was followed by frequent fits of coughing, and occasional uneasiness in the right side of the chest; but so slight was the disturbance of breathing, that it was for some time doubted whether the coin had really fallen into the windpipe. After the lapse of fifteen days, Sir Benjamin Brodie met Mr. Key in consultation, and they concurred in the opinion that most probably the half sovereign was lodged at the bottom of the right bronchus. The day after, Mr. Brunel placed himself in a prone position on his face upon some chairs, and, bending his head and neck downwards, he distinctly felt the coin drop towards the glottis. A violent cough ensued, and on resuming the erect posture he felt as if the object again moved downwards into the chest. Here was an engineering difficulty, the like of which Mr. Brunel had never before encountered. The mischief was purely mechanical; a foreign body had got into his breathing apparatus, and must be removed, if at all, by some mechanical expedient. Mr. Brunel was, however, equal to the occasion. He had an apparatus constructed, consisting of a platform which moved upon a hinge in the centre. Upon this he had himself strapped, and his body was then inverted in order that the coin might drop downwards by its own weight and so be expelled. At the first experiment, the coin again slipped towards the glottis, but it caused such an alarming fit of convulsive coughing and appearance of choking, that danger was apprehended, and the experiment was discontinued. Two days after, on the 25th, the operation of tracheotomy was performed by Sir Benjamin Brodie, assisted by Mr. Key, with the intention of extracting the coin by the forceps, if possible. Two attempts to do so were made without success. The introduction of the forceps into the windpipe on the second occasion was attended with so excessive a degree of irritation that it was felt the experiment could not be continued without imminent danger to life. The incision in the windpipe was, however kept open, by means of a quill or tube, until May 13, by which time Mr. Brunel's strength had suffi-

ciently recovered to enable the original experiment to be repeated. He was again strapped to his apparatus ; his body was inverted ; his back was struck gently ; and he distinctly felt the coin quit its place on the right side of his chest. The opening in the windpipe allowed him to breathe while the throat was stopped by the coin, and it thus had the effect of preventing the spasmodic action of the glottis. After a few coughs the coin dropped into his mouth. Mr. Brunel used afterwards to say that the moment when he heard the gold piece strike against his upper front teeth was, perhaps, the most exquisite in his whole life. The half-sovereign had been in his windpipe for not less than six weeks.

REMEDY FOR CHOKING.

Pepys records in his 'Diary' :—'2d (November, 1667). To the king's playhouse. The house full of Parliament men, it being holiday with them ; and it was observable how a gentleman of good habit, sitting just before us, eating of some fruit, in the midst of the play did drop down as dead, being choked ; but with much ado Orange Moll did thrust her finger down his throat, and brought him to life again.' This case is clear and practical enough. It has lately been shown that, when a foreign body lodges in the upper part of the trachea, or in the larynx, the symptoms may be those of extreme distress and impending suffocation, or they may be of a slighter character. Where it is lodged further downward in the trachea, or in the bronchus, they are commonly less severe ; but where the patient falls, as if choked at once, the substance is almost certain to be lodged either above or between the vocal cords, where it is generally within reach of the finger. Sudden suffocation has also, in some rare instances, been known to occur from the lodgment of a large mass of food, etc., in the œsophagus.

In cases of small, hard substances, sometimes swallowed by children, they are frequently expelled by suddenly turning the child's head and body downwards, or by fastening them to a plank placed over an upright, as children do in playing see-saw, with head downwards, then bringing the head down with a smart

blow to the ground. The half-sovereign swallowed by Mr. Brunel, whilst at play with his children, was dislodged in this way, after many other attempts had failed.

Mr. Brunel had more perilous escapes from violent death than fall to the lot of most men. He had two narrow escapes from drowning by the river suddenly bursting in upon the Thames-Tunnel works. During the Great Western Railway inspection, he was one day riding a pony rapidly down Box Hill, when the animal stumbled and fell, pitching the engineer on his head; he was taken up for dead, but eventually recovered. One day, when driving an engine through the Box-tunnel, he discerned some light object standing on the same line of road along which his engine was travelling; he turned on the full steam and dashed the object (a contractor's truck) into a thousand pieces. When on board the 'Great Western' steamship, he fell down a hatchway into the hold, and was nearly killed. But the most extraordinary accident which befell him was that detailed above.

EPIGRAM.

Dr. Edward Jenner, the celebrated discoverer of vaccination, sent the following Epigram, with a present of a couple of ducks, to a patient:—

'I've despatched, my dear Madam, this scrap of a letter
To say that Miss —— is very much better :
A regular Doctor no longer she lacks,
And therefore I've sent her a couple of quacks.'

Impromptu, in answer to the Epigram ('Gentleman's Magazine,' 93, Pt. 1. 454):—

'Yes! 'twas politic, truly, my very good friend,
Thus a couple of quacks to your patient to send ;
Since there's nothing so likely as quacks (it is plain)
To make work for a regular Doctor again !

Dodd's Epigrammatists.

DIETETICS.

ABSTINENCE FROM FOOD.

ALTHOUGH total abstinence from food for any length of time, except with hibernating animals, is a wondrous phenomenon, yet it is singular how little aliment is necessary to sustain life, and even health. Many instances of a frugality bordering upon starvation are known. The most economical housekeeper on record was Roger Crabb, the Buckinghamshire hermit, who allowed himself three farthings a week. Dr. Franklin lived on bread and water for a fortnight, at the rate of ten pounds of bread per week. Dr. Gower, of Chelmsford, had a patient who lived for ten years on a pint of tea daily, now and then chewing half a dozen almonds and raisins, but without swallowing them; once a month, by way of a treat, she ate a morsel of bread, the size of a nutmeg.

The Duke of Portland, after a long illness, during which he was attended by Dr. Warren, lived on bread and water for six weeks, at the expiration of which he was allowed *one boiled smelt*. Numerous persons have been known to live to old age in perfect health, who never used animal food or wine; such was Dr. Herquet, the Sangrado of Le Sage, who published a curious treatise on fasting in Lent, 1709.

The following lines were written on a man named Offley:—

Offley three dishes had of daily roast—
An egg, an apple, and the third a toast.

Most unquestionably, if this Offley was not a man of hard labour, or who took much exercise, this diet, scanty as it may appear, would have been quite sufficient to support life; for his fare was sumptuous, compared to the diet prescribed by St. Theresa to her Carmelite nuns, and which consisted of one egg, herb soup,

with wormwood ashes and aloes. The wondrous fastings of hermits and holy men must be taken *cum grano salis*.

INFLUENCE OF DIET ON LIFE.

It is certain that Cornaro the Venetian, who, having lived too fast till the age of forty, became amazingly abstemious, was a centenarian. He had a modern imitator, one Wood, a miller of Billericay, who, from gluttony, took to asceticism, and was reported in good health in 1771, being in his fifty-second year. Did he rival Cornaro in longevity? Wood's pulsations were about forty-five a minute. Does not this slowness show that he was in a torpid state, living rather like a tortoise than a man?

Notes and Queries, 4th Series, No. 223.

PTISAN.

This is a diluent drink which makes a great figure in the dietetic precepts of the ancients. Ptisan strictly signifies an extract, and was originally applied to barley which was boiled till it began to swell, then was dried in the sun, and again bruised. A decoction was made of this prepared barley, and used as a drink in feverish disorders. Other drinks of a similar kind were called *Ptisans*, though not made of barley; and Horace tells his rich miser that he requires a ptisan of rice. The term is not much used by medical men in this country. In France, it seems to be a genuine name for diluent drinks.

ASSES' MILK.

This has been much famed for its virtues in consumptions and other diseases of debility. Its advantage arises from its containing a considerable portion of nutritious matter easily converted into chyle, and having less cheesy matter than other milk. It bears a stronger resemblance to human milk than any other; and it contains more sugar than that of the cow. Its proportion of acid is also very considerable. The quantity taken may be from half an English pint to one pint daily. Rum taken in milk in consumptive cases is by no means a safe practice, as the rum is apt to bring on inflammatory symptoms.

EPIGRAM.

Dr. Wolcot having a violent cough, his friend Dr. Geach persisted in recommending asses' milk as a certain cure. The bard, tired of his importunity, at length stopped it by sending him the following epigram :—

And Doctor, do you really think
That asses' milk I ought to drink ?
'Twould quite remove my cough, you say,
And drive my old complaints away.
It cured yourself -I grant it true,
But then 'twas mother's milk to you.

Dodli's Epigrammatists.

PRESERVING MEAT.

Various means are resorted to for retarding animal putrefaction : a reduction of temperature is by far the most efficacious. Meat, when put into snow or ice, may be kept almost any time ; hence the common practice of sending fish to a distance packed in it. In cold countries, also, a store of provisions is laid up, surrounded by snow ; in which state it remains till required for use. Depriving animal matter of its moisture is another mode of preventing putrefaction. We find, accordingly, that dried fish may be kept for a long time. In some countries, it is also the custom to cut flesh into thin slices, and dry it gradually, by which it may be preserved till provisions can be otherwise procured.

There are many substances that retard putrefaction, some of which, it is supposed, act merely by absorbing the moisture of the animal matter. The most powerful of them is common salt, which is used in great quantities for preserving butcher's meat, fish, butter, &c. Pyroligneous acid has been highly recommended. It is even said that it will render sweet animal matter that has become putrid. In using it, the meat is dipped in, and almost instantly removed. Should it have become putrid, it may be left in for a few minutes.

Other means have also been practised for preventing putrefaction. The complete exclusion of air, it is well known, retards it: hence the custom of rubbing eggs with salt butter, and of keeping them in lime water. Flesh is also sometimes preserved in this way, for which purpose it is put into a cask made as airtight as possible. It has been found also, that by boiling meat for some time, and then putting it into barrels, it may be kept long without putrefying; and hence a practice often resorted to in long voyages.

Dr. Fyfe's Elements of Chemistry.

FISH FOOD.

Professor Agassiz says that fish is a kind of food which refreshes the system, especially after intellectual fatigue. There is no other article that supplies the waste of the head so thoroughly as fish diet. Fish contains phosphorus to a large extent—a chemical element which the brain requires for growth and health. Yet in India an imbecile person is commonly said to be a fish-eater.

GENEVA AND GIN.

Geneva is a spirituous liquor which is frequently confounded with gin. It is, however, a fermented liquor which bears the same relation to gin that wine does to any distilled spirit. It is procured by the fermentation of the common juniper berry, which consists of a peculiar saccharine principle (which exists to the amount of about 33 per cent. along with acetate of lime), and a volatile oil which is contained in ten peculiar cells, which lie close to the seeds; on the oil assuming a resinous state in old berries, these cells may be easily seen in such specimens. The green one-year-old berries contain much more volatile oil, and are to be preferred to the ripe berries. The oil rarely exceeds 1 per cent.; from the quantity of sugar which the berries contain, they can easily be caused to ferment and yield a spirit, or vinegar may be made from them. Geneva is a very powerfully stimulating liquor, containing a large proportion of alcohol. The volatile oil

having a special action on the kidneys, renders it the most proper cordial in cases of drowsy from debility, or even connected with diseased heart, when the system requires support. The flavour is attempted to be communicated to English gin, by adding oil of turpentine to brandy: but it is very inferior.

Sir John Hill describes gin as 'a kind of spirit distilled from the juniper berry. What is commonly sold is no better an ingredient than oil of turpentine put into the still with a little common salt and the coarsest spirit.' This shows the adulteration of gin to have been common a century since. Pure gin should consist, as Hollands does, solely of rectified corn spirit flavoured with juniper berries; but Dr. Hassall shows that, in Britain, gin is flavoured with various other substances, as coriander, cardamom, and carraway seeds, grains of paradise, angelica-root, crushed almond-cake, liquorice-powder, orange-peel, which ingredients form what is known in the trade as 'gin-flavouring' and 'the doctor.' West-country, or Plymouth gin, is flavoured with German juniper berries, calamus-root, and sulphuric acid.

CAPILLAIRE.

This is a syrup made of Maiden Hair, a genus of fern, of which there is only one species belonging to Great Britain, which is found in Scotland and Wales, on rocks and moist walls, and which is a native of the South of Europe and the Levant. This is a very succulent plant, yielding almost its whole weight of juice; but neither its taste nor smell promises any efficacy. If the syrup of capillaire which is made from it be good for anything, it is from the orange-flower water that is put into it. The Canadian Maiden Hair is the best.

Capillaire belongs rather to cookery than to medicine, and it is a pleasant demulcent to be taken during a cold. Mrs. Dalgarno, in her *Cookery*, directs: 'Put one ounce of the North American Maiden Hair into a small quantity of boiling water to infuse like tea: add a pound of sugar to the infusion; clarify it with the white of an egg, and boil it to a thick syrup; strain it through

a cloth, and when cold, put in a little orange-flower water, and bottle it. That which is commonly sold as capillaire in England, is simply syrup flavoured with orange-flower water.'

'SALLETS.'

When did ladies' *visagrettes* become the pretty things they are! Cotgrave's definition of the word in 1611, is 'Sallets or sawces which be seasoned with much vinegar; any hearbs or fruits in pickle.' The same writer notices the excellence of French bread,—'*Pain tant qu'il dure, vin à mesure.* Prov. Eat bread at pleasure; drink wine by measure,—a precept which the French observe in the first (if not always in the second) part; for no people eat more bread, nor have better bread to eat, than they.'

SALAD IN FRANCE.

Salad is of such general use in Paris that there are many families who will not deprive themselves of it, no matter what the cost. Of late years it has been very scarce during the winter months, and the price was exorbitant. The market is at present abundantly supplied from the south of France, Spain, and Algeria, and the price is so moderate that the vegetables may be seen in the windows of the most inferior cook-shops. The annual cost of the salad consumed in Paris is estimated at 40,000*l.*

TREACLE, OR MOLASSES.

The etymology of molasses has been much disputed; but there is an expression in French which is identical in spelling with this word, namely '*molasse*' (softish), and which describes the liquidity of molasses, as distinguished from the granulous substance of which they are the residue. As our first sugar establishment was formed, in 1643, in an island (St. Christopher) one half of which was occupied by the French, it is possible that we may have adopted the word from them; and this conjecture is supported by a passage in '*Père Labat*' (vol. iii. p. 93), wherein he uses the word '*molasse*' in the senso of *soft*, to de-

scribe a species of sugar that had not received, or had lost, the proper degree of consistency.—From a St. Lucia correspondent to 'Notes and Queries,' No. 167.

KEEPING PRESERVES.

To preserve jam from mould, Miss Becker advises persons when making preserves, as jam, jelly, &c., to exclude the air before the preserve has cooled, *i.e.*, to tie them over while they are warm. The usual practice is to tie over the preserves when they are quite cold.

SHREWSBURY CAKES.

Shrewsbury was formerly famous for its painted glass works, and for its making of excellent brawn. Nor ought to be forgotten the 'Shrewsbury Cakes,' which Shenstone has recorded among the products of his natal ground :

And here each season do those cakes abide,
Whose honoured names the inventive city own,
Rendering through Britain's Isle Salopia's praises known.

Another celebrated cake is manufactured at Shrewsbury ; this is the *Simnel*, made also at Coventry, Devizes, and Bury in Lancashire. At Bury, on Mothering, or Mid-Lent Sunday, when young folks go to pay their dutiful respects to their parents, they go provided with this offering. At Shrewsbury it is made in the form of a pie, the crust being coloured with saffron, and very thick. At Devizes, it has no crust, is star-shaped, and is mixed with a mass of currants, spice, and candied lemon. The common Shropshire story about the meaning of the name *Simnel* is well known. A happy couple had a domestic dispute as to whether they should have for their day's dinner a boiled pudding or a baked pie. Words began to run high ; but meanwhile the dinner lay not dressed, and the couple were getting hungry. So they came to a compromise by first boiling and then baking the dish that was prepared. To this grand effort of double cookery, the name of *Simnel* was given, because the husband's name was

Simon and the wife's was Nell. The real history of this famous composition is very different. The name is of very great antiquity, and in Latin is called *siminellus*: and that from a Greek word signifying sifted or fine flour of wheat, mentioned among the finest kinds of bread by Galen, the physician, who was born in A.D. 131. Other languages have words very like it for fine flour: the German *semmel*, the Italian *semolino*. Originally, therefore, it was most likely not the heavy piece of pastry that it now is, but a lighter cake, considered as a treat by people who lived on coarser fare. The word *siminellus* is frequently met with in mediæval deeds. In the year 1044, when a King of Scotland was visiting at the English court, an order was issued for twelve *siminels* for him and his suite every day. The monks of Battle Abbey in Sussex had by their rules bread of the most nutritious and digestible kind (*qui vulgo simenel vocatur*) commonly called *simenel*. This archaeological confection is unsafe when eaten to excess; for an old gentleman of the year 1595, speaking no doubt from melancholy experience, gives this warning upon the subject, 'Sodden bread which bee called Simnells, bee verie unwholesome.'

Castles and Abbeys of England and Wales, 1870

A RARE OMELET.

Dr. Hunter, in his 'Culina,' gives the receipt for an omelette, the invention of a lady, who had it regularly served at her table three days in the week, and who died at the age of ninety seven, with a piece of it in her mouth. The doctor adds that, in consequence of this accidental longevity, eggs rose ninety per cent. in the small town of Wells, in North America, where the old lady was born and died.

PASTRY-MAKING.

Pastry-making was in the last century considered an accomplishment of such importance as to be taught in public schools. There was then resident in London one of the ancient families of the Kidders of Maresfield in Sussex, and a descendant of Richard Kidder, Bishop of Bath and Wells, who became a man

of some notoriety. This was Edward Kidder, a pastrycook, or, as he called himself, 'pastry-master,' who carried on his business in Queen Street, Cheapside, and was induced to open two schools in the metropolis to teach the art of making pastry, one at his own place of business, and the other in Holborn. He also gave instruction to ladies at their private houses. So popular did his system of teaching become, that he is said to have instructed nearly 6,000 ladies in this art. He also published a book of 'Receipts of Pastry and Cookery,' for the use of his scholars, printed entirely in copper-plate, with a portrait of himself, in the full wig and costume of the day, as a frontispiece. He died in 1739, at the age of seventy-three. By will he gave to his wife, Mary Kidder, a gold watch, a diamond ring, and all the other rings and trinkets used by her, and also all the furniture of the bedroom in which he lay in the house in Queen Street; and to his daughters, Elizabeth and Susan, he bequeathed all his money, Bank stock, plate, jewellery, &c. His daughter Elizabeth's will was proved in 1758, and her sister Susan's in 1768. Susan, among other bequests, gave to her cousin, George Kidder, of Canterbury, pastrycook, 50*l*, and her copper-plates for the receipt-book.

Something for Everybody.

MARMALADE

was originally made of quinces; and the term really means 'quince jam,' from the Spanish *marmala*, or quince. The true old marmalade can be traced back so far as the time of Henry VIII.; and in my childhood (says a correspondent of 'Notes and Queries'), which reaches farther back than the present century, no other was known but that made of quinces. It is only of late years that an imitation has come into use, made with oranges, and too often adulterated with boiled and roasted apples.

BARON LIEBIG'S FOOD FOR CHILDREN AND INVALIDS.

'For mothers,' says Liebig, 'who are denied the happiness of suckling their own children, or who have not sufficient nourishment for them, the choice of a fitting food is a matter of import-

ance. Customs and opinions formed at haphazard decide generally the question ; and as the simple laws of nutrition, which ought to determine it, are mostly unknown to the parties concerned, the bodily development of the child, in its earliest youth, often suffers considerably by the sort of food employed. It must be intelligible to any one, that a child deprived of its mother's milk, and having no wet-nurse (the choice of one being difficult and often attended with danger), can only be fed properly when the food given is equivalent in nourishing power to that of woman's milk. When the soup is properly prepared it is as sweet as milk, and any further sweetening is unnecessary. It contains the *double concentration of woman's milk*. After boiling, the soup will keep twenty-four hours without undergoing any change. The immediate inducement to my making such soup was the circumstance that one of my grandchildren could not be suckled by its mother, and that another required, besides its mother's milk, a more concentrated food. In both cases, as well as in other families where it had been introduced, the soup proved an excellent food ; the children thrived perfectly well, and many a petty suffering disappeared after some weeks' use of the soup. I often take it (prepared with ten parts of milk and two parts of malt flour) with tea for my breakfast. It has a slight flavour of malt, to which children soon get accustomed ; after some time they like it better than any other food.'

OPPOSITION TO TEA-DRINKING.

The properties of Tea seem to be those of an astringent and narcotic, but, like some other narcotics, in small quantity ; its first office is that of a very gentle stimulant ; and certain kinds of it, when taken pretty strong, and near the usual time of going to rest, have the effect of keeping off sleep ; but when taken moderately, and tempered with cream and sugar, it acts merely as a grateful diluent, and conveys a slight exhilaration.

At its first introduction, and for more than fifty years afterwards, tea was violently assailed, and many frightful disorders were attributed to its use : it was said to produce indigestion ;

lassitude, melancholy, and a long train of nervous complaints. Such apprehensions, or at least inquiries indicating such, are sometimes to be met with still ; but the long and universal experience of this country has decided that from the use of tea, as generally practised, there result no bad consequences whatever. It should not be taken too soon after dinner, as it may interfere with digestion from its distending the stomach, and from its astringent and narcotic properties ; but when taken three or four hours after the principal meal, it assists the latter stages of digestion, and promotes the insensible perspiration. There are peculiarities of constitution in some, which render tea very hurtful to them, but the same is true of many substances, used both in diet and medicine.

Those who are fixed down to a sedentary employment, who must work at night, and who take tea to keep themselves awake ; who, from the want of exercise, are unable properly to digest animal food, will no doubt exhibit many symptoms of indigestion, and that feeble tremulousness, known by the epithet *nervous* ; but the tea ought not to bear the blame of all those disorders which are more justly to be ascribed to the confinement and inactivity of the individual. In enumerating the advantages of tea, Dr. Paris says, it must not be forgotten that it has introduced and cherished a spirit of sobriety ; and it must have been remarked by every physician of general practice, that those persons who dislike tea, frequently supply its place by spirits and water. We may add, that for one patient whose general frame, or whose digestion is weakened by the use of tea, ten thousand are irretrievably injured by the use of alcohol, however diluted and disguised.

Dr. Johnson, in the year 1756, made a hearty defence of the most opposed beverage, by warning Mr. Hanway—the writer of an ‘ Essay on Tea,’ who considered it ‘ as pernicious to health, obstructing industry, and impoverishing the nation’—that he is to expect little justice from a hardened and shameless tea-drinker, who has for twenty years diluted his meals with only the infusions of this fascinating plant ; whose kettle has scarcely

time to cool ; who, with tea amuses the evening, with tea solaces the midnight, and with tea welcomes the morning.

'That the diseases commonly called nervous, tremors, &c., habitual depression, and all the maladies which proceed from laxity and debility, are more frequent than in any former time, is, I believe, true, however deplorable. But this new race of evils will not be expelled by the prohibition of tea. This general languor is the effect of general luxury, of general idleness. If it be most to be found among tea-drinkers, the reason is, that tea is one of the stated amusements of the idle and luxurious. The whole mode of life is changed : every kind of voluntary labour, every exercise that strengthened the nerves, and hardened the muscles, is fallen into disuse. The inhabitants are crowded together in populous cities, so that no occasion of life requires much motion ; every one is near to all that he wants ; and the rich and delicate seldom pass from one street to another, but in carriages of pleasure. Yet, we eat and drink, or strive to eat and drink, like the hunters and huntresses, the farmers and the housewives of the former generation ; and they that pass ten hours in bed, and eight at cards, and the greater part of the other six at the table, are taught to impute to tea all the evils which a life unnatural in all its parts may chance to bring upon them.'

Since these remarks were written, the use of tea has extended far beyond the idle and luxurious ; but it has neither unfitted the husbandman for labour, nor the hero for war. It has been the beverage for the soldier in his camp, of the seaman on his voyage ; yet neither Grecian activity, nor Roman steadiness, have surpassed the warlike virtues of British valour, in every climate of the globe.

Abridged from Dr. Macaulay's Dictionary of Medicine.

'The most powerful accessory element in Tea,' says Dr. Han Kester, 'is tannic acid ;' which he thus describes : 'The action of tannic acid on the tissues is seen in the effect produced on the numerous membranes of the mouth ; when it is introduced there is no sour flavour, but the mouth is, as it were, "drawn up." This is what is called an astringent effect. Such an

action in a slight degree is not unpleasant. The effect is more obvious when the tea has neither sugar nor milk.' The nutriment held in solution by this kind of fluid is not easy of digestion.

Bohea is an inferior quality of tea, brought, like all the rest, from China. When drunk in moderate quantities it invigorates the system, and imparts a temporary exhilaration; but if taken too copiously and too frequently, and if idle and luxurious habits are indulged in, it will aggravate hypochondriacal and hysterical complaints, and be accompanied with many of those diseases of the stomach and bowels known by the name of dyspepsia, indigestion or stomach complaints, and which the common people class under the name of *nervous*.

PROPERTIES OF COFFEE.

Coffee is the seed of a plant cultivated in Arabia, Persia, the Isle of Bourbon, the West Indies, and in some parts of America. It possesses astringent qualities, and is of service when the digestion is weak. When drunk warm within an hour after dinner, it is of great benefit to those who have headache from weakness of the stomach, brought on by sedentary habits and close application or occasional excess; and it enables such patients to digest certain articles of food, such as fat and oily matters, which they would probably be unable to do without such assistance. When drunk too soon after port wine, coffee often produces a disagreeable acidity in the stomach. Like tea, it has the effect of keeping a person awake: but any inconvenience of this kind may be prevented by taking it several hours before bed time. It is thought to counteract the effects of narcotic substances; and hence is much used in Turkey to prevent the injurious consequences of the opium which its inhabitants use. A strong infusion of the best Mocha coffee, newly roasted, and made very strong, has been found of service in spasmodic asthma; it should be drunk very warm, and without milk or sugar, and repeated at the interval of half-an-hour or less. Its effects in rendering the bowels slow are probably very little to

be regarded; indeed, it has been known in many instances to prove a quick and easy laxative. Where coffee is directed as a promoter of digestion, it should be carefully made by infusion, as boiling dissipates its fine aromatic taste.

Dr. Macaulay's Dictionary of Medicine.

The general effect of coffee upon the nervous coat of the stomach is, unquestionably, a gentle stimulant, and, like most substances of that class, has, to a certain extent, a tonic power, it is not hesitated to be recommended to invalids whose powers of digestion have been debilitated by stimulants of a more powerful character, such as fermented liquors, wine, spirits, &c. The custom of taking coffee after a late dinner, and just before retirement to rest, is bad; because its stimulant property upon the nerves of the stomach exerts a power destructive to sleep—it promotes an activity to the mind, and gives a range to the imagination which prevents self-forgetfulness, that sure harbinger of repose.

The great use of coffee in France is supposed to have abated the prevalence of gravel. In the French colonies, where coffee is more used than in the English, as well as in Turkey, where it is the principal beverage, not only gravel, but gout, is scarcely known. Among others, a case is mentioned in the 'Pharmaceutical Journal' of a gentleman who was attacked with gout at twenty-seven years of age, and had it severely till he was upwards of fifty, with chalk-stones in the joints of his hands and feet; but the use of coffee completely removed the complaint.

QUALITIES OF CLARET.

This wine, brought from Bordeaux, is of a delicate flavour, and distinguished by a perceptible combination of the acid with the resinous flavour. It is less heating and more aperient than the other wines, and agrees well with the stomach when taken in moderation; if taken in excess, claret produces acidity and indigestion, often rather from the quality than the quantity. But the clarets of wine merchants are often very substantial wines,

compounded in various ways for the English market. They are thus often mixed with hermitage, and with raspberry brandy; and if procured in rough, doubtful channels, as we find them at taverns, they are too frequently acescent, and apparently composed of some clarets, mixed with faded port, or some other spoiled wines. The clarets, however, derived from respectable sources, are agreeable, and apparently innoxious wines; they are moderately exhilarant, and have a tendency to relax the bowels, and increase the flow of urine. They are the wines fitted for those persons who are easily excited, and in whom the stronger wines readily produce febrile action; and in that state of the system which is connected with a tendency in the urine to deposit white sand, claret may be regarded as an effective remedy.

Brand's Manual of Pharmacy.

CIDER.

This refreshing and delightful drink is made from the fermented juice of apples. It has little spirit, and hence is apt to become sour in the stomach of dyspeptic patients, by whom, therefore, it should be avoided. When in a good state, it is a very wholesome drink, though accused of producing rheumatism. Cider-drinkers are generally thin, but firm and muscular; certainly subject to rheumatism, and occasionally to gout; but on the whole, healthy and long-lived. The sweet ciders of Herefordshire are less wholesome than the strong, more pungent cider of Devonshire. Cider, when made early, of unripe fruit, is sharp and acid, apparently able, without any suspicion of lead, to occasion the colica pictonum (Devonshire colic, or dry belly-ache). The poison of this metal, however, often impregnates from accident or design this otherwise wholesome beverage; and the most fatal colics and palsies are the consequence.

Dr. Parr of Exeter.

PEAR BEER.

At Godstone, in the garden of a little alehouse, grew a pear-tree, the fruit of which was so hard and worthless, that it acquired the name of the *iron* pear-tree. Borwick, the landlord,

who was much troubled with the gout, brewed his own beer; and to avoid the trouble of fetching water from a distance, he sank a well near the pear-tree. After drinking the beer brewed with this water, he found himself cured of his complaint, but to persons not similarly afflicted, the beverage was distasteful. Subsequently, a man named Prentice, who lived with the woman to whom the house then belonged, sent the water to London, and sold large quantities of it at the rate of sixpence a quart. After a time, however, the sides of the well fell in, and the pear water was no more thought of until its revival!

From Manning and Bray's Surrey.

PROVERBS AND SAYINGS REGARDING HEALTH AND DISEASE, BY
DR. HUNTER AND OTHERS.

Ague in the spring is physic for a king.

Agues come on horseback, but go away on foot.

A bit in the morning is better than nothing all day.

You eat and eat, but you do not drink to fill you.

An apple, an egg, and a nut, you may eat after a slut.

Old young, and old long.

They who would be young when they are old, must be old when they are young.

When the fern is high as a spoon,

You may sleep an hour at noon.

When the fern is high as a ladle,

You may sleep as long as you are able.

When fern begins to look red,

Then milk is good with brown bread.

At forty a man is either a fool or a physician.

After dinner sit a while, after supper walk a mile.

After dinner sleep a while, after supper go to bed.

A good surgeon must have an eagle's eye, a lion's heart, and a lady's hand.

Good kale is half a meal.

If you live for ever, you must wash milk from your liver.

Butter is gold in the morning, silver at noon, and lead at night.

He that would live for aye, must eat sage in May.

After cheese comes nothing.

An egg, and to bed.

You must drink as much after an egg as after an ox.

He that goes to bed thirsty rises healthy.

One hour's sleep before midnight is worth two hours after.

Who goes to bed supperless, all night tumbles and tosses.

Often a little eating makes a man fat.

Fish must swim twice.

Drink wine and have the gout, drink no wine and have it too.

Young men's knocks old men feel.

Early to bed, and early to rise,

Makes a man healthy, wealthy, and wise.

Wash your hands often, your feet seldom, and your head never.

Eat at pleasure, drink by measure.

Cheese is a peevish elf,

It digests all but itself.

The best physicians are Dr. Diet and Dr. Quiet, and Dr. Merry-
man.

Drink in the morning sparing,

Then all the day be sparing.

Eat a bit before you drink.

Feed sparingly, and dupe the physician.

Better be meals many than one too many.

You should never touch your eye but with your elbow.

The head and feet keep warm, the rest will take no harm.

Cover your head by day as much as you will, by night as much
as you can.

Fish spoils water, but flesh mends it.

Apples, pears, and nuts spoil the voice.

Quartan agues kill old men, and cure young.

Old fish, old oil, and an old friend.

Raw pullet, veal, and fish make the churchyard fat.

Of wine the middle, of oil the top, of honey the bottom.

The air of a window is the stroke of a cross-bow.

When the wind is in the east, it's neither good for man nor beast.

A hot May makes a fat churchyard.

That city is in a bad case, whose physicians have the gout.

When the sun rises, the disease will abate.—[A Hebrew proverb originating from a tradition that Abraham wore a precious stone round his neck, which preserved him from disease, and which cured sickness when looked upon. When Abraham died, God placed this stone in the sun.]

If you take away the salt, throw the meat to the dogs.

Lever à cinq, dîner à neuf,

Souper à cinq, coucher à neuf,

Font vivre dans nonante-neuf.

Hunger's the best sauce.

Qui a bu boira. Ever drunk, ever dry.

The child is too clever to live long,

Bitter to the mouth, sweet to the heart.

DATES AS FOOD.

What rice is to the most fertile parts of Asia, that are dates to Africa. The palm-tree is found in every country from the Tigris to the Atlantic; and it supplies millions of human beings with their daily food in Arabia, and in nearly the whole of Africa north of the equator.

Dates are not only the principal food of the Fezzan oases, but the main substance of their inhabitants. All live on dates, men, women, and children; horses, asses, and camels, and sheep, and fowls, and dogs. And in Egypt, besides being the chief sustenance of the people, dates are so plentiful, that from a very early period they have been commonly given to camels, the only beasts of burden generally used in that country.

In the valley of the Nile, a feddan (1½ acre) is sometimes planted with 400 trees; and at Moozzuk an entire date-palm is only worth about a shilling.

In the Thebaid, however, is used a food which multiplies it-

self even more rapidly than either dates or rice. This is the dhourra, which until recently was confined to Upper Egypt, and of which the reproductive process is so remarkable, that it yields to the labourer a return of 240 for 1. It resembles millet, and is sold at the rate of 3*d.* per bushel. Hamilton counted 3,000 grains in one ear of dhourra, and each stalk has in general four or five ears.

In Lower Egypt, the dhourra was formerly unknown; but, in addition to dates, the people made a sort of bread from the lotos, which sprang spontaneously out of the rich soil of the Nile. This must have been a very cheap and accessible food; while, to it there was joined a profusion of other plants and herbs, on which the Egyptians chiefly lived. Indeed, so inexhaustible was the supply, that at the time of the Mohammedan invasion there were, in the single city of Alexandria, no less than 4,000 persons occupied in selling vegetables to the people.

MEDICINAL PLANTS.

MEDICINAL PLANTS.

PLANTS whose leaves resemble the form of some or other of the vitals, or have marks or figures upon them representing any cuticular affection, were thought to point out their own medicinal qualities. Thus, wood-sorrel was used as a cordial, because its leaf is shaped like a heart. Liverwort was given for disorders of the liver. The herb-dragon was employed to counteract the effects of poison, because its stem is speckled like some serpents. The yellow juice of the celandine recommended it for the cure of the jaundice. And Paracelsus said, that the spots which appear on the leaves of the *Persicaria maculosa* proved its efficacy in the scurvy.

Dr. Nauck's Note to Hudibras.

One of the most copious chapters in Aubrey's 'Natural History of Wiltshire' is that 'On Plants,' to which Ray has appended a number of valuable notes. 'God Almighty,' says Aubrey, 'hath furnished us with plants to cure us, that grow, perhaps, within five or ten miles of our abodes, and we know it not. Homer writes sublimely, and calls plants hands of the gods; and we ought to reach them religiously, with praise and thanksgiving. I am no botanist myself, and I think we have very few in our countrey that are; the more is the pity.'

Aubrey then describes one Thomas Willisell, a foot soldier, who happened to go away with some *simplers*, and in a short time became a good botanist. 'He was a lusty fellow, and had an admirable sight, which is of great use for a simpler, was as hardy as a Highlander; all the clothes on his back not worth ten groats, an excellent marksman,' &c. 'The botanists of London did much encourage him, and employed (sent) him all over England, Scotland, and a great part of Ireland; where he made brave discoveries, for which his name will ever be remembered in herballs. He made a fine collection of plants and shells; he could write a hand indifferent legible, and had made himself master of all the Latine names; he pourtrayed but untowardly. All the profession he had was to make pegges for shoes.'

Aubrey names several apothecaries, in Wiltshire, 'whose profession leadeth them to an acquaintance of herbes.'

Ramsoms taste like garlick; they grow much in Cranbourn Chase. A proverb:

Eate leekes in Lide (March), and Ramsins in May,
And all the year after physitians may play.

John Britton prints this proverb:

Eat Leekes in *Lent*, and Raiains in May, &c.

ILLUSTRIOUS SIMPLERS.*

The vegetable drug Mithridate long handed down the name of the king of Pontus, its discoverer; 'better known,' says Gerard,

* Collectors of Simples, or physical herba.

‘by his sovereign Mithridate, than by his sometime speaking two-and-twenty languages. . . . What should I say,’ continues the old herbalist, ‘of those royal personages, Juba, Attalus, Climentus, Achilles, Cyrus, Massynissa, Semyramis, Dioclesian,’—all skilled in ‘the excellent art of simpling?’

BETONY.

This plant was formerly used in medicine, and was much celebrated for its numerous virtues; but it is now totally neglected. Antonius Musa, physician to the Emperor Augustus, filled a whole volume with enumerating its virtues, stating it to be a remedy for no less than forty-seven disorders; hence in Italy the proverbial compliment, ‘You have more virtues than betony.’

PROPERTIES OF ROSEMARY.

Rosemary has a warm, pungent, aromatic, bitter taste, and a smell approaching to that of lavender, joined with the colour of camphor; crystals of which last are deposited when the plant is long kept. What virtues it has are of a stimulant nature; and it is sometimes used in nervous headache, and hysteria. The leaves and tops yield an essential oil, the dose of which is from three to five drops. From this oil and rectified spirit, a spirit of rosemary is prepared.

An amusing anecdote is told of essence of rosemary. At a private party in London, a lady who, though in the autumn of life, had not lost all dreams of its spring, said to Douglas Jerrold, ‘I cannot imagine what makes my hair turn grey; I sometimes fancy it must be the essence of rosemary with which my maid is in the habit of brushing it. What do you think?’ ‘I should be rather afraid, madam,’ replied the distinguished dramatist dryly, ‘that it must be the essence of *time*.’—*Rowland on the Human Hair*, p. 72.

The custom of using Rosemary at funerals is thus explained by ‘Wheatly on Common Prayer.’ ‘To express their hopes that their friend is not lost for ever, each person in the company usually bears in his hand a sprig of *rosemary*; a custom which

seems to have taken its rise from a practice among the heathens of a quite different import. For they, having no thoughts of a future resurrection, but believing that the bodies of those that were dead would for ever lie in the grave, made use of a *cypress* at their funerals ; which is a tree that being once cut, never revives, but dies away. But Christians, on the other side, having better hopes, and knowing that this very body of their friend, which they are now going solemnly to commit to the grave, shall one day rise again and be reunited to his soul ; instead of *cypress*, distribute rosemary to the company, which (being always green, and flourishing the more for being cropt, and of which a sprig only being set in the ground will sprout up immediately and branch into a tree), is more proper to express this confidence and trust.'

It would appear that the early colonists of America had taken with them this old custom. Dr. Coxe, the Bishop of New York, alludes to the practice in his beautiful poem, *The Church's Daughter* :

Then roses pale, and *rose-marina*,
She scatters o'er the marble dust ;
And at the last heart-rending scene
As earth takes back the precious trust.

USES OF RUE.

Rue was anciently called the *Herb of Grace*, from its having been used in exorcisms against evil spirits. This was the common name for Rue in Shakspeare's time : Perdita, in the ' *Winter's Tale*,' says :

Reverend sirs,
For you there's rosemary and rue ; these keep
Seeming and savour all the winter long :
Grace and remembrance to you both.

The saving, salubrious, and antiseptic qualities of Rue are recorded in olden botany, and the medicine practised by the religious orders. Ancient monkish lines attribute many virtues to Rue. It possesses powerful stimulant, antispasmodic, and tonic properties ; but its improper employment, internally, has

produced serious results. It has a strong, unpleasant smell, and bitterish taste; the leaves are very acrid, and blister the skin when much handled.

The placing of Rue upon the bench of the dock in the Central Criminal Court in the Old Bailey, is attributed to the properties of that plant in preventing fever, infection, and fainting; and its use for this purpose dates from the time of the gaol distemper, in the above Court, May, 1750.

MANIFOLD PROPERTIES OF THE ELDER TREE.

The Elder Tree does as much good by its noxious as by its agreeable qualities. If corn or other vegetables be smartly whipped with the branches, they will communicate a sufficient portion of this scent to keep off the insects by which so many plants are frequently blighted. An infusion of the leaves, poured over plants, will preserve them from caterpillars also. The wine made from the berries is well known; but, perhaps, it may not be so generally known that the buds make an excellent pickle. A water distilled from the flowers rivals buttermilk itself as a rural cosmetic. In some remote country places it supplies the place both of the surgeon and the druggist; it furnishes ointments, infusions, and decoctions, for all ailments, cuts, or bruises. Every part of it serves some useful purpose; the wood, pith, bark, leaves, buds, flowers, and fruit. Its narcotic scent makes it unwholesome to sleep under its shade.

Aubrey has a curious note on Elder: 'Dwarfe-elder (*ebulus*), at Box, &c. (Wilts), common enough. The juice of *ebulus* turnes haire black; and being mingled with bull's fat, is Dr. Buller's remedie for the goute.'

'The best way to dye haire browne is to take alhanna in powder, mixt with fair water as thick as mustard: lay it on the haire, and so tye it up in a napkin for twelve houres time. This will keep the haire browne for one whole yeares time after it. The alhanna does prepare the hair and makes it of a darke red or tawny colour. Then they take *takout*, which is like a small gall, and boyle it in oyle till it hath drunk up all the oyle; then

pulverise it, and mix it with water and put it on the haire. Grind a very little of alkobol, which they use in glazeing of their earthen vessels, in a mortar with the takout, and this turnes the haire to a perfect black. This receipt I had from my worthy and obligeing friend Mr. Wyld Clarke, merchant of London, who was factour many yeares at Seta. Cruce, in Barberie, and brought over a quantity of these leaves for his own use and his friends. 'Tis pity it is not more known. 'Tis leaves of a tree like a barbery leafe. Mr. Clarke hath yet by him (1690) above half a peck of the alhanna.

'Dr. Edw. Brown, M.D., in his Travells, sc. description of Larissa and Thessalie, speaks of alhanna. Mr. Wyld Clarke assures me that juice of lemons mixt with albanna strikes a deeper and more durable colour either in the hands or nailes.'

The *alhanna* is a species or variety of the genus *Lawsonia*, known by the Arabic name of *hinna* or *henna*, and in their medical works, as in that of the 'Serapion,' is described under that of *alhanna*, where, it is interesting to observe, he quotes the description by Dioscorides of *kupros* as applicable to this plant. This *kupros*, or Cyprus, is moreover supposed to be the *copher* of Scripture. No plant is more highly esteemed or more frequently employed than the *hinna*, and it would appear to have been applied to the very same purposes from remote antiquity. All Oriental travellers describe the use of this plant by Asiatic women in dyeing their nails and the tips of their fingers, as well as the soles of their feet, of an orange hue, with the leaves of the *hinna*. It is also used by the men for dyeing their beards, the orange colour being afterwards converted to a deep black by the application of indigo. That this plant was similarly used from very early times is highly probable from the allusions to it by poets, as well as from some of the Egyptian mummies appearing as if the nails had been similarly dyed.

Aubrey tells us that in Wiltshire Elders grow everywhere; 'the apothecaries well know the use of the berries, and so doe the vintners, who buy vast quantities of them in London, and some doe make no inconsiderable profit by the sale of them.'

{Douglas Jerrold ordered a bottle of old port. 'Not *elder* port,' he said—such as was the port in Aubrey's time.]

THE LAUREL TREE.

Know that once on a time, as Daphne, the lovely daughter of Peneus, was amusing herself with a bow and arrows, in a forest in Thessaly, she was surprised by a rude musician, named Phœbus. Timid and bashful as most young ladies are, she turned and fled as fast as her legs could carry her. After running, closely pursued by the eager Delphian, for several miles, and becoming very much fatigued, she felt inclined to yield; but wishing to yield in a reputable manner, she lifted up her hands and asked the gods to help her. Her call was heard in a jiffy, and quicker than you could say 'Presto, change!' she was a laurel tree, which Phœbus married on the spot. This was the Eve of the laurel family, so that all these trees you meet in the world at present must be rational beings, since they are the descendants of the beautiful Greek maiden Daphne. And to satisfy you that this is no foolish legend, but, on the contrary, a well-authenticated fact, clinched and riveted in the boiler head of historical truth, permit me to assure you—for I have seen it myself—that in the Villa Borghese, near Rome, in Italy, is an exact representation of the wonderful incident, cut in Carrara marble—the bark of the laurel growing over the vanishing girl, and her hands and fingers sprouting into branches and leaves—supposed to have been copied from a photograph taken on the spot—for there is a photograph in existence exactly like the marble statue.

Atlantic Monthly.

DUMB CANE.

This plant is a native of South America and the West Indies. It grows to the height of five or six feet, and has oblong cuspidate leaves. It secretes an acrid poison, so that when any part of the plant is chewed, the tongue swells, and the power of speech is lost. It is, on this account, called Dumb Cane. Sir William Hooker, in his 'Exotic Flora,' relates the case of a gar-

dener who incautiously bit a piece of Dumb Cane, 'his tongue swelled to such a degree that he could not move it; he became utterly incapable of speaking, and was confined to his house for some days in the most excruciating torments.' The juice is stated to impart an indelible stain to linen. Notwithstanding its poisonous nature, P. Browne says that in common with the *Arum ovatum*, its stalk is used to bring sugar to a good grain when it is too viscid, and cannot be made to granulate with lime alone. In the districts where it grows, the natives use a decoction of the stem as a bath and fomentation in dropsy; and the rootstick is used in obstinate constipation, and in long-standing gout. The negroes also use it as an antiaphrodisiac. Another poisonous plant of this genus, though not so violent as the Dumb Cane, was formerly used for wetting the mouths of negroes as a punishment for slight misdemeanors.

THE VANILLA PLANT.

The history of the migration of the Vanilla plant from America to the East Indies is too interesting not to be made known, because it brings to mind in every respect the episode of the transportation of the plant of the coffee-tree taken from the hot-houses of Amsterdam, given to Louis XIV., and father of the three plants, one of which was taken to the French Antilles by Captain Declieux, who, in a scarcity of water experienced by the ship's crew, shared the small quantity which he had to drink between himself and his dear coffee-plant. Indeed, only one of the Vanilla roots stood the passage from Belgium to the East Indies; but it was only by the greatest care in preserving it from the rough treatment of the sailors, from the changes of temperature, and from the salt water which was thrown upon it. It would undoubtedly have perished if M. Marchal had not made it his darling child. The plant so happily saved was given to the Botanic Gardens at Buitenzorg at Java, and prospered there so well that it flowered; and it is without doubt that which was afterwards described by Dr. Blume, who, on account of its green flower, named it *Vanilla viridiflora*; so that this name

should also be regarded as a synonym of the specification, already so perplexed, of this species.

Humboldt tells us that the Mexicans were already in the habit of perfuming their chocolate when the Spaniards discovered this part of America. The early travellers in this region, however, found the American chocolate to be a detestable beverage, to which the Europeans afterwards gave an exquisite flavour. Chocolate was brought from Mexico into Europe in 1520; but it appears that Vanilla was brought to the Continent as a perfume, about the year 1510, at the same time as indigo, cochineal, and cacao itself—that is to say, ten years before the arrival of tobacco.

It appears from the researches of Professor Miquel that the 'manna' which fell in the province of Van, in Asia Minor, in 1845, consisted of fragments of *Lichen esculentus*. These must have been torn from their woods by a storm, and carried through the air to the places where they fell.

LETTUCE.

This well-known plant contains a narcotic principle, and those who use it with a view to procure sleep, should not use vinegar with it, as vinegar counteracts its soporific power. Lettuce affords an extract which has some of the properties of opium, and which is called *Lactuarium* or Lettuce opium; it is thought to have the anodyne without the constipating effects of opium.

INJURIOUS QUALITIES OF CUCUMBERS.

The Cucumber found in the market is generally obtained from plants forced in a warm, damp atmosphere. When the heat of the day is greatest the plants are watered, and then the windows of the frame lid closed, and the action of solar light prevented by covering the frames with a blind. A kind of steam is thus generated in the interior of the bed, and the fruit forced to grow with great rapidity. This is generally the variety known as the black-spined long prickly, a contrast to the sandy cucumber grown in the open fields of Bedfordshire. Our object here is to

remind lovers of this vegetable that, in addition to the saccharine and nutritious elements entering into the composition of the cucumber, we have also acrid and purgative principles, found not unfrequently in a state of concentration, hence accounting for the great suffering and alarming train of symptoms induced after a surfeit of the fruit. We have known many cases, at one time dangerous, which we had no hesitation in pronouncing to be dependent upon cucumber poisoning, and entirely owing to carelessness and incaution in dressing and eating this vegetable. We consider before using the cucumber it should in every instance be sliced and purged of the preponderance of its acrid and purgative elements by treating with a little salt and then saturated with vinegar for some hours previously—never eaten without in fact—otherwise it is very apt to produce choleraic diarrhoea.

Medical Circular.

It is related that Dr. Glynn of Cambridge, being in attendance on a lady patient, pointed out to her the impropriety of eating cucumber, of which she was immoderately fond, when he gave her the following humorous receipt for dressing cucumber: 'Peel it with great care, then cut it into very thin slices; pepper and salt it well; and *then throw it away.*'

ASPARAGUS AS A MEDICAL AGENT.

The advantages of this plant are not sufficiently estimated by those who suffer from rheumatism and gout. Slight cases of rheumatism are cured in a few days by feeding on this delicious esculent; and more chronic cases are much relieved, especially if the patient carefully avoids all acids, whether in food or beverage. The Jerusalem artichoke has also a similar effect in relieving rheumatism. The heads may be eaten in the usual way, but tea made from the leaves of the stalks, and drunk three or four times a day, is a certain remedy, though not equally agreeable.

Gardener's Magazine.

VALERIAN ROOT.

The name of this plant originated with the physicians of the dark ages ; it is evidently derived from *valere*, to be powerful, in allusion to the many virtues of the plant.

The great wild valerian called *officinalis*, was called *Phu* in the herbals, being taken for the $\rho\epsilon\upsilon$ of Dioscorides. Liddel and Scott give $\rho\delta\ \rho\epsilon\upsilon$ as being probably the Pontic name of the plant valerian. Salmon, in his folio Herbal, says it is called in Greek $\rho\epsilon\upsilon$, *καὶ Νάρδος ἄγρια*, and in Arabic it is called *Fu*. The English name is Setwall ; the German is *Baldrian*, from the old word *bald*, quick, full of life. It is a nervine and anti-spasmodic, and Hempel says it has been much abused by the old-school physicians. Professor Joerg, however, and his disciples have shed some light on its physiological action ; they find it to possess considerable medicinal powers, but by no means the power attributed to it by imaginative empiricism. They tried the powdered root infused in tepid water. It affects chiefly the head and urinary organs, but has a wide range of action. A patient at the Hôtel Dieu at Amiens, taking six drachms daily for some time, woke up delirious, fancying one side of the room to be in flames. Dr. Sibthorp, and Mr. Hawkins, gathered a variety in Lycia, *Valeriana Dioscoridis*, which they took to be the real $\rho\epsilon\upsilon$ of Dioscorides. The *Valeria calcitrapa* is a native of Africa and the Levant, but had become a weed on many walls about Chelsea, having escaped from the *physic garden* there. Trimen in his 'Flora of Middlesex,' makes Mr. Cayley report it as completely naturalised in 1801, and Dickson found it on the walls of Chelsea Hospital. It is still found at Eltham, in Kent. Mr. Trimen thinks Dr. Uvedale introduced it there before 1722, for he lived in the old palace at Eltham. There even now exists an old-fashioned place, called 'Uvedale House, in Church Street, Chelsea, not yet destroyed. If Dr. Uvedale ever lived there, his residence in Chelsea would connect Valerian with both Chelsea and Eltham. From Withering we learn that cows eat the leaves, whilst sheep are not fond of them. Cats so delight in the roots,

that they will even scratch up the soil to get at them, and when found (one of the effects of valerian being to cause 'irresistible laughter') the demurest and most discreet of elderly pussey cats frisketh again as in her kitten days. It is also the one point in the universe in which rats and cats are agreed; the rats so love the root that rat-catchers use it to draw them together. It is also suggested that the name Valerian is derived from the Latin verb *Valeo-Valere*=to be strong or efficacious, *i.e.*, in allusion to its strong odour, so attractive to the lower animals, especially cats; or because the ancients believed that the *Valeriana officinalis* was a powerful medicinal agent. Indeed, the latter is really a strong and efficacious anti-spasmodic. The above derivation certainly appears more likely to the true one, than another which has been suggested, *viz.*, that the 150 species of the Valerianæ were named after some botanist of the name of Valerius.

Abridged from the Athenæum.

LOST APPETITE.

In 1835, Dr. Coulter stated to the British Association, that in India is found a plant a species of *Veratrum* (hellebore), not the *Veratrum* of the shops, a portion of which was taken medicinally by a person labouring under dyspepsia, so that he could make use of no food, and having, at the time, to ride thirty miles a day. After the second dose, his appetite returned. The plant is called by the natives, the Indian's root.

GRAINS OF PARADISE.

Guinea grains, or Malagueta, a pepper, are the seeds of a species of *Cardamum*. They are imported from the coast of Guinea, where they are used for seasoning food, and are held in great esteem. In Africa they are considered to be extremely wholesome.

Grains of Paradise were used very anciently as a spice in English cookery. The ancient fee-favour of the city of Norwich is twenty-four herring-pies, each containing five herrings, to be carried to court by the lord of the manor of Carleton. In 1629,

these pies were seasoned with half-a-pound of ginger, half-a-pound of pepper, a quarter-of-a-pound of cinnamon, one ounce of cloves, one ounce of long pepper, half-an-ounce of grains of paradise, and half-an-ounce of galangales. About forty thousand pounds of this seed are yearly imported into England. With the exception of what is used in veterinary medicine, all this is said to be employed to impart appearance of strength to malt liquor and spirituous liquors. Yet, by Act of Parliament, no brewer or dealer in beer shall have in his possession or use grains of paradise, under a penalty of 200*l.* for each offence; and no druggist shall sell the substance to a brewer under a penalty of 500*l.* for each offence. Nevertheless, it is both sold and used, principally along with capsicum and juniper-berries, to give a hot strong flavour to London gin; and along with *Cocculus Indicus* and other bitters, to give a relish and warmth to country beer.

MUSK.—DIFFUSION OF POWERFUL ODOURS.

It is said that a grain of musk is capable of perfuming for several years a chamber twelve feet square without sustaining any sensible diminution of its volume or weight. But such a chamber contains 2,985,984 inches, and each cubic inch contains 1,000 cubic tenths of an inch, making in all three billions of cubic tenths of an inch. Now, it is probable, indeed almost certain, that each such cubic tenth of an inch of the air of the room contains one or more of the particles of the musk, and that this air has been changed many thousands of times. Imagination recoils before a computation of the number of the particles thus diffused and expended. Yet have they altogether no appreciable weight and magnitude.

Monley's Illustrations of Science.

LIQUORICE.

The root of the *Glycyrrhiza glabra*, a plant growing in Spain, yields a great quantity of a very sweet substance called *liquorice*; which is employed to sweeten nauseous drugs, and by itself as a good demulcent. It is much used in coughs, colds, and oth affections of the wind-pipe and lungs; and when formed into

lozenges containing each about a sixth part of a grain of opium, it forms a very soothing application to the throat and larynx.

The liquorice, when extracted with water, becomes dark-coloured and black in the air. The dried extract is known in this country under the names of Spanish and Italian juice ; from the countries in which it is most abundantly produced. It differs in flavour from all the other sugars ; it does not crystallise or ferment when yeast is added to it.

Good liquorice juice is black, dry, easily broken (in cold weather), with a shining fracture. It should dissolve easily and entirely in the mouth, when pure ; but crude liquorice, besides starch and meal, has generally more or less copper, rarely brass, derived from the pans in which it has been boiled ; it is, therefore, subjected to purification, and then termed *refined* liquorice. This is done by melting it in water, draining off the solution, so as to leave the sand or other impurities behind, and in spigrating it ; then pouring it into more slender cylinders which are generally soft and moist, even when sugar has been added to them ; a better addition is a small quantity of gum Arabic.

For medicinal purposes, the root is largely cultivated at Mitcham, in Surrey. It is also grown at Pontefract, in Yorkshire, where the area of the once famous castle is chiefly liquorice-grounds ; and the cakes bear the impression of the castle keep, and are called *Pontefract Cakes*, the preparation of which is carefully attended to. More than 500 tons of liquorice are imported in a year. The principal consumption is said to be by brewers in the manufacture of porter.

PROPERTIES OF THE HOP.

The hop is a perennial plant, the female inflorescence of which forms the substance called hops, the use of which in brewing is so well known. The female flowers, called cones, strobili, or catkins of this plant, when ripe, constitute the *hops*, which, independent of their employment in brewing, are of considerable utility in medicine. The mature hops consist of a number of

imbricated membranous scales, having the fruit at their base ; the surface, both of the scales and of the fruit, is studded with aromatic glands, which prepare a material bearing considerable resemblance to the pollen of the anthers, and termed *lupuline*. This is the most valuable part, as in it reside the essential properties of the hop ; it possesses a cellular structure, and in the cells are contained volatile oil, resin, a bitter principle, with tannin, and a trace of malic acid, with acetate and hydrochlorate and sulphate of ammonia.

Dr. Paris considers the superiority of the hop as an ingredient in our malt liquor to depend upon the fact of its containing within itself several distinct and independent elements of activity, which the bitter herbs that have at different times been employed as a substitute do not possess. The bitter principle imparts to the beverage a tonic quality and an agreeable flavour ; while, at the same time, an aromatic ingredient adds a warmth and stimulating property, and modifies the bitterness ; it likewise contains an astringent principle (tannin) the effects of which are to precipitate the vegetable mucilage, and thus to remove from the beer the active principle of its fermentation ; every attempt, therefore, to substitute an ordinary bitter for that of the hop, must necessarily fail, unless a compound can be so artfully constructed as to contain in due proportions the principles of bitterness, astringency, and aroma.

The aromatic bitter gives to the hop a marked power over the digestive organs when debilitated. A narcotic property has been ascribed to this article, which is denied to it by some writers, who attribute the intoxicating power of beer entirely to the alcohol and carbonic acid which it contains. Yet, there can be no doubt that tincture of hops, and even extract of hops, possess sedative powers, and often procure quiet and sleep, where opium cannot be borne. Decoction does not seem to be a judicious mode of preparation, and should not be practised. *Lupuline* has been administered alone, but this does not possess any advantages over the common plan.

The pillow of hops was formerly recommended to produce

sleep, from one of the most active ingredients of the hop, which is a narcotic, essential oil, which gives the flower its peculiar smell; the other properties of the hop are a yellow resin, and the bitter principle possessed of peculiar medicinal qualities, which chemists call *lupuline*. These substances are chiefly confined to the yellow grains scattered over the scales of the cones.

The Rev. John Ward, Vicar of Stratford-upon-Avon in Shakespeare's time, says, "Wee have utterly lost what was the thing which preserved beer so long, before hops were found out in England."

ELECAMPANE.

Of this plant, *Helenium*, *Inula*, or *Enula campana*, all the old herbals speak in high terms of commendation. In Germany a wine made of it is in great esteem. It was accounted warm, opening, detersive, and efficacious in diseases of the lungs. Dr. Hill even says that hardly any plant has more virtue, but that its greatest virtue is in curing coughs. An infusion of the fresh root with honey was found very successful in whooping cough. For these purposes it was also made into candy, and gradually became a mere sweet thing for children; so that now its medicinal virtues are forgotten, and it is sold merely as a candy in confectioners' shops with no more of the plant in it than there is of barley in what is now sold as barley-sugar.

The virtue of elecampane was celebrated in an old distich:—

Enula campana reddit præcordia sana.

The German name is *Alantwurzel*. In a German herbal of 1589, it is proclaimed good against the Plague, and pestilential diseases. The author seeks to identify it with the herb *moly*. He says that many valuable medicines may be prepared with elecampane, and principally for asthma, hard breathing, and dry cough, for which he directs the composition of an electuary. He further recommends it to be candied like *Angelica*, and eaten morning and evening for asthmatical complaints. He very amusingly tells his readers that it has long been customary in Switzerland, Swabia, and Bavaria, to keep a piece of elecampane

root in the mouth in the morning fasting, and that the same is customary on the Rhine and other waters, against poisonous exhalations and bad air. He has several more medical uses for elecampane, but all these old real or supposed virtues are now forgotten. The article sold under this name some five-and-forty years ago in London, was not a fluid but a solid, principally composed of sugar, and coloured with cochineal. This having been melted by heat, was poured into a shallow tin dish and allowed to cool, when it formed a hard and brittle cake, of about one eighth of an inch in thickness. It was not so tough as the kindred compounds, hardbake and toffy, being easily broken either by the hand or a slight pressure of the teeth. A correspondent of 'Notes and Queries' saw in 1870, at the village of Castleton in Derbyshire, on Easter Monday, that every child, without exception had a bottle of mixture—the younger ones having one tied around their necks—all sucking away at this curious compound of Spanish (liquorice ?) juice, sugar and water, and it was stated to have been an Easter custom at Castleton from time immemorial.

HANNE-BANE; HYOCYAMUS.

Here are two words wrongly spelt, according to our notions. Our English word *henbane* is supposed to indicate a plant which is fatal to domestic fowls; but nobody makes out that the hens ever eat it. In Gerard's 'Herbal' (1597) *hanne-bane* is given as the only French word for what they now call *jusquiame*, from the Italian *jusquiamo*. In the Academy's Dictionary *hane-bane* and *hene-bene* are given as obsolete forms for which reference is made to *jusquiame*. Neither *hanna* or *bane* has separate recognition from the Academy, nor does either occur in any compound except one, as far as I can find. It may be suspected that a form of the old word is seen in that 'hebenon' with which the Danish Cain murders his brother. The Greek word means *hog-bean*. Now, *βο* is the crude form of *hog*, and *κυμας* is *bean*; hence *βοκυμας* (*hyocyamus*) should be the word: analogous with *βοταλος*, *βοσιδης*, &c. The common form *βοσκυμας* (*hyoscyamus*)

with the full genitive *ιος*, is just such a word as we see in horse-radish, cow's heel, gooses-berry, &c. It is true that the insertion may only be intended to avoid a number of short syllables coming together, as seems to be done in *ιοπαλος*, &c. But we need not preserve what to a Greek ear was only euphonic, to the confusion of etymology. It would surely be desirable to write *hyocyamus*.

A. De Morgan, Athenæum.

IPECACUANHA.

The root of this plant, which is found in Brazil, furnishes us with one of the best and safest emetics. The introduction of this celebrated root into medical practice was chiefly owing to Helvetius, grandfather of the author of the work 'De l'Esprit,' who came from Holland to Paris very young to practice medicine. He attended and cured a drug-merchant, who paid him with a packet of the root from Brazil, called Ipecacuanha. After some experiments in the hospitals, Helvetius found it possessed the virtue of curing dysentery. Before the end of thirty-two years, he had made 100,000 crowns, by curing that disease. Louis XIV. gave him a thousand louis for his secret. By its success it obtained the name of *Radix anti-dysentrica*.

SAFFRON, ITS HISTORY AND ECONOMY.

Saffron consists of the dried stigmas of the *Crocus caliva*, a native of Asia Minor. It was formerly cultivated in Essex, so as to give to one of its ancient towns the epithet of *Saffron (Walden)*. Harkluyt was told at Saffron Walden that a pilgrim brought from the Levant to England, in the reign of Edward III., the first root of Saffron, which he had found means to conceal in his staff made hollow for that purpose; 'and so,' says Harkluyt, 'he brought this root into this realm with venture of his life; for, if he had been taken, by the law of the country from whence it came, he had died for the fact.'

The culture of Saffron at Saffron Walden has been long abandoned: it must have been costly, for we find the Corporation of Saffron Walden paying five guineas for a pound of Saffron, to

present to Queen Elizabeth upon her visit to the place. Nearly 40,000 flowers are required to yield one pound of Saffron; the old statement that 203,920 were requisite is a gross exaggeration. Saffron Hill, in the parish of St. Andrew's, Holborn, was formerly part of the garden of Ely House, and derives its name from the crops of Saffron which it bore.

Beckmann has a curious chapter upon the ancient history of Saffron, and its medicinal use among the Orientals; the Europeans, who adopted the pharmacy of the Greeks, sent to the Levant for Saffron, until they learnt to rear it themselves; and in Hertodt's *Crocologia*, Jena, 1670, may be found the several uses of Saffron, even to the simplest form of preparing it. The ancients employed it strangely as a perfume, strewing their halls, theatres, and courts with it, and preparing with it scented salves.

The medicinal properties of Saffron are chiefly due to its volatile oil: the *Hay Saffron* is now only in demand, the *Cake Saffron* being an artificial compound of the florets of the saffron-flower, made up with gum, &c., and pressed into layers. Saffron formerly enjoyed high repute, both as a perfume, and as a nerve, stomachic, and narcotic drug. Its odour may affect some very susceptible individuals; and we have known Saffron to be worn in silken bags to prevent infection. It is still a popular remedy for eruptive diseases, as measles—a remnant of the old doctrine of colours; and to the same notion is to be referred the giving Saffron to canary-birds when moulting, a practice reprobated by Bechstein, who judiciously recommends iron to be put in the water at such times. On the Continent Saffron is used as a condiment for food; in England it is employed to colour cheese and confectionery, and as a dye.

The colour appears to have been forbidden at one time by law; for in 1446, a parliament, held at Trim, forbade the Irish to wear shirts stained with Saffron, which they seem hitherto to have worn without any change till they dropped off their backs. Saffron was much used in the yellow starch so fashionable in England in the seventeenth century.

Saffron was also used to colour the Warden-Pear Pies, mentioned by Shakspeare :

I must have saffron, to colour the warden-pies.

Henry says : 'Saffron must be put into all Lent soups, sauces, and dishes : without Saffron we cannot have well-cooked *peas*.' In John Tradescant's catalogue of his garden at South Lambeth, we find 'meadow saffrons from Constantinople.'

From Things not generally known, 2nd Series.

'Naked boys' is the Wiltshire name for meadow saffron, or colchicum, 'which,' says Ray, 'I do not remember ever to have seen in any other sort of Saffron growing wild in England.'

SAGE TEA, AND SAGE WINE.

Sage has lost much of its medicinal reputation since the age of Charlemagne, when the School of Salerno thought so highly of it as to leave this dictum of old Saracenic pharmacy : *Cur moriatur homo cum Salvia crescit in horto?* (Why should man die when Sage flourishes in the garden?)

Sage is a plant having a warm, aromatic taste and smell, and is sometimes eaten between bread and butter in the morning, for its bitterness and astringency. It is also taken in the form of infusions, and drunk like tea, for its stimulant, carminative, and tonic effects. With a little lemon-juice, sage tea is used as a diluting drink in feverish disorders. The Chinese are said to prefer the infusion of sage-leaves to that of their own tea ; and the Dutch once carried on a profitable trade by carrying sage-leaves to China, and bringing back four times the weight of tea-leaves. Clary is a kind of sage : it is used for making wine which resembles Frontignac, and is remarkable for its narcotic qualities.

Sage Wine is made by boiling three gallons of water and six pounds of loaf sugar, and, as the scum rises, take it off ; pour the sugar and water in a tub, boiling hot, upon a gallon of red sage-leaves, picked and washed. When the liquor is nearly cold, put in the juice of four large lemons, beaten with a little ale

yeast; cover it closely, and let it stand 48 hours; then strain it through a hair sieve into a vessel that will just hold it; when it has done working, stop it down closely, and in three weeks or a month bottle it, putting a lump of sugar into each bottle. This wine is best when three months old.

FIGS.

The *Ficus Carica* of botanists is a small tree with rough, lobed, deciduous leaves, naturally inhabiting the temperate parts of Asia, and more commonly cultivated in Europe for the sake of its fruit. In the fertile islands of the Mediterranean, in Spain, Italy, and Greece, and even so far as the south of France, the fruit is so well ripened as to form a valuable article of exportation into Great Britain alone. The fig is grown with some success even in the southern and milder parts of England, but is seldom found in the northern parts, or in Scotland, except under glass.

The best figs are brought from Turkey; many from the south of France, where they dry them by exposure to the sun, after dipping them in hot ley, made with the ashes of the fig-tree. The recent fruit, completely ripe, is soft, succulent, and easily digested, unless eaten in immoderate quantities, when it is apt to occasion flatulency, pain of the stomach, and diarrhoea. Figs are very nutritious, as their sugar is united with a large portion of mucilaginous matter, grateful to the stomach, and easier to digest than any of the other sweet fruits. Figs are used in medicine as emollients, and as an ingredient in pectoral decoctions; they are also used as cataplasms to promote suppuration. They are applied, as warm as can be borne, to gum-boils, and other parts, where poultices cannot be confined.

The medicinal use of figs is of scriptural antiquity. The first cataplasm on record is that which was used by King Hezekiah, who lived 260 years before Hippocrates. 'Isaiah said, Take a lump of figs; and they took it, and laid it on the boil; and he recovered.'—2 Kings, xx. 7.

The fig-tree is very apt to throw off its fruit before it ripens,

and various methods have been suggested to prevent this. In the Levant, to insure a crop, a process termed *caprification* is resorted to, which consists in placing among the cultivated figs branches of the wild fig, in which a kind of *Cynips* abounds. This insect, issuing from the wild fruit, enters the others, brushing about the pollen in the inside, and so fertilizing the fruit. Or, those figs that drop prematurely, and are chiefly filled with the male flowers, are preserved and introduced among the green growing figs, with a view to their pollen being carried by insects to the flowers where they are wanted.

Fig-Sunday is a popular name for the Sunday before Easter, perhaps in allusion to our Saviour's desire to eat the fruit of the fig-tree on his way from Bethany, on the Monday following. Hence, in certain parts of England, by rich and poor, figs are eaten on this day. Miss Baker, in her 'Northamptonshire Glossary,' 1854, states that on the Saturday preceding the above day 'the market at Northampton is abundantly supplied with figs, and there are more purchased at this time than throughout the rest of the year; even the charity-children in some places are regaled with them.' Hone, in his 'Year Book,' states that it has long been the custom for the inhabitants to eat figs on this day at Kempton in Hertfordshire, where they also keep wassail, and make merry; and we remember the fig observance as common in our school days, in the same county, at Hemel Hempstead, some twenty years before Hone wrote, as above.

Fig-pies were formerly eaten in Lancashire on Fig-pie Sunday, in Lent; they consisted of sugar, treacle, and dried figs. In Staffordshire they were eaten on Mid-Lent Sunday.

The proverbial history of the fig is interesting. *To give the fig* was anciently an expression of contempt or insult, which consisted in thrusting the thumb between two of the closed fingers, or into the mouth; whence, *bite the thumb*. The custom is generally regarded as originally Spanish. According to some authors, it conveyed an insulting allusion to a contemptuous punishment inflicted on the Milanese, by the Emperor Frederic Barbarossa, in 1162, when he took their city. But this has much of the air

of a fable, and the Spanish expression for it, *Dar una higa*, does not support it; for *higo* is a fig, not *higa*; though the similarity of the words may have caused the error or equivoque; and the same exists in Italian. The same phrase and allusion pervades all modern Europe.

A fig for you, is still known as a familiar expression of contempt; and must have arisen from the other, as figs were never so common here as to be proverbially worthless. Be this as it may, the persuasion that *the fig* was of Spanish origin, was here very prevalent. Hence, Pistol says:

A figo for thy friendahip! -

The *fig* of Spain.—Shakspeare's *Hen. V.*, Act iii. Scene 6.

And again, 'When Pistol lies, do this [i.e. make the action of reproach], and *fig* me, like the bragging Spaniard.'—2 *Hen. IV.*, Act v., Scene 3.

And so farewell, I will returne
To Lady Hope agayne,
And for a token, I thee sende
A doting *fig* of Spayne.

(*Ulp. Fulv. Art of Flattery*, c. iv.)

But there was a worse kind of Spanish fig, the notoriousness of which, perhaps, occasioned some confusion, so that one fig was mistaken for the other. This was the *poisoned fig*, employed in Spain as a secret way of destroying an obnoxious person. To this fatal fig many passages unequivocally refer:

There, there's the mischief; I must poison him.

One fig sends him to Erebus.—*Shirley, Brothers*, vol. iii. p. 37.

THE EARLIEST FRUITS.

All the writers of antiquity agree in putting the fig at the head of the fruit-trees first cultivated; and next, the vine, the fruit of which serves for food, as well as for drink; and it appears, from the complaints of the Israelites in the Wilderness, that the fig, grape, and olive were known in Egypt from time immemorial. Leeks, onions, and garlic, together with cucumbers and melons, appear to have been in use in Egypt at a very early

period (Num. xi. 5). Moses, from his description of the garden of Eden, and his direction as to the culture of the vine in Canaan, seems not only to have been a tasteful, but a judicious husbandman. He directs, that after planting the vine and the fig, the trees should not be allowed to ripen any fruit for the first three years, 'the produce of the fourth is for the Lord,' and it is not till the fifth year that it may be eaten by the planter. This trait of Canaanitish culture must have contributed materially to the flourishing of fruit trees.

The gardens of Alcinous are said to have contained pears, pomegranates, figs, olives, and other fruits 'brilliant to the sight,' probably citrons or oranges. The culinary vegetables are not particularized, but they were planted in beds. It matters little that these gardens are fabulous: it is enough that the fruits mentioned were known in the days of Homer.

In the 'One Hundred Points of Tusser,' is given a list of the fruits and culinary vegetables then known, under the following heads: 'Swedes and herbes for the kychen, herbes and rootes for sallets and sawce, herbes and rootes to boyle or to butter, strewing herbes to still in summer, necessaris herbes to grow in the garden, for physick, not reherst before.' In the whole he enumerates more than 150 species, besides a copious catalogue of fruits; which—with the exception of the fig, orange, and pomegranate, introduced a few years afterwards, the musk-melon, about the end of the sixteenth century, and the pine-apple, at the beginning of the last century—include all the species at present cultivated in British gardens.

The fertility of the soil of England was depreciated by some in Tusser's time, probably, as Dr. Pulteney conjectures, from seeing the superior productions brought from Holland and France. Dr. Boleyn, a contemporary of Tusser, defends it, saying, 'we had apples, pears, cherries, plums, and hops, of our own growth, before the importation of these articles into England by the London and Kentish gardeners,' but that the cultivation of them had been much neglected. Oldys, speaking of Gerarde's garden, and alluding to the same subject, considers it as a proof 'that our

ground could produce other fruits, besides hips and haws, acorns and pignuts.' Gerarde was an apothecary; his physic-gardens were in Holborn and Old Street, and were rich in every useful and ornamental plant.

EARLY ROMAN GARDENING.

The Romans, it is conjectured from some epigrams in Martial, and from the way in which cucumbers are mentioned by Pliny and Columella, had even arrived at the luxury of forcing vegetables. The *lapis specularis*, we are informed, could be split into thin plates, which supplied the place of glass frames. By means of these, Tiberias, who was fond of cucumbers, had a succession of them throughout the year. They were grown, Columella tells us, in baskets of warm horse-dung covered with earth, placed out of doors in fine weather, and taken in at night. Sir Joseph Banks thinks it probable that grapes and peaches were also forced, and that the Romans had hot walls, as they were well acquainted with the use of flues.

Pliny informs us that the husbandman called his kitchen-garden 'a second dessert,' or 'a flitch of bacon, which was always ready to be cut,' or 'a salad easy to be cooked and light of digestion,' and judged there must be a bad housewife where the garden (her special charge) was in disorder.

The horticulture of the Romans was entirely empirical, and carried on with the superstitious observances dictated by Polytheism. Varro directs his friends to adore Venus as the patroness of the garden, and to observe lunar days; some things, he adds, are to be done while the moon is increasing; and others, as the cutting of corn and underwood, when she is on the decrease. 'I attend to these regulations piously,' says Agrasius, 'not only in shearing my sheep, but in cutting my hair; for I might become bald if I did not do this in the wane of the moon.' We are informed by Columella, that husbandmen, who were more religious than ordinary, when they sowed turnips, prayed that they might grow both for themselves and their neighbours. 'If caterpillars attack them,' he adds, with suitable gravity, 'a woman going with her

hair loose, and bare footed, will kill them; but women must not be admitted where cucumbers or gourds are planted, for commonly green things languish and are checked in their growth by their handling them.'

THE WONDERS OF GINSENG.

Ginseng is a root found in China, to which extraordinary properties have been ascribed; it is not only considered a universal remedy for all maladies, but is spoken of in the highest terms as a specific in particular circumstances. Volumes have been written in Chinese upon the supposed virtues of the root: it is affirmed that it wards off fatigue, invigorates the enfeebled frame, restores the exhausted animal powers, makes old people young, and so on. The weight in gold has been given by the Chinese for this root, which, we are told, grows only in the most remote and inaccessible parts of Chinese Tartary, where its collection is attended by dangers sufficient to appal the stoutest man. Nevertheless, botanists believe the Ginseng to be nothing more than a plant called *Panax quinque-folium*, also found in North America, where no such qualities as those spoken of by the Chinese are recognised. It is, however, not certain that this identification is correct; indeed, it is hardly to be supposed that such extraordinary faith in the energies of the plant can be altogether destitute of foundation. Nothing better deserves scientific investigation.

This strange root has for ages been extolled in China as an universal medicine or panacea. The genuine Mantchurian Ginseng consists of a stem, from which the leaves spring; of a centre root, and of two roots branching off at the same point from each side of the centre root. The stem somewhat resembles the head and neck, the side roots the shoulders and arms of a man; the main root represents the body; and a fork which the main root frequently forms supplies the legs. The Chinese, with a not ungraceful feeling, believe that a plant which thus expands into the human form, amid thickets and jungles on which the foot of man never trod, must be intended to alleviate the sufferings of the human race. For Ginseng loves the moist, dense forests

which cling to the slopes of the hills; it nestles in recesses which are as pathless now as in the days when the Golden Tartars were dwelling in the plain. Fine Mantchurian Ginseng is only found in the upper valley of the Usuri, where ruined towns and forts mark the cradle of the race which occupies the Imperial throne.

The qualities of Ginseng are increased and intensified by age, and a plant is of no great value until it has been growing and gathering strength for at least an ordinary lifetime. The upper portions of the root possess the healing power; the stem which appears above ground ought not to be eaten. Formerly the collection of Ginseng was in the hands of some forty merchants, who obtained the necessary authority from the Tartar General of Kirin on payment of a heavy fee, handing over to Government also a certain weight of the product of the search. The merchants employed outlaws, whom the fear of punishment had driven to take refuge in these wilds, and who underwent great hardships in the task, menaced by starvation, and by the wolf, the tiger, and the leopard. But in the time of Taukuang, Ginseng was becoming yearly more scarce, and plants of any great age were rarely found. In order to arrest their utter extinction, the collection of the wild root was prohibited by Imperial edict. Nevertheless, a very small quantity is still clandestinely collected—to a considerable extent, however, in Russian territory. It is said that a bit of the root chewed by a man running a race will prevent his competitor from getting the start of him. It is somewhat singular that the same property is attributed to garlic; and the Hungarian jockeys frequently tie a clove of it to their racers' bits, when the horses that run against them fall back the moment they breathe the offensive odour. It has been proved that no horse will eat in a manger if the mouth of any other steed in the stable has been rubbed with the juice of this plant. Dr. Millingen had occasion to ascertain this fact. 'A horse of mine,' he says, 'was in the same stall with one belonging to a brother officer; mine fell away and refused his food, while his companion thrived uncommonly well. I at last discovered that a German groom, who had charge of the prosperous animal, had

recourse to this vile stratagem. It is also supposed that men who eat garlic knock up upon a march the soldiers who have not made use of it. Hence, in the old regulations of the French armies, there existed an order to prohibit the use of garlic when troops were on a march.

OLD PHYSIC GARDENS IN LONDON.*

Holborn (Old-bourne) was famed for its gardens: Ely-place had its kitchen and flower gardens, vineyard, and orchard, and the bishops were celebrated for raising choice fruit. We have to this day a pear called 'Bishop's Thumb.' Gerarde the apothecary, before the year 1597, had a large physic-garden near his house in Holborn, where he raised 1,000 plants and trees; Gerarde's earliest publication was the Catalogue (in Latin) of his own garden in Holborn, printed in 1596, 4to.; reprinted in (4to.) 1599. The first edition was dedicated to Lord Burghley, whose garden Gerarde had superintended for twenty years: the second edition was dedicated to Sir Walter Raleigh. A copy of the first edition (of extreme rarity) is in the British Museum; and it proved of great use to Mr. Aiton in preparing his 'Hortus Kewensis,' by enabling him to ascertain the time when many old plants were first cultivated. Gerarde dated the first edition of his 'Herbal' from Holborn. Wood calls him 'the best herbalist of his time.' Among the Lansdowne MSS. in the British Museum is a letter of Gerarde's own drawing-up, for Lord Burghley to recommend to the University of Cambridge the establishment of a physic-garden there, to encourage the 'facultie of simpling.' Several London localities of Gerarde's *simpling* may be gathered from his 'Herbal.' Thus, he says: 'Of water violets I have not found any such plenty in any one place as in the water ditches adjoining to Saint George his felde, near London.' He describes Mile-End, Whitechapel, as 'the common near London where pennyroyal grows in great abundanc.' 'The small wild bugloss grows upon the drie ditch bank about Pickadilla;' and he found 'white saxifrage, burr-reedes, &c.,' in the ditch, right against the

* Chiefly abridged from 'Curiosities of London,' enlarged edit., 1868.

place of execution, St. Thomas-a-Waterings, now the Old Kent Road.

Tradescants's garden at South Lambeth was well stored with rare and curious plants collected in his travels: including roses from Rose Island, near Port St. Nicholas. This garden existed in 1749, and is described in 'Philos. Trans.' vol. xlvi. Tradescant was 'King's Gardener,' *temp.* Charles I.; and, with his son, assembled at Lambeth the rarities which became the nucleus of the Ashmolean Museum.

In the Catalogue of their garden, published by the second Tradescant, are Hollyhocks, Southernwood, Wormwood, the classical Acanthus, Prince's Feathers; that 'great Flouramour, or purple flowre gentle;' Anemones of all sorts; Dogsbane; the 'Arbor Judæ, or Judas Tree, with red flowres;' the Birthworts of the south; numerous North-American plants; meadow Saffrons from Constantinople; that 'Fragraria Novæ Angliæ nondam descripta,' the mother of our Keens, Seedlings, and Scarlet and British Queen Strawberries; the 'Hippomarathrum,' or Rhubarb of the Monks; Marvels of Peru; 'Paralysis fatua, foolish Cowslip, or Jack-an-apes on Horseback,' probably the green monster of the common Oxlip; Pappas, or Virginian Potatoes; 'Populus alba Virginiana Tradescanti,' apparently one of our Tacamahacs; Musk Roses, Double Yellow Roses, and 'Muscovie Roses;' Fox Grapes, from Virginia; White and Red Burlett Grapes, Currant Grape, Muscadells, 'Frontinack or Musked Grape, white and red;' and other rarities, filling more than 100 pages.

Gardener's Chronicle, 1862.

FLEABANE.

Does any one remember a hardy herbaceous plant, of no mean beauty, once called *Chrysanthemum coccineum* and afterwards *Pyrethrum carneum*?—a bright-green tufted thing, with rose-coloured flower-heads as large as a half-crown, and leaves not unlike camomile, for which reason it is called on the Continent *Camomille rouge*. This is one of certain plants which are reputed to drive away fleas. One of our common roadside plants is called Fleabane (*Inula pulicaria*), which, says Dodoens, an old Flemish

herbalist, 'laid, strowed, or burned in any place, driveth away all venomous beasts, and killeth knats and flees.' We are also assured by a certain Professor Cantraine that the common ox-eye daisy (*Chrysanthemum leucanthemum*), which whitens the meadows of slovenly farmers in early autumn, is used in Bosnia and Dalmatia as a specific against such unpleasant visitors. Professor Morren confirmed the fact of the ox-eye daisy being *pulicifugous*, i.e., repellent of fleas, by his own personal experience at Liège. But it seems that Caucasian, Persian, and Koordish fleas have a still worse enemy in the beautiful red pyrethrum, of the flower-heads of which is made the Persian flea-powder, which 'not only causes the death of all sorts of disagreeable or injurious insects, but when distilled yields a spirit, of which a small quantity mixed with water may be used with the greatest success in the open air or in green-houses against green-fly, house-flies, &c., without doing the least injury to plants.' A powder of pyrethrum is very largely used as a Fleabane among the nations of Western Asia. It begins to flower in June, and lasts for more than a month. In dry weather the flower-heads are hand-plucked. They should be dried in the shade three or four days. Five-and-thirty tons of this flea-powder are manufactured annually for Russian use in Transcaucasia alone. More than twenty villages in the district of Alexandropol are occupied with the cultivation of the red camomile, whose powder will preserve them from fleas, will kill flies, gnats, &c. When winged creatures are to be dealt with, the powder is to be mixed with any substance which they like, such as sugar when house-flies are to be killed. Of this powder, it is believed, there is a specimen in the museum at Kew, sent to this country from Erzeroum by Mr. Calvert, with the following memorandum: 'Piré-oti (which means Fleawort) is exported from Koordistan to various parts of Turkey for the destruction of fleas, which it certainly accomplishes most effectually. It suffices to strew some of the powder inside a bed, or over a sofa or carpet, to kill or drive away the intruders. The English and French officers made an excellent use of this drug in the Turkish barracks.'

Abridged from the Gardiner's Chronicle, 1832.

PLANT VIRTUES.

This piece of olden philosophy, by Shakspeare, is from the Friar's beautiful soliloquy, in 'Romeo and Juliet,' act ii. sc. 3.

The earth, that's nature's mother, is her tomb ;
 What is her burying grave, that is her womb ;
 And from her womb, children of divers kind
 We sucking on her natural bosom find :
 Many for virtues excellent,
 None but for some, and yet all different.
 O mickle is the powerful grace that lies
 In herbs, plants, stones, and their true qualities :
 For naught so vile that on the earth doth live,
 But to the earth some special good doth give ;
 Nor aught so good, but, strain'd from their fair use,
 Revolts from true birth, stumbling on abuse ;
 Virtue itself turns vice, being misapplied ;
 And vice sometime's by action dignified.
 Within the infant rind of this weak flower,
 Poison hath residence and medicine power :
 For this, being smelt, with that part cheers each part ;
 Being tasted slays all senses with the heart.
 Two such opposed kings encamp them still
 In man as well as herbs—grace and rude will ;
 And, where the worsser is predominant,
 Full soon the canker death eats up that plant.

ODOUR OF FLOWERS.

The idea that Perfumes of Flowers, believed to be universally delightful, should offend certain perceptions is often held up to ridicule and unbelief. But the following observations furnish evidence to correct this common error. They occur in Sir James Smith's valuable 'Elements.' He describes himself as peculiarly affected by honeysuckles, which however grateful in the open air, affected him in the house with violent pains in the temples, soon followed by sickness, and a partial loss of recollection. Yet the equally delicious and very similar fragrance of the Butterfly Orchis afforded him pleasure in the closest apartment. He could not perceive the scent of *Iris Persica* though some find it extremely pleasant. Its flowers, nevertheless,

affected him in a room almost to nausea and suffocation. The White Lily, Mezereon, Lilac, and Peruvian Heliotrope, with many other scents delightful in the open air, were poison in the house; and he had seen a strong healthy man greatly distressed by one Carnation which had fallen down, and remained concealed by a piece of furniture, in a spacious airy drawing-room. It may be asserted, as a general rule, that plants of the same genus, or natural order, produce by the odour of their flowers a similar effect upon the same person. But this effect often varies in degree, according to any person's state of health. The blossoms of the Portugal Laurel, when abundant, exhale, in Sir James's opinion, a nauseous foetor, which, in some of the same tribe, as hawthorn, is not too strong to be agreeable, partaking of an almond flavour. In a very different flower, *Bolemonium Cceruleum*, a similar odour, though generally not very remarkable, has proved during illness quite intolerable in a room. Sir James concludes by observing that roses are universally acceptable, and scarcely noxious to anybody; but perhaps the odours of the various kinds of *Stapelia*, imitating carrion, rotten cheese, and foul water, may be better suited to the taste of the Hottentots, in whose country those singular plants abound. A botanist of Sir James's acquaintance could *perceive* no scent in any flower whatever.

EFFECT OF POISONS, &c., ON PLANTS.

M. Zeller gives the results of experiments made by him on the effect produced by poisons and other substances, on plants, from which he concludes that not only poisons, but other substances, such as gentian, volatile oils, valerian, camphor, rhubarb, ipecacuhanna, emetic tartar, &c., exercise a deleterious influence on plants. Venomous plants, or such as produce volatile oils, wither and die if made to absorb the poisonous substances of their own production. The narcotic substances, bitter and volatile oils, spirit, spread their influence through the principal vessels of the plants, whence it extends gradually to the circumference of the leaves; nitrate of baryta, on the contrary, emetic

tartar, and several other salts, affect first, the edges of the leaves, and thence descend to the other parts of the plant. The action of laurel water, of opium, of the vomic nut, deprives sensitive plants of the power of contracting their leaves; while camphor makes them contract them immediately, not again to open them. Poisons do not produce the same effect on monocotyledonous and dicotyledonous plants; many of the latter suffer much more than the former; the cone-bearing plants are but little sensible to poisons. Such plants as are not destroyed by the action of poison, lose the leaves and branches which have suffered the most by the operation, and afterwards show renewed vigour. Rain and dew appear to have a salutary effect on them. All salts appear very pernicious, if used in large quantities; on the contrary, they are great aids to vegetation when employed sparingly.

THE HEALING ART.

RECENT PROGRESS OF MEDICAL SCIENCE.

Two centuries ago, the qualifications for the practice of the healing art are shown by the clumsiness and cruelty with which operations were then performed; so that we must not feel surprised at the low state of medicine and surgery. Sir William Petty informs us that, even in his time, the proportion of deaths to cures in the Hospitals of St. Bartholomew and St. Thomas was 1 to 7; during 1741 the mortality had diminished to 1 in 10; during 1780, to 1 in 14; during 1813, to 1 in 16: and in 1827, out of 12,494 patients under treatment, only 259 died, or 1 in 48. The Duke of Sussex justly said, in one of his addresses as President of the Royal Society: 'Such is the advantage which has already been derived from the improvement of medical science, that, comparing the value of life, as it is now calculated,

to what it was a hundred years ago, it has absolutely doubled. And Sir Astley Cooper asserted that the human frame was better understood in his time by students than it had previously been by professors.

The question as to the election of the Presidents of the four great hospitals of the City of London having been decided in the Court of Queen's Bench in favour of the Governors, the Prince of Wales became elected President of St. Bartholomew's, and His Royal Highness was inducted into the office on April 10, 1867. There His Royal Highness was escorted to the Great Hall, where about 120 of the governors, including many of the aldermen of London, the whole of the medical staff, and a goodly number of ladies, had assembled to witness the ceremony. His Royal Highness having been conducted to a seat, the clerk read to him what in the language of the institution is called the 'charge' of a governor. In that the Prince was reminded in effect that it was his duty and charge to acquit himself in that office with all faithfulness and sincerity, and taking care that the affairs and business of the hospital might be well ordered and managed, and promoting 'the weal and advantage of the poor wounded, sick, maimed, diseased persons harboured in the said hospital.' The Prince having received from the hands of the almoners a green staff as an emblem of his power and dignity as a governor, the treasurer (Mr. Foster White), addressing His Royal Highness, said :—It was his great honour and distinguished privilege to welcome His Royal Highness to the presidential chair of this ancient hospital, established now nearly 750 years, and subsequently refounded by Henry VIII., who, in 1547, granted the charter. That early in its history voluntary contributions enhanced the funds of the hospital, and that it was a source of pride to point to the walls of the hall, and see there recorded the names of the benefactors for the last three hundred years. The treasurer stated it to be the largest of the metropolitan hospitals, with 650 beds, and that last year 136,000 patients were relieved ; he also alluded to the medical staff, conspicuous for their constant and humane attention to the poor patients, no

less than for their skill and high position in the profession. The 'charge' of the president was read to His Royal Highness by the treasurer, and he was invited to assume the chair as President; the Prince addressed the Governors, and the ceremony terminated.

IMPROVED SURGERY:

In a late number (278) of the 'Edinburgh Review' appeared a paper, of immediate interest and value, upon 'The Recent Progress of Medicine and Surgery,' whence have been somewhat abridged the following stand-points.

Next to the improvements in surgical operations, their after-treatment is considered. A meddlesome surgery is becoming equally obnoxious to the intelligent operator. Within the last twenty years the clean sweep that has been made of the salves, the bandages, the lotions, the strapping, and plasters used by the elder practitioners, is quite refreshing. Surgeons are beginning to put faith in the healing powers of nature—a little lint and cold water how excellent it is!

Sir William Fergusson, with unmitigated contempt, denounces these useless appliances in which the old school had so much faith. Referring to a patient sent to him from the country, he says, "In this case the practitioner had latterly trusted entirely to the supposed efficacy of a plaster of a waxy and resinous composition. So thickly was it laid on (spread upon leather, and made to cover the clavicle, that some considerable time was required, with a free use of turpentine, to clear all away, so that the part might be properly examined. It was then directly perceived that the only mischief remaining was a small bit of dead bone, which was almost as easily removed as lifting it from the table. The villanous plaster was discarded, water-dressing was applied, and in a fortnight only a scar remained."

This was a very significant example of the value of the plaster to hide not so much the wound of the patient as the ignorance of the medical attendant.

DISUSE OF THE LANCET.

The most marked and singular change which has taken place in the practice of physic is the utter abolition of the use of the lancet. Sixty years ago, phlebotomy was universally practised in the majority of diseases, and the bleeding-shop was one of the institutions of the country, and was visited in the spring and fall of the year by the people even in good health 'to be blooded.' There seemed to be a popular idea abroad among the people that they could not have too much of a good thing, and that they required a periodical hand at the pump to keep them from foundering. Medical men seemed to have inherited the popular delusion—at all events, their practice was founded upon no scientific data. Now that indiscriminate bleeding has utterly passed away in England, we can only wonder at the astounding drain of blood that was empirically taken from the people, and speculate upon the mortality it occasioned when resorted to on improper occasions, as indeed is still the case in some other parts of Europe, especially in Italy and in Spain. In Italy a host of illustrious persons, including Cavour and several members of the Royal Family, have fallen victims, even recently, to the use of the lancet.

Some of the records the surgeons of the last generation have left behind them only make us shudder at the blindness with which, in defiance of the evil results, the use of the lancet was persisted in.

We could give pages of examples of the blood-letting mania which infested the old practitioners, and of the persistency with which they ascribed the ill effects to other than the cause they themselves were supplying. We are compelled to say that nothing in the practice of physic is so humiliating to the reasoning physician of the present day as these dreadful examples of the unwise use of the lancet. The reason given for the almost sudden abolition of this instrument is as unreasonable as the practice. It was asserted that the atmospheric conditions at the time of the first advent of cholera, in 1830, produced such an asthenic type

among the population—in other words, such a state of debility—that bleeding could not be borne! As we have not again rushed into the old practice, we must conclude that the sudden advent of debility is persistent! To such miserable conclusions haphazard after-thoughts sometimes bring us. Not only is the lancet banished from England, but from Germany and France we hear from Dr. Stromeyer that it has disappeared. That a debilitating influence should have simultaneously overspread Europe is so absurd, that we can only smile when we hear it put forth as the cause of a change in treatment, which, indeed, was due to the good sense of the public.

THE OPHTHALMOSCOPE.

When the Ophthalmoscope first came before the profession it was rejected by a leading ophthalmic surgeon as a mere 'useless toy,' whereas it is now recognised as of the utmost value. By its aid we can discover the condition of the cerebral circulation, and the condition of the optic nerve. Not only in diseases of the eye its value is great, but it has become a necessity for the physician in brain diseases. Epilepsy, and that terrible malady general paralysis, and even Bright's Disease, can now be diagnosed by looking into the eye with this instrument at the optic nerve, and the beautiful reticulations of the arteries which are seen on the optic disc. The 'useless toy' answers many questions as to what is going on in the brain, which before we could only darkly guess at.

IMPROVEMENT IN MEDICINES.

We can all remember the nauseous drugs with which we were dosed, say some thirty years ago. The woody fibres we were forced to swallow, the gritty substances we could not swallow, the powders which never could be washed out of the mouth! Not only were they dreadful in quality, but the quantity was appalling. Both the physician and the general practitioner must share the blame as regards the excess with which they were supplied. A prescription of a physician of the old school was a dis-

pensary in itself. The countless ingredients, the action of which under the effect of the gastric secretions were often of a conflicting character, without doubt produced symptoms that puzzled him as much as the patient. The tendency in the present day is in the other direction. A wiser instinct has taught simplicity ; indeed, there is a growing reliance upon what we may term natural medicine, instead of mere medicaments. Change of air, water and scene, the influence of the mind upon the body, now enter largely into the repertory of the physician. He is beginning to see that many curative agents are required to set his patient in health again, inasmuch as many have been the cause of casting him down from it ; and he practically admits that these agents require to act through a longer space of time. Hence extended holidays and prolonged travel, which increase the health even of the most robust.

DRUGS DISCOVERED DURING THE LAST HALF CENTURY.

Among these may be found, first and foremost, cod liver oil that has stayed the hand of the destroyer in many a patient that would otherwise have succumbed to pulmonary disease ; iodine, gallic acid, and hydrocyanic acid have proved of great value ; and last, but not least, we credit the medicinal profession with the introduction of electricity as a most potent agent in rousing the vital powers of the system. Day by day, its potency in reviving the failing nervous system is becoming more apparent. Faradisation, or the freezing of the constant current, is the best stimulant known, in rousing the paralysed limb, and in cases where the heart's action has stopped, the current has once more set the machine of life going again. By the hydrate of chloral, on the other hand, over-action of the nervous system is met and checked, and all the evils of opium-sickness, constipation and headache are avoided. But in addition to these actual additions to the agents by which the physician fights disease, we must allude to the much more effective and scientific method in which he applies them. The modern discovery of the alkaloids, or the active medicinal principles of our vegetable 'Materia Medica,' is very im-

portant. Instead of coarse bark that used to choke us when we were attacked with ague or weakness, science now presents us with the elegant quinine. Instead of the nauseating dose of jalap, an infinitesimal portion of jalapine is far more effectual; and morphia with a drop deals with our senses, where the larger dose of opium defeated its object by refusing to remain upon the stomach. Even the mode of action of this drug has been greatly improved of late years. In cases of neuralgic pains and spasmodic agonies, subcutaneous injection of the drug now acts at once effectually upon the local affection, without having to go the roundabout way to give a cure through the system generally.

‘DOCTORS’ BILLS,’ AND HOMŒOPATHY.

The general practitioner dealing with what we may term the middle strata of the population, has been moved to a reform by another motive, which is quite as potent as the scientific one. The habit of charging his time has taken the place of the old abominable practice of simply sending in his bill for medicines supplied. It is true this great reform applies more to towns than to the country, where the medical man is obliged to act as chemist as well as doctor; but even when he is obliged to dispense his own medicaments, the habit is growing of charging rather for the visits than for the number of bottles he crowds upon his unhappy patients. We think there can be little doubt that the practice of homœopathy has had something to do with this change. When a certain enthusiastic class of the population took up this new doctrine, and it was seen by perfect abstention from physic (for the infinitesimal doses given practically amounted to this), the patients, in the majority of cases, where some simple derangement of the system existed, got well: the lesson taught was twofold—in such cases, the corrective value of drugs was of secondary importance, and the power of the mind over the body was the primary cause of cure. Faith in the physician—what a power it is! and he who can command it may throw much of his physic to the dogs.

Edinburgh Review, No. 278.

The cogency of these reasonings has induced me to extend them beyond the customary limit of quotation.

Dr. Gardner, in his able paper on homœopathy, in the *Edinburgh Essays*, 1856, remarks, with well-placed humour, 'this strange doctrine was only feebly expressed by Lord Jeffrey, when he said that an ounce of medicine put into the Rhone at the upper end of the Lake of Geneva would physic all the Calvinists at the lower end.'

STUDY OF INSANITY.

DR. WILLIS ON INSANITY.

DR. FRANCIS WILLIS, who studied at Oxford, and took his orders in 1740, was soon after appointed to the living of St. John's, Wapping, and afterwards to Greatford in Lincolnshire. Having a taste for the practice of medicine, he used to prescribe for his poor parishioners, which incensed the medical men in the neighbourhood so much, that in his own defence he obtained the degree of doctor of medicine from Oxford in 1750. His medical and theological studies induced him to take up the subject of insanity, and he was very successful in its treatment. It was on this account that he was called in to take charge of George III. when the king was for the first time deprived of the use of his mental faculties. His treatment was successful in this case, and gained for him a great reputation, in addition to a pension of £1,500 per annum for twenty-one years. After curing the King he was sent for to attend the Queen of Portugal, who was labouring under aberration of mind, he succeeded in restoring her Majesty to perfect health, and received for his services £20,000. He kept an establishment for the treatment of the insane at Greatford, in Lincolnshire, where he died on December 5, 1807, in the 96th year of his age.

Willis has left behind him no work on the subject of insanity, and he would perhaps have found it difficult to explain his own success in the treatment of this disease. He was a man of acute mind, and his treatment seemed rather the result of an instinctive perception of what each individual case required, than of the application of any known principles. His personal influence over his patients was immense, and it is said that his mode of looking at a maniac 'would make him quail more effectually than chains or manacles.'

Pratt's Cyclopaedia.

SIR WILLIAM GULL ON INSANITY.

Sir William Gull says that the study of insanity is part of the study of vital dynamics, which is familiar to physicians. The lawyer, and the ordinary observer, say 'the man is mad' because he has committed an act of overt insanity—a crime, perhaps; but it often happens that in diseases of the brain—in insanity, as in other diseases,—the crime is only an indication of the sudden stress which has been laid upon a weak and diseased organ which has long been suffering from latent disease. When medical men are called upon to state their grounds for believing that insanity exists in any given case of crime, they are commonly expected to produce evidence that the disease had previously manifested itself. It is when the stress is laid upon the weak organ—heart, or brain, or abdominal organ—that it often supplies for the first time evidence of its insufficiency or of its disease. This is the every-day experience of physicians in such coarse forms of organic disease as mitral disease of the heart, or even some forms of peritonitis. It is the frequent experience of physicians also in cases of insanity. It is sometimes said, when insanity is discovered as the cause of crime, that it could not have existed because it did not show itself before; it would be more just frequently in such cases to admit that it did exist because it had shown itself. It was sometimes said that an ignorant man was as good a judge of insanity as the most experienced physician, but physicians—at least, life-long students of men—could not admit this.

We may here observe that the hop-pillow was for a long time the most popular application to produce sleep, one of the most important ingredients of the hop being its narcotic essential oil, which gives the flower its peculiar smell. The hop-pillow was first employed by George III., and, doubtless, often relieved the sufferings of the sleepless monarch.

Things not Generally Known.

LUNACY AND THINKING.

There is no nation where madness is so rare as in France, where the people, of all others, think the least. In Germany, and England—countries more distinguished for intellectual activity—the number of suicides is greater than in other countries.

Medical Times and Gazette.

WANDER MADNESS.

Although our authorities on insanity do not, we believe, describe any special form of the disease to which they have above named, it is well known that a strong disposition to wander from home and friends does sometimes occur at the commencement of an attack of mental derangement.

IDIOCY PRODUCED BY STRONG MENTAL EMOTIONS.

Dr. Abercrombie, in his celebrated work on the 'Intellectual Powers,' gives some very striking examples of this kind. He remarks that 'idiocy is a simple torpor of the faculties, the higher degrees amounting to total insensibility to every sensation; and some remarkable facts are connected with the kind in which it arises without bodily disease. A man, mentioned by Pinel, was so violently affected by some losses in trade, that he was deprived, almost instantly, of his mental faculties. He did not notice anything, not even expressing a desire for food, but merely taking it when it was put into his mouth. A physician dressed him in the morning, and conducted him to a separate parlour, where he remained the whole day with his back to the wall, and his eyes fixed on the floor. In this state

tinued nearly five years, and then recovered completely, rather suddenly. The account which he afterwards gave of his condition during this period, was that his mind was entirely lost, and it was only about two months before his final recovery that he began to have sensations and thoughts of any kind. These at first served only to convey fears and apprehensions, especially in the night-time. Of mental derangement produced in the same way by a moral cause, an affecting example is also given by Pinel. Two young men, brothers, were carried off by the conscription; in the first action in which they were engaged one of them was shot dead by the side of the other. The survivor was instantly struck with idiocy. He was taken home to his father's house, where another was so affected by the sight of him, that he was seized at once in the same manner, and in this melancholy state they were both received into the Bicêtre (a French Hospital for Lunatics, &c.). For the production of such an extraordinary result it is not necessary that the mental impression should be of a painful description. Pinel mentions an engineer, who, on receiving a flattering letter from Robespierre respecting an improvement he had proposed in the construction of cannon, was struck motionless on the spot, and soon after conveyed to the Bicêtre in a state of idiocy.'

HORRORS OF OLD BETHLEM.

Dr. Conolly, in his able work on 'The Treatment of the Insane without Mechanical Restraints,' states that in the women's galleries, in Bethlem, the House of Commons Committee, in 1815, found in one of the side rooms about ten patients, each chained by one arm or leg to the wall, the chain allowing them merely to stand up by the bench or form fixed to the wall, or to sit down on it. For a dress, each had only a sort of blanket-gown made like a dressing-gown, but with nothing to fasten it round the body. The feet were without shoes or stockings. Some of these patients were lost in imbecility, dirty, and offensive; associated with them were others capable of coherent conversation, and sensible and accomplished. Many women were

locked up in their cells, chained, without clothing, and with only one blanket for a covering. In the men's wing, six patients in the side room were chained close to the wall, five were handcuffed, and one was locked to the wall by the right arm, as well as by the right leg.

In the last century, 'Bedlam' used to be one of the public sights, to which holiday-keepers, on the payment of twopenny, were attracted to watch the piteous objects caged and confined within their filthy dens. They went in much the same spirit as they visited the lions in the Tower, and we question whether the human creatures were not considered the more dangerous of the two. The treatment of the lunatics in Bedlam, at that time, was rather a favourable specimen of what was considered to be the best method of curing the mentally afflicted. It makes one shudder to read the accounts of this place in the beginning of the last century. When Mr Waterton and Mr. Calvert visited its wards in 1808, they found ten patients in the female gallery, each fastened by one leg or arm to the wall, with chains so arranged that they were able to stand up at a bench; they were dressed each in a filthy blanket, thrown poncho-like over their otherwise naked bodies. This was, moreover, only an ordinary derangement. When any patient was looked upon as dangerous, special arrangements were made that were still more outrageous.

Edinburgh Review, No. 278.

Except the blanket-gown, the men had no clothing; the room had the appearance of a dog-kennel. Chains were universally substituted for the strait-waistcoat. Those who were not cleanly, and all who were disinclined to get up, were allowed to lie in bed—in what state may be imagined.

In one cell they found a patient, whose condition is represented in a plate in Esquirol's work, not much to the honour of English treatment. This patient's name was Norris. He had been a powerful and violent man. Having on one occasion resented what he considered some improper treatment by his keeper, he was fastened by a long chain, which was ingeniously passed through a wall into the next room, where the victorious

keeper, out of the patient's reach, could drag the unfortunate man close to the wall whenever he pleased. To prevent this sort of outrage, poor Norris muffled the chain with straw; but the savage inclinations of the keeper were either checked by no superintending eye, or the officers of the asylum partook of his cruelty and his fears; for now a new and refined torture for the patient was invented in the shape of an ingenious apparatus of iron. A stout iron ring was riveted round his neck, from which a short chain passed to a ring made to slide upwards or downwards on an upright massive iron bar, more than six feet high, inserted into the wall. Round his body a strong iron bar, about two inches wide, was riveted on each side of the bar was a circular projection, which, being fastened to and enclosing each of his arms, pinioned them close to his sides. The effect of this apparatus was, that the patient could indeed raise himself up so as to stand against the wall, but could not stir one foot from it, could not walk one step, and could not even lie down except on his back: and in this thralldom he had lived for twelve years. During much of that time he is reported to have been rational in his conversation. But for him, in all these twelve years, there had been no variety of any kind, no refreshing change, no relief, no fresh air, no exercise, no sight of fields, or gardens, or earth, or heaven.

ALLEGED INFLUENCE OF THE MOON ON THE INSANE.

Dr. Forbes Winslow, in his attractive work on 'Light: its Influence on Life and Health,' quotes several old writers who maintain, and some of the facts that may have given a colour of truth to, the long-accepted theory that insane persons were directly affected by the lunar beam, and 'liable to periods of lucidity or mental repose, caused by the various phases of the moon.' Towards the conclusion of his argument, Dr. Winslow observes: 'It is impossible altogether to ignore the evidence of such men as Pinel, Daquin, Guislain, and others, yet the experience of modern psychological physicians is to a great degree opposed to the deductions of these eminent men. Is it not pro-

bable that there is some degree of truth on both sides of the question: in other words, that the alleged changes observed among the insane at certain phases of the moon may arise, not from the direct, but the indirect influence of the planet? It is well known that certain important and easily recognisable meteorological phenomena result from the varied positions of the moon; that the rarity of the air, the electric conditions of the atmosphere, the degree of heat, dryness, moisture, and amount of wind prevailing, are all more or less modified by the state of the moon. In the generality of bodily diseases, what obvious changes are observed to accompany the meteorological conditions referred to? Surely those suffering from diseases of the brain and nervous system affecting the mind cannot, with any show of reason, be considered as exempt from the operation of agencies that are universally admitted to affect patients afflicted with other maladies. That the insane do appear to a degree unusually agitated at the full of the moon, particularly if its bright light is permitted uninterruptedly to enter the room where they sleep, there cannot be a doubt. This phenomena may, I think, be accounted for apart altogether from the hypothesis of there being anything specific in the composition of the lunar ray.' Dr. Winslow adds, in a note, 'An intelligent lady, who occupied for about five years the position of matron in my establishment for insane ladies, has remarked that she invariably observed a great agitation among the patients when the moon was at its full.' 'Such,' he adds, 'has been the prevalence of this opinion that when patients were brought in former times to Bethlem Hospital, especially from the country, their friends have generally stated them to be worse at some particular change in the moon, and of the necessity they were under, at those times, of having recourse to coercion. Some of these patients, after recovering, have stated that the overseer or master of the workhouse himself has frequently been so much under the dominion of this planet, that, without waiting for any display of increased turbulence on the part of the lunatics, he has barbarously bound, chained,

flogged, and deprived them of food, according as he discovered the moon's age by the almanac.'

CAMPBOR AND INSANITY.

Sweet odours, in certain circumstances, produce narcotic effects. That camphor is capable of doing so in a high degree, is shown by what is recorded to have taken place in Canada West. The 'Toronto Colonist' says: 'We are informed that eight persons have been admitted into the lunatic asylum in a state of insanity, occasioned by consuming quantities of camphor to prevent cholera. Some of them carried it about in their pockets, and kept from time to time eating small quantities of it. Others took it dissolved in brandy. In all cases where it was taken in any quantity, it produced insanity. It is a fact well known, that a comparatively small quantity of camphor will set a dog mad, and that he will soon afterwards die.'

Johnston's Chemistry.

INSANITY IN CITIES.

We learn that the proportion of insane to sane persons in America is one in every 262; in Scotland it is one in every 574; in the agricultural districts of England it is one in 820; in London the proportion is one in 400. We see thus that insanity is more prevalent in cities, and less so in the country, evidently due to the greater strain made on the mental faculties in cities, and to the fact that mental activity is there also allowed a greater scope. Political liberty, singularly enough, has some hand in this matter; for in countries under a despotic government insanity is rare, as in Turkey, China, and Russia. Dr. Brigham affirms also that it is, or rather was, uncommon in Spain, out of the large cities; it will be a curious physiological inquiry to discover whether the recent Spanish Revolution has increased, or will decrease, the tables of insanity.

TREATMENT OF LUNATICS.

'Nothing is more extraordinary in medical history,' says Dr. Conolly, 'than the fact that the Greek physicians have been

imitated in the treatment of lunatics down almost to the present day. The prescriptions of Celsus, of force to subdue the ferocity and the violence of lunatics, had been followed nearly to the end of the last century. Hoffman, the most voluminous writer among the physicians of the last century, showed what the practice throughout his time was. The patient was to be dealt with quietly when he was passive, and when he was violent he was to be scolded and beaten. Dr. Corry, in the same period, laid it down that fear was the principle to proceed upon in treating the insane, that the readiest method of producing fear was punishment, and that the readiest punishment was stripes. Stripes, however, were but one form, and the slightest, of cruelty; in the old asylums the most terrible engines of torture to carry out the theory of punishment were resorted to. The inventions to give pain were marvellous. There were chairs of restraint, in which the patient could not move limb or body; and whirling chairs, in which the unfortunate lunatic was whirled round at the rate of a hundred gyrations a minute. The foreign physicians, and in particular the Germans, went even further, and contemplated tortures by forcing illusions; for instance, suggesting a means of drawing the lunatic up to the top of a high tower, and plunging him down suddenly, as he would suppose, to a deep cavern, which was to be all the better if it could be fitted with serpents; and again expatiating upon the advantage to be derived from walking a patient across a room, and making him suddenly tumble into a cistern in which he would be nearly drowned. These dreadful things had continued until after 1790. . . . In the asylums the lunatics were kept in a state of partial famine, chained, covered with filth, but half clothed, and those insufficient clothes seldom changed. Cages of iron were in use, in which some of the lunatics were kept for years and years; and all these miseries were inflicted, not from carelessness, but from what was believed to be real humanity.'

Even at a somewhat later period, when absolute torture had given way, in asylums supposed to be well managed, to what

was called 'restraint,' the effects of this restraint were, in fact, refinements of cruelty. Dr. Conolly tells us.—

'The spectacle when the strait-waistcoat was determined upon was most distressing. There was a violent struggle; the patient was overcome by main force; the limbs were secured by the attendants with a tightness proportioned to the difficulty they had encountered, and the patient was left heated, irritated, mortified and probably bruised and hurt, without one consoling word; left to scream, to shout, to execrate, and apparently to exhaust the whole soul in bitter and hateful expressions, and in curses too horrible for human ears. It was impossible to view these things almost daily occurring without resolving to endeavour to prevent them.'

The credit of having first suggested non-restraint belongs to Pinel, who, supported by Couthorn, removed in 1793 the chains of 53 lunatics in the Bicêtre. In 1792, under the superintendence of William Tuke, the Retreat, near York, was established by the Society of Friends, and was conducted on humane and enlightened principles. In 1819, and for a few years afterwards, the asylum at Aversa, near Naples, which has since fallen off most deplorably, contained nearly 500 patients, of whom not more than four or five were under restraint, and of whom the majority were suffered to exercise and amuse themselves with the utmost freedom. They even had a theatre, in which a company of insane actors performed before an audience of lunatics. Still later, by Dr. Charlesworth and Dr. Gardiner Hill, restraints were laid aside at Lincoln.

Dr. Conolly assumed the control of Hanwell in 1839. By tongue and pen, he laboured without ceasing in defence of the great principles which he laid down, and he saw these principles acknowledged, and the practice founded upon them more or less closely copied in every asylum in England, and in many in all parts of Europe. He found the lunatic an object of dread and superstitious horror; he left him an object of commiseration and kindness. He found insanity regarded as a disease of the mind; he left it recognised as a disease of the body. He found a mad-

house a prison without hope, and a place of torture without mercy; he left it a hospital for many, and, in fact as well as name, an asylum for all.

MAD POETS.

Christopher Smart, who, after a brilliant career at Cambridge translated the Psalms, Phædrus, and Horace into prose, published a collection of poems, through pecuniary embarrassments and other mortifications, became deranged, and continued in this condition, with intervals of sanity, till his death in 1771 in the rules of the King's Bench. During his confinement he wrote, by means of a key, on the panels of his chamber, a poem of nearly a hundred stanzas to the 'Glory of David, King and Prophet.' Here is one of his verses:—

He sang of God—the mighty source
Of all things—the stupendous force
On which all strength depends;
From whose right arm, beneath whose eyes
All period, power, and enterprise
Commences, reigns, and ends.

Glorious the sun in mid career;
Glorious the assembled fires appear;
Glorious the comet's train;
Glorious the trumpet and alarm;
Glorious the Almighty's stretched-out arm;
Glorious the enraptured man

Glorious—more glorious is the crown
Of Him that brought salvation down
By meekness, call'd Thy Son;
Thou that stupendous truth believed,
And now the matchless deeds achieved,
Determined, dared, and done.

Here are a few lines of a poem by one Thomas Lloyd, who passed most of his life in a mad-house; for, though he was sometimes set at liberty, it was always necessary in a short time to put him under restraint again.

When disappointment gnaws the bleeding heart ;
 And mad resentment hurls her venom'd dart ;
 When angry noise, disgust, and uproar rude,
 Damnation urge and every hope exclude ;
 These, dreadful though they are, can't quite repel
 The aspiring mind that bids the man excel.

To brighter mansions let us hope to pass,
 And all our pains and torments end. Alas !
 That fearful bourne, we seldom wish to try,
 We hate to live, and still we fear to die.

Methinks that still I see a brighter ray,
 That bids me live, to see a happier day.
 And when my sorrows, and my grief worn spirit flies,
 My Maker tells me fear not, Lloyd—it never dies.
 This cheering hope has long supported me,
 I live in hope much happier days to see

John Clare, the peasant-poet of Northamptonshire, who was so remarkable when insane for the tenacity and accuracy of his memory, could depict with an accuracy extending to the minutest particulars, and in so graphical a manner as to excite admiration, the execution of Charles I., of which he professed to have been an eye-witness. In the same way he would give, with wonderful exactness in the nautical terms, an account of the Battle of the Nile, and of the death of Nelson, maintaining that he was one of the sailors present at the action ; yet he had never seen the sea in his life.

YOUTH MELANCHOLY.

The keen susceptibility to pleasure and joy implies a keen susceptibility to pain. There is, probably, no time of life at which pains are more intensely felt ; no time at which the whole man more 'groaneth and travaileth in pain together.' Young men are prone to extreme melancholy, even to disgust with life. A young preacher will preach upon afflictions much more than an old one. A young poet will write more sadly. A young philosopher will moralise more gloomily. And this seems unreal sentiment, and is smiled at in after years. But it is real at the

time ; and perhaps is nearer the truth at all times than the contentedness of those who ridicule it. Youth, in fact, feels everything more keenly ; and as far as the keenness of feeling contributes to its truth, the feeling, whether it is pain or pleasure, is so much the truer. But in after life, it is the happiness, not the suffering of youth, that most often returns to the memory, and seems to gild all the past.

The Education of the World, by Bishop Temple.

ANGER AND MADNESS.

There is no difference between anger and madness but continuance, for raging anger is a short madness. What else argues the shaking of the hands and lips, paleness or redness, or swelling of the face, glaring of the eyes, stammering of the tongue, stamping with the feet, unsteady motions of the whole body, rash actions which we remember not to have done, distracted and wild speeches ? And madness, again, is nothing but a continued rage : yea, some madness rageth not : such mild madness is more tolerable than frequent and furious anger.

Bishop Hall.

SUICIDE, AND ITS CAUSES.

It is difficult to reconcile with our knowledge of the instincts of human nature the fact that a person can deliberately commit an act of self-destruction. There is no feeling so strongly implanted in us as the love of life. It is an instinct of nature to strive to preserve our being, and an instinct cannot easily be eradicated. One of our poets, in alluding to this subject, after declaring life to be the dream of a shadow, 'a weak-built isthmus between two extremities, so frail that it can neither sustain wind nor wave,' yet avows his preference for a few days', nay, a few hours' longer residence upon earth, to all fame which wealth and honour could bestow—

Fain would I see that prodigal
Who his to-morrow would bestow,
From all old Homer's life, e'er since he died, till now !

'Is there anything on earth I can do for you?' said Taylor to Dr. Wolcot, as he lay on his death-bed. The passion for life dictated the answer: 'Give me back my youth.' These were the last words of the satirical buffoon. It is related of one of the favourite Marshals of Napoleon, the Duc de Montebello, which finely illustrates the strength of this instinctive principle, that during a battle in the south of Germany, the Duke was struck by a cannon ball, and so severely wounded, that there was no hope of a respite. Summoning the surgeon, he ordered his wounds to be dressed, and when help was declared to be unavailing, the dying officer, excited into a frenzy by the love of life, burned with vindictive anger against the medical attendant, threatening the heaviest penalties if his art should bring no relief. The dying Marshal demanded that Napoleon should be sent for, as one who had power to save, whose words would stop the effusion of blood from the wound, and awe nature itself into submission. Napoleon arrived just in time to witness the last fearful struggle of expiring nature, and to hear his favourite Marshal vociferate, as the lamp of life was just being extinguished, 'Save me, Napoleon !'

It is recorded of Louis XI. of France, that so desperately did he cling to life, when everything warned him to prepare for death, that he, in accordance with the barbarous physiology of that age, had the veins of children opened, and greedily drank their blood, hoping, in this way, to fan the dying embers of life into a flame.

With respect to the cause of suicide, it is difficult to detect, in the majority of cases, with much accuracy, the circumstances which have operated in producing the disposition to commit 'the rash act.' The cerebral disease may be, and often is, only a secondary affection, the primary cause being a physical disease, situated at some distance from the sentient organ.

Of 6,782 cases of suicide examined carefully by M. Falleraye,

detailed in the records of the police, the following is an analysis :—

Disappointed love	254
Jealousy	92
Humiliated self-love	53
Grief	120
Remorse for misdeeds	49
Blighted ambition	123
Reverse of fortune	322
Gambling	155
General bad conduct	1,287
Domestic chagrin	728
Misery	905
Misanthropy	3

The causes of the remaining numbers were not ascertained.

Dr. Young, in his 'Night Thoughts,' speaks of 'Britain, famous for suicides;' and, judging from a recent comparison in a French Statistical Journal, we still maintain a very unsatisfactory position as regards some other European States. The number of suicides per million of the respective populations in 1864 was 110 in France, 64 in England, 45 in Belgium, 30 in Italy, and 15 in Spain.

Dr. Schlegel traces the disposition to commit suicide among the English, Germans and Russians to intemperance, in France to love and gambling, and in Spain to bigotry. A curious fact is mentioned by an authority in the 'North American Review'—that in the week which followed the drawing of the lottery in England 50 suicides were committed.

A frequent cause of suicide is a perversion of the natural instinct of imitation. In some persons we witness an irresistible propensity to imitate others. Tissot relates the singular case of a female, in whom the faculty of imitation was so strongly developed, she could not avoid doing everything she saw others do. The commission of a great and extraordinary crime to the day produces not unfrequently a kind of mania of imitation in the district in which it happened. Religious incidents have con-

stantly been known to occasion similar events ; and what is remarkable is, that the scene or place of the first event seems to favour its repetition by other persons approaching it. Thus, a supposed miracle having been performed before a particular gate in Paris, such a number of similar occurrences happened on the same spot in a few days, that the police posted a peremptory notice on the gate 'prohibiting any individual from working miracles on the place in question.' This had the desired effect, and miracles ceased to be performed. Some years back a veteran hung himself at the Hôtel des Invalides on the threshold of one of the doors of a corridor. No suicide had occurred in the establishment for two years previously ; but in the succeeding fortnight five individuals hung themselves on the same cross-bar, and the governor was obliged to shut up the passage.

M. Falret has stated several extraordinary facts which prove incontestably that suicide has prevailed epidemically, particularly in time of great public distress, and when the constitution of the air has been very hot and moist. In 1813, in the small village of St. Pierre Nonjou, in the Valais, one woman hung herself, and many others followed her example, when the civil authorities adopted means of preventing the contagion from spreading. At one period, at Lyons, the women were seized with a propensity to commit suicide by throwing themselves into the wells of the city ; this desire raged epidemically. A gentleman informed Dr. Burrows that when he was at Malta, a few years after the island was taken by the British, suicide became so alarmingly common that every means were tried to put a stop to it, but nothing succeeded till the commandant resolved to deny the bodies of suicides Christian burial, and to treat them with every indignity. This had the desired effect.

That the disposition to commit suicide may be hereditary is a point about which there cannot be a doubt. M. Falret gives a striking instance of this. A young man committed suicide at Paris, and his brother was sent for from the country to attend his funeral. At seeing the body he was seized with great agitation, and exclaimed, with melancholy foreboding, 'Alas my

poor father died by his own hand, and now my brother has fallen a victim to the same fate, which awaits me also, as I have been strongly tempted on my way hither to follow their example and I cannot avoid it.' A similar case is mentioned by Dr. Burrows of Philadelphia. The propensity to commit suicide will propagate its own type through successive races. Dr. Burrows observes, 'I have had several members of one family under my care, where this propensity to commit suicide declared itself through three generations: in the first, the grandfather killed himself; he left four sons: one hung himself, one cut his throat and the other drowned himself in a very extraordinary manner, after being some months insane; the fourth died a natural death, which, from his eccentricity and unequal mind, was scarcely to be expected. Two of these sons had large families: one child of the third son died insane; two others drowned themselves; another is now insane, and has made the most determined attempts on his life. Several of the progeny of the family, being the fourth generation, when arrived at puberty bore strong marks of the same fatal propensity. None, I believe, of the children of the fourth son of the second generation, who died a natural death, have manifested this predisposition.' We are right in considering all cases of suicide as the result of a departure from a healthy condition of moral feeling, strictly speaking, as moral insanity, we cannot have much difficulty in assenting to the proposition that the disposition to destroy oneself may be the effect of hereditary transmission. Pinel relates a case of a father, son, and daughter who destroyed themselves with their own hands. It may be said that this is only the result of imitation. It could not have been so in the first instance, if the grandfather of the children had also been guilty of suicide, which fact had been, for certain purposes, concealed from the son, who, therefore, was not exposed to the powerful influence of the imitative principle. There are now many facts on record in support of this view of the subject.

The *tædium vitæ*, or *ennui*, which is so often the cause of suicide among our friends across the channel, is only to be subdued

moral treatment. Imagined distress is often relieved by the person being subjected to the real ills of life. It is, indeed, difficult to restore enjoyment to the man who has quite exhausted it. Here the advice which Fénelon gives to Dionysius, the tyrant, by the mouth of Diogenes, will naturally apply:—'To restore his appetite he must be made to feel hunger; and to make his splendid palace tolerable to him, he must be put into my tub, which is at present empty.'

Dr. Forbes Winslow on Suicide.

FRENCH AND ENGLISH SUICIDES.

'Will you dine with me to-day?' said a Frenchman to a friend. 'With the greatest pleasure: yet, now I think of it, I am particularly engaged to shoot myself; one cannot get off such an engagement.' This is not the suicide *à-la-mode* with us. We are at no such extra refinement or civilization. We can be romantic without blowing out our brains. English lovers, when the course of true love is interrupted, do not retire to some secluded spot, and rush into the next world by a brace of pistols tied up with cherry-coloured ribands. When we do shoot ourselves, it is done with true English gravity—it is no joke with us. We have no inherent predilection for the act; no 'hereditary imperfection in the nervous juices' (as Montesquieu, with all the impudence of a philosopher, gravely asserts) forcing us to commit suicide.

But to be serious. Dr. Schlegel has dwelt at much length on the abandoned state of the inhabitants of the French metropolis; and after giving us some most important statistical details respecting the number of suicides committed there, and the causes which led to them, he alludes to the gross immorality of the people, and concludes by denouncing the Parisian capital as 'a suffocating, boiling caldron, in which, as in the stew of Macbeth's witches, there simmer, with a modicum of virtue, all kinds of passions, vices, and crimes.'

The English, then, are not, *par excellence*, a suicidal people. When the inhabitants of a country are industrious and prudent, the crime of self destruction will be rare. Out of 120,000 persons who insured their lives in the London Equitable Insurance

Company, the number of suicides, in 20 years, was only 15. The Irish are said to be the least disposed, of all nations in the world, to commit suicide. Dublin and Naples are the two cities in which fewest suicides occur; yet in both the poorer classes are poor indeed. Dr. Graves observes that an Irishman often murders his neighbour, but he has too high a sense of propriety to think of killing himself. The fact is, that the prevalence of murder prevents the necessity for suicide.

The popular notion that more suicides are committed in the month of November than at any other period of the year is founded on erroneous data. Taking the average number of suicides in each month, from the years 1817 to 1826, it was as follows:—

January	213
February	218
March	275
April	374
May	328
June	336
July	301
August	296
September	246
October	198
November	131
December	217
	3,133

It has been clearly established that in all the European capitals, when anything like correct data can be obtained, the *maximum* of suicide is in the months of June and July; the *minimum* in October and November. It appears from this that the disposition has most to do with high temperature; for it has been proved that, when the thermometer of Fahrenheit ranges from 80 degrees to 90 degrees, suicide becomes more prevalent.

With reference to the mode of terminating life, it is said by competent authorities that in early life death by hanging is preferred; in middle life, fire-arms become fashionable; and that

in more advanced years, the rope again is in vogue. Suicide is less frequent among females than males.

History has been denounced as an old almanack; but from its pages many instructive lessons may be learned. During the French revolution, suicides in that country reached to an enormous extent. Is there anything to surprise us in this fact? It is notorious that in despotic countries madness and suicide are extremely rare. Not that this is a legitimate argument in favour of despotism, but it demonstrates to us the folly of uselessly exciting the passions of the human mind, and that it is the first duty of a good citizen and government to endeavour to elevate the moral character of a nation by sound religious education, and to inculcate peace, charity, and good-will to all.

Dr. Forbes Winslow on Suicide.

PHENOMENA OF DEATH.

THE LAW OF MORTALITY.

To medical science Death appears as inevitable as growth; and, as the child is developed from the boy, and grows to the man, so, in his turn, he as certainly retrogrades to senility and death. We may assume that we are born with the seeds of death, and that death is as natural to man as his growth and development. Mr. Alfred Smee, the well-known surgeon, tells us that he has watched with intensity of feeling his aged patients passing without disease from manhood to death; and whilst, as the result of his observations, it is merely accidental whether the retrogression takes place more rapidly in one organ than another, it is clear that death itself is not an accidental but a normal result, neither to be averted by medicine, nor parried by the mode of life. Viewing age in this life, the physician must not expect much from his skill, when

he attempts to ward off a result which we are designed from birth to suffer. Nevertheless, health may be secured and life prolonged by care and the strictest attention to physical laws.

The condition of health should be rigorously followed. External agencies, especially heat, should be duly regulated, and the diet should be most carefully adjusted to the power of digestion, and the requisite amount. When age, unaccompanied disease, sets in, the appetite gradually and increasingly fails, nutrition and assimilation gradually lessen, and the capacity to generate force and heat diminishes. At last, nervous power fails and the patient silently passes into the sleep of death. To the end man is born, and must submit; for, as sure as the endogenous tree grows itself to death, so does man, by virtue of some change in his organisation, cease to evince the powers of health, and finally of life.

Smee on General Debility and Defective Nutrition.

THAT WHEN A MAN'S TIME IS COME HE MUST DIE.

If particular, absolute, unconditional predestination be true, and a man's fate is irreversibly fixed before the foundation of the world, God has created medicines and the physician in vain. And according to this doctrine, a rope need not be thrown to a sailor fallen overboard in a storm in the middle of the vast Atlantic, for he will swim a few thousand miles to shore, according to the decree, if, as the proverb has it, he was born to be hanged.

Jones's Medical Vulgar Errors Explained.

CRITERION OF DEATH.

Physiologists were long at variance as to any certain test of the event of death, or, in other words, no recognised distinction existed between the human body immediately before and immediately after death; until, in 1839, it was communicated to the French Academy, that the blood taken from the body at death is distinguished from the blood before death by its being non-coagulable.

FACULTY OF FEIGNING DEATH.

There are cases on record of persons who could fall spontaneously into death-trance. Monti, in a letter to Haller, mentions several. A priest of the name of Cælius Rhodaginus had the same faculty. But the most celebrated instance is that of Colonel Townshend, mentioned in the surgical works of Gooch ; by whom and by Doctor Cheyne and Doctor Beynard, and by Mr. Shrine, an apothecary, the performance of Colonel Townshend was seen and attested. They had long attended him, for he was an habitual invalid, and he had often invited them to witness the phenomenon of his dying and coming to life again ; but they had hitherto refused, from fear of the consequences to himself. Accordingly, in their presence, Colonel Townshend laid himself down on his back, and Dr. Cheyne undertook to observe the pulse ; Dr. Beynard laid his hand on his heart ; and Mr. Shrine had a looking-glass to hold to his mouth. After a few seconds, pulse, breathing, and the action of the heart were no longer to be observed. Each of the witnesses satisfied himself on the entire cessation of these phenomena. When the death-trance had lasted half an hour, the doctors began to fear that their patient had pushed the experiment too far, and was dead in earnest ; and they were preparing to leave the house, when a slight movement of the body attracted their attention. They renewed the routine of their observation ; when the pulse and sensible motion of the heart gradually returned, and breathing and consciousness. The sequel of the tale is strange : Colonel Townshend, on recovering, sent for his attorney, made his will, and died, for good and all, in six hours afterwards.

Phantasmata, by R. E. Mudden.

PHENOMENA OF THE DEATH-BED.

Whatever be the causes of dissolution, whether sudden violence or lingering malady, the immediate modes by which death is brought about appear to be but two. In the one, the nervous system is primarily attacked, and there is a sinking, sometimes an instantaneous extinction, of the powers of life ; in the other,

dissolution is effected by the circulation of black venous blood instead of the red arterial blood. The former is termed death by syncope, or fainting; the latter, death by asphyxia. In the last-mentioned manner of death, when it is the result of disease, the struggle is long, protracted, and accompanied by all the visible marks of agony which the imagination associates with the closing scene of life—the pinched and pallid features, the cold clammy skin, the upturned eye, and the heaving, laborious, rattling respiration. Death does not strike all the organs of the body at the same time: some may be said to survive others; and the lungs are the last to give up the performance of their function, and die. As death approaches, they become gradually more and more oppressed; the air-cells are loaded with an increased quantity of the fluid which naturally lubricates their surfaces; the atmosphere can now no longer come into contact with the minute blood-vessels spread over the air-cells, without first permeating this viscous fluid—hence the rattle; nor is the contact sufficiently perfect to change the black venous into the red arterial blood: an unprepared fluid consequently issues from the lungs into the heart, and is thence transmitted to every other organ of the body. The brain receives it, and its energies appear to be lulled thereby into sleep—generally tranquil sleep—filled with dreams which impel the dying lip to murmur out the names of friends, and the occupations and recollections of past life.

Sir Henry Hallford.

‘Bring me back the same face!’ Simple expressions these would seem to be, quoted by Lavater, uttered by some simple and sensitive German parent, as his early request, when taking leave of his son, who, in the morning of life, is quitting a quiet home of affection for all that awaits him in the wide world. But the simple words dwell with us, and we perceive that there is a deep meaning in them. Passions, good or bad; and trials and struggles; and pain and sorrow; and Time—will all write their peculiar characters on that youthful, candid face; characters which death alone, with its effacing fingers, will take away; nay, which will still for a brief period survive, and dignify or mar

the immovable face of death itself. This strange writing on the human face soon begins, and it goes on as long as intellectual and moral life lasts.

Dr. Connolly on the Physiognomy of Insanity.

THE BEAUTY OF DEATH.

To those exquisite lines in the 'Giaour,' in the context of which the aspect of Greece is compared to a beautiful corpse, Lord Byron appends a note, in which he remarks, that 'this peculiar beauty remains but a few hours after death.' But Mr. Leslie, the painter, was told by those in the habit of making casts, that on the second day the expression is generally improved, and even on the third day it is often still finer. The Beauty of Death is not easily explicable. How far the strange fascination may arise from the idea suggested of a repose compared with which that of the most tranquil sleep is agitation, we do not pretend to determine. Mr. Leslie knew a man of the highest order of mind, a man of fine feelings, but of great simplicity, and far above all affectation, who, standing by the corpse of his wife, said, 'It gives me very pleasurable sensations!' And yet he truly loved her.

DEATH FROM JOY.

In the reign of Queen Mary, there was a gentleman of Shropshire, Edward Burton, of Longnor, who was strongly attached to the Reformed doctrine. He was an aged man, but his feelings were alive to the miseries of his country and the afflictions of the Church. The reports of the Queen's illness had reached his residence near Shrewsbury, when, one morning, the bells of St. Chad's were heard to ring merrily, and he thought these sounds might announce the accession of Elizabeth to the throne. His son undertook to go and learn the news; and as the road by which he would return passed in front of the house on the opposite side of the river, to reach the bridge below, it was agreed that if the surmise should prove true, he should wave his handkerchief as he passed, to signify it to his father. The old man

watched for his return, and saw the signal : it told of restored peace and liberty, not to himself only, but to his country and his religion ; and he went into his house, breathed his *Nunc dimittis*, and laid him down and died.

Massingberd's English Reformation

THE SIGNS OF DEATH.

In the 'Quarterly Review' appears this paper on the works of M. Julia de Fontenelle, J. A. Symonds, M.D., and F. Magendie, on the 'Signs of Death.' Observation has shown that in countries boasting of a highly advanced civilization death from pure old age rarely appears ; as even in those who live the longest some vulnerable point becomes developed, and disease hastens the termination of life. But occasionally age alone causes the scene to close. The nature of the process by which this is achieved is approximately indicated as we advance in life. The organs become impaired, the sight dim, the hearing dull, the touch obtuse. Indolence becomes natural to the old ; with enfeebled strength, bones brittle, ligaments rigid, and muscles weak, activity becomes impossible. The celebrated Lord Chesterfield, in his decrepitude, and unable to bear rapid motion in a carriage, said, when about to take an airing at a snail's pace, 'I am now going to the rehearsal of my funeral ;' an expression showing that the mind had not shared in the decay of his body. Yet this retention of mental faculty is but partial. In the celebrated Fontenelle (not M. Julia de Fontenelle above mentioned), his memory was impaired but his wit remained. He marked and could jest on his infirmities. 'I am,' he remarked, 'about to decamp : some faculties have left me, and I have sent my baggage on before.' It is also recorded of him that when near the age of 100, a lady of nearly equal age said gaily, 'Monsieur, I believe that death has forgotten us.' 'Hush, madame,' said the venerable wit, 'don't talk so loud, or you may arouse his attention.' It is cheering to think that death is not to the patient the melancholy quarter of an hour which many imagine, for we generally die by piecemeal, and, frightful as this sounds, it is the gentlest form. The organs degenerate without pain, and dwindle

ling together, preserve their harmony. De Moivre, the master of calculation, spent, at 80, twenty hours of the twenty-four in sleep, until he fell asleep and woke no more. The presentiment of death is strong with some. Ozanam, the mathematician, while in apparent health, rejected pupils, in the belief of his coming death, and he speedily died of an apoplectic stroke. Flechier, the divine, had a dream foreboding his dissolution, and he forthwith ordered the erection of his tomb, which had scarcely been finished when he became its occupant. Mozart's 'Requiem,' and Hogarth's picture of 'The End of All Things,' were both executed by the artists in the belief that the number of their days was nearly filled, and the event appeared to countenance the foreboding. Louisa of Savoy, the mother of Francis I., when in a fever, saw, or thought she saw, a comet; 'Ha!' she exclaimed, 'there is an omen which appears not for persons of low degree. God sends for us great; shut the window, it announces my death. I must prepare.' Her physician in vain assured her that she was not in a dying state. She died in three days, the victim of a fright produced by pride and ignorance.

Many traits are frequent in the dying-hour, which are far from usual. Some, when sinking, toss the bed-clothes from their chests, which indicates that they feel the covering oppressive. Others pick the sheets or work them between their fingers, which may be done to excite by friction the benumbed sense of touch. When the sensibility to outer impressions is lost, the dying often dream of their habitual occupations, and construct an imaginary present from the past. Dr. Armstrong departed, delivering medical precepts. Napoleon fought some battles over again, and his last words were '*l'île d'armée.*' Lord Tenterden, who passed straight from the judgment seat to his death-bed, fancied himself presiding at a trial, and expired with '*Gentlemen of the Jury, you will now consider your verdict.*' Dr. Adam, the author of '*Roman Antiquities,*' imagined himself in school, distributing prizes and censure to his pupils; '*But it grows dark,*' he said, '*I must now dismiss,*' and instantly died. Thus our thoughts are engaged in the business of life, when life itself would pass.

A species of delirium resembling drunkenness is sometimes seen in the dying; consciousness remains, but not self-control. A woman who had conceived an appetite for scandal, combined with extreme caution in retailing it, poured out a flood of venom and malice before she died. Her habitually low and mysterious tones grew noisy and emphatic, hints gave place to broad assertions, and each sentence carried a tail and a sting. 'I verily believe,' said her husband, 'that she repeated in that single day every word she had heard against anybody from the time she was a child.'

Sometimes a fatal malady appears to stop, and friends congratulate the patient on his recovery. But it is death come under a mask. A son of Doctor Beattie having passed from the delirium of a fever to complete tranquillity, died while his father was congratulating him on his recovery. A victim of hydrophobia—a disease in which every drop of liquid aggravates convulsions—was found by Dr. Latham quietly quaffing off a jug of porter at a draught. The nurse exclaimed, 'What a wonderful cure!' but within an hour the man was dead. Death by brain fever is frequently preceded by a lucid interval. A patient who had passed three days in lunatic violence without sleep became rational, settled his affairs, and conversed about a sister of his lately dead, whom he said he should soon follow, as he did in the course of the night. Sir Henry Hallford cautioned his pupils against these appearances, which often deceived physicians themselves. This pause in the disorder is called the lightning before death, and the amendment is not real, unless the pulse be improved. The moment which converts a sensitive body to inanimate matter is often indistinguishable, and many persons, especially women, almost fear to sleep lest they should wake with six feet of earth for their covering, and a coffin for their bed.

Many have written books to aggravate these terrors, and Julia de Fontenelle, who seems to have been a fanatic in the faith that burial alive was frequent, has collected in his work all the hack-nied tales by which the timid have for ages been terrified. Roger

North mentions that some Englishmen who were riding near Constantinople, escorted by a Janissary, passed an aged and shrivelled Jew, who was sitting on a sepulchre. The Janissary, never doubting but that the Jew was the rightful tenant, ordered him back to his grave, after rating him soundly for stinking the world a second time. If the Turks hear a noise in the tomb, they open it forthwith, and make matters sure by chopping the body to pieces. The Emperor Zenon was said to have been buried when drunk, by order of his ambitious wife; and M. Fontenelle says that for two nights he cried out from his sepulchre, 'Have mercy on me; take me out.' But he called in vain. The Archbishop Geron was also buried alive, and left to his fate, as the persons who heard him shouting from his grave refused to believe him. There was an abbé who had better luck. He revived on his way to the grave. His attendants were burying his cat with him; but as the abbé employed his returning strength in the endeavour to drive off the cat, which sat like a nightmare on his chest, the animal mewed with pain, whereupon the procession was stopped and the coffin unscrewed.

An extraordinary phenomenon formerly excited the worst apprehensions. Bodies were undoubtedly found turned in their coffins and the grave-clothes deranged. But this is now known to be due to the agency of corruption. The development of gas in a corpse, and its mechanical force, frequently mimics the movements of life. Frequently strangers, on seeing the motion of limbs, run to the Morgue in Paris, and announce with horror that the person is alive. All bodies generate gas in the grave, and it constantly twists the bodies, and sometimes bursts the coffin itself. When the gas explodes with a noise, imagination has converted it into a cry or groan. The grave has been reopened, and the position of the body and the laceration of the flesh have confirmed the suspicion. The ceasing to breathe is, however, the invariable and also the unerring sign that death has taken place. Even the existence of heat in the body indicates no vitality where the breathing has actually ceased. An extra-

ordinary case of this kind some years since was announced in the 'Observer' to have occurred at Bristol.

The pain of dying must be distinguished from the pain of previous disease, for the term 'agonies of death' has led to serious error. Persons dying frequently attest the absence of pain. 'If I had strength enough to hold a pen,' said William Hunter in his last moments, 'I would write how easy and delightful it is to die.' The same sentiment has in other instances been frequently expressed. In another, and a common condition, they are in utter unconsciousness. We have evidence from those whom disease spared at the eleventh hour, that, whilst their supposed sufferings were pitied by their friends, existence was a blank. The delirium of fever is distressing to witness, but the victim awakens from it as from a heavy sleep, totally ignorant that he had passed days and nights tossing wearily and talking wildly. As little is the death-sweat forced out by anguish. It was in the midst of this that Montaigne, roused by the weeping of his relations, exclaimed, 'Who is it that torments me thus? why was I snatched from my deep and pleasant repose? Oh! of what rest do you deprive me!' Such fond lamentations disturb many a last moment, and the dying often remonstrate by looks when they cannot by words. To be shot dead is one of the easiest modes of terminating life; and, from what is known of the first effects of gun-shot wounds, it is probable that the effect is rather stunning than acute. Lord Byron remarked the physiological peculiarity that the expression in death from gun-shot wounds is invariably that of languor, while in death from a stab the countenance reflects the natural character of gentleness or ferocity to the latest breath. Some cases show with what little disturbance life may go on under fatal wounds, till it suddenly comes to a stop. A foot soldier at Waterloo, pierced by a musket-ball, begged water from a trooper who chanced to pass with a canteen of beer. The wounded man having drunk, returned his heartiest thanks, stated that his regiment was nearly exterminated, and proceeding a few yards, fell to the earth, and with one convulsive movement expired.

Drowning is also a painless death. A gentleman who had experienced the sensations produced by it, says that he felt not the slightest sense of suffocation. 'The stream was transparent, the day brilliant, and as he stood upright he could see the sun shining through the water, with a dreamy consciousness that his eyes were about to be closed upon it for ever. Yet he neither feared his fate nor wished to avert it. A sleepy sensation, which soothed and gratified him, made a luxurious bed of a watery grave.' A friend informed Motte la Vayer that such was his delight in groping at the bottom, that a feeling of anger arose against the persons who pulled him out. A highly distinguished officer, still living, speaks of the total absence of pain while under the waves; but adds a circumstance of startling interest, namely, that during the few moments of consciousness the events of life from childhood seemed to pass before his eyes with lightning-like rapidity and brightness.

To be frozen to death, so far from being painful, conveys a species of pleasure. Intense cold induces speedy sleep, which fascinates the senses. The most curious example of this is found in the case of Dr. Solander, who travelled with Captain Cook. The doctor, by birth a Swede, and well acquainted with the effects of a rigorous climate, admonished the company in defiance of lassitude to keep moving on. He spoke like a sage, but he felt like a man. In spite of his own warnings, he was the first to sit down. A black servant, who followed his example, when told he would die, said that was what he desired. The doctor slept for two or three minutes, and he would have slept for ever had not his companions awakened him. In Napoleon's retreat from Moscow, Beaupré, of the Imperial Medical Staff, says, 'The danger of stopping was universally observed and generally disregarded.'

It is needless to detail the sensation produced by various modes of execution as practised in different ages and countries. The blushing of Charlotte Corday, when her cheek was struck by the executioner who held up her severed head, is stated by the reviewer to be unattested by any witness. But an attestation

thereof is contained in a number of a French surgical magazine, published nearly at the time. And the possibility was accounted for by the allegation that the severance of the head produces instant death only in the parts of the body beneath the stroke, but that life for a while remains in the parts above it. The slow fire to which religious persecutors subjected their victims, and deaths by crucifixion are admitted painful, but Providence has set bounds to the cruelty of man, and torture carried too far defeats itself. And when every other alleviation is gone, patience under aggravated torments may be attained by the knowledge that there must be a speedy abatement or a speedy release.

CHANGES IN THE BODY DURING LIFE.

Is it not surprising, that an individual who retains every peculiarity of body and of mind, whose features, whose gait and mode of action, whose voice, gestures, and complexion, we are ready to attest as the very proof of personality,—should, in the course of a few days, change every particle of his solid fabric; that he, whom we suppose we saw, is, so far as his body is concerned, a perfectly different person from him whom we now see? That the fluids may change, we are ready to allow; but that the solids should be thus ever shifting, seems at first improbable. And yet, if there be anything truly established in physiology—if there be truth in the science at all—that fact is incontrovertible.

In these revolutions of the living animal substance, the material is alternately arranged, decomposed, and rearranged. The end of this is, that the machinery of the body is ever new, that it possesses a property within itself of mending that which is broken, of throwing off that which was useless, of building up that which was insecure and weak, of repelling disease, or of controlling it, and of substituting that which is healthful for that which is morbid.

This property of the living body to restore itself when deranged, or to heal itself when broken or torn, is an action which so frequently assumes the appearance of reason, as if it were

adapting itself to the particular occasion, that Mr. John Hunter speaks of parts of the body as 'conscious of their imperfection,' and 'acting from the stimulus of necessity,' thus giving the properties of mind to the body as the only explanation of phenomena so wonderful.

Sir Charles Bell on the Hand.

HELPING THE DYING.

The Rev. John Eagles writes: 'I have often noted a difference in the sympathy with the dying in the rich and in the poor. With the former there is generally great caution used that the sick should not think themselves going: if it is to be discovered, it is rather in a more delicate attention, a more affectionate look, which the sick cannot at all times distinguish from the ordinary manner. The poor, on the contrary, tell the sick at once, and without any circumlocution, that they never will get over it. Is it that the shock is less to the poor—that they have fewer objects in this world for which life might be desirable? But this is sometimes dangerous. I was once going to visit a poor woman, and met the parish surgeon, and inquired for his patient. He told me the room was full of friends and neighbours, all telling her she couldn't last long; and, said he "I make no doubt she will not, for she is sinking, because she thinks she is dying; yet I see no other reason why she should, and I could not get one to leave the room." I entered: my authority had a better effect. I turned all but one out of the room, and then addressed the woman, who was apparently exhausted and speechless. I told her exactly what the surgeon had said, and that she would not die, but be restored to her children and husband. The woman positively started, raised herself in bed, and said, with an energy of which I did not think her capable, "What, am I not dying? shan't I die? No! Then, thank the Lord, I shan't die." I gave strict orders that none should be admitted; and the woman did recover, and has often thanked me for having saved her life. Clergymen should be aware of this propensity in the poor, that, when mischievous, they may counteract it.'

Essays Contributed to Blackwood's Magazine.

THAT IT IS WRONG TO DISTURB A PATIENT SUPPOSED TO BE
DYING WITH ANY MORE MEDICINES OR APPLICATIONS.

Of all vulgar errors, this is certainly the most pernicious. Without taking into consideration the very great uncertainty of our forming a true prognostic of death, if the patient be so low as to be incapable of any sensation whatever; were there but one chance in ten thousand of saving him, by some uncommon means or medicines, a trial most undoubtedly ought to be made, particularly as no harm whatever can happen from its failing. Should we not rather redouble our exertions at the pump in proportion to the increasing urgent danger of the ship's sinking? Have not many drowned persons in whom the pulse and all the vital actions had long ceased been by active means and proper applications restored to life? Is there not a well-authenticated anecdote of a great person in Devonshire, who, after having lain *in state* for a considerable time, was brought to life by his insolent butler, who, before locking up at night, having carried up a bottle of brandy to give the women who watched the corpse a glass a-piece, took off the napkin covering his master's face, and with this taunting speech—'Come, old gentleman, I will not pass *you* by; you shall have one glass now you are dead of what you dearly loved all your lifetime'—opened his master's mouth, and poured a glassful down his throat, which instantly set him coughing, and brought him to life, after which he lived several years? And have no instances been known of corpses having been restored to life, who had undergone a too hasty sepulchre by the unfeeling inhumanity of their relatives?

Jones's Medical Vulgar Errors Refuted

'POST MORTEM.'

We learn from a contemporary that M. Heindrich, the headsmen of Paris, and, indeed, lately of France, is dead, having discharged the duties of his office for no less than 54 years. During this period 139 criminals had passed through his hands. He was once asked by a visitor whether he thought the separated head continued to live after it had rolled into the basket. He

pondered a few minutes, as if to collect his memory, and then related instances which went to support an affirmative answer. Among them he said that on one occasion a woman's head made a faint effort to spit at him ; and he spoke of violent contortions occurring in the muscles of Orsini's face. Similar contractions were observed to occur in Queen Mary's face after decapitation. But surely none of these movements can be regarded in any other light than as of the nature of reflex actions. The stimulus is, no doubt, the sudden loss of blood, which here, as elsewhere, induces convulsions, and we altogether repudiate the idea that consciousness is preserved even for a moment in the decapitated head. The mere blow must stun, and before recovery occurs the flow of blood from so many large vessels must be sufficient to occasion perfect unconsciousness. M. Heindrich appears to have been a man of some cultivation, or, at least, to have had some interest in his calling, as he attended Velpeau's lectures in order to acquire a knowledge of the exact position of the *nerf vital*. He also made various improvements in the construction of the instrument with which he operated.

Lancet.

HOW SOON A CORPSE DECAYS.

Mr. Lewis, of the General Board of Health, from the examination of the contents of nearly 100 coffins, in the vaults and catacombs of London churches, concludes that the complete decomposition of a corpse and its resolution into the ultimate elements, takes place in a leaden coffin with extreme slowness. In a wooden coffin, the remains, with the exception of the bones, disappear in from two to five years. This period depends upon the quality of the wood and the access of air to the coffin. But in leaden coffins, 50, 60, 80, or even more years are required to accomplish this. 'I have opened,' says Mr. Lewis, 'a coffin in which the corpse had been placed for nearly a century, and the ammoniacal gas formed densely white fumes when brought in contact with hydrochloric acid gas, and was so powerful that the head could not remain in it for more than a few seconds at a time.' To render the human body perfectly inert after death,

it should be placed in a light wooden coffin, in a pervious soil, from five to eight feet deep.

THE SLEEP OF DEATH.

In Scripture, the word sleep is used for *death*, because a state of sleep very much resembles a state of death, and also to indicate our hope of a resurrection to life. 'And the graves were opened, and many bodies of the saints which *slept* arose.' See also 1 Cor. xi. 30. *Κοιμητήριον*, the original of *cemetery*, means literally a *dormitory, a sleeping place*. Lord Byron notes 'that singular beauty which pervades, with few exceptions, the features of the dead, a few hours, and but for a few hours, after the spirit is not there. It is to be remarked in cases of violent death by gunshot wounds, the expression is always that of languor—wants even the natural energy of the sufferer's character; but in death from a stab, the countenance preserves its traits of feeling or ferocity, and the mind its bias to the last.'

DEATH NOT PAIN.

Mr. Savory distinguishes the Phenomena of Death into general death, and special or molecular death. The latter occurs some time after the last breath has been drawn, since several functions of the body, such as digestion, muscular contraction, and the circulation of the body, may go on for some time after the change we term death has taken place. In this aspect the more important functions of animal life are suspended much sooner than those relating to our organic life. In commenting on the various modes of dying, and all the causes, whether arising from the suspension of the action of either of the three great organs termed the 'tripod of life'—the heart, the lungs, and the brain—Mr. Savory expresses his own conviction that death is primarily occasioned by either the sudden or gradual stoppage of the supply of blood to the nervous centres. He also concurs in the statement of Sir Benjamin Brodie that, in almost all cases, the point of death is free from physical suffering. He duly describes and analyses the signs of death—viz., loss of heat, the muscular contraction termed 'rigor mortis,' the coagulation of the blood,

and finally, decomposition. The last, he says, is always going on in life, but is then accompanied by renewal ; this ceases after death. The body then becomes subject to the chemical and physical forces, and is resolved into its component elements to be taken up again for the constitution of new organisms. Death, then, is a condition of life.

DEATH-RATE IN ENGLAND.

The principle on which the rates of mortality are calculated is not very generally understood. Dr. Lankester has put into a short space some useful explanations of the subject. The mean death-rate in England for some years back has been 22 in a thousand. But these 22 are by no means equally distributed over all the ages of human life. Infants have a much higher, and adults, up to 54 years of age, a much lower rate of mortality than the mean average. Out of every thousand boys born in the world, 183 die in their first year, and only 5 in their sixteenth year. And, again, when the turning-point of middle life is past, the death chances are accelerated with frightful rapidity. 33 out of a thousand die in their sixty-first year, 70 in their seventy-first, 153 in their eighty-first, and so on. Thus it is plain that when in any population the births are very numerous, the increase in the number of young children greatly increases the proportion of deaths ; whereas, in a population with comparatively few births, the number of deaths will seem proportionately less. As women have better lives than men, from the rate of mortality point of view, the excess of females in a population reduces the death-rate.

THE DISSEVERED HEAD.

Much has been written, and many conflicting opinions expressed, as to whether the head after decapitation retains any sensibility, and the question has been revived in Paris *à propos* of Lemaire's execution. M. Bonnafont gives the following account of an experiment on the dissevered heads of two Arabs, which will probably set the question at rest. He says :—' I was in Algiers in 1833, where I met with a military surgeon,

M. de Fallois, who asked me what I thought of the assertion of Dr. Wilson, of New York, that a dissevered head retains its sensibility for two or three minutes. I maintained the impossibility of the asserted fact on physiological grounds; but M. de Fallois remained unconvinced. I heard that on the following day two Arabs were to be beheaded, and obtained leave to make some conclusive experiments on the subject. For this purpose I had placed on the execution ground a small, low table, on which was placed a large shallow vase, nearly filled with powdered plaster. I then went to the place of execution provided with a small ear trumpet, and a very sharp lancet. It had been agreed that the charus should place the head, immediately after it was cut off, upon the plaster of Paris, so as to stop the hæmorrhage. M. Fallois was to speak to the first head by name, placing the ear trumpet to the ear, while I examined what occurred in the eyes and on the other features. This was done, but, notwithstanding all the shouts into the ear, I could not perceive the slightest sign of life. The eyes remained glassy and motionless, the face discoloured. The muscles gave scarcely any signs of contraction under the influence of the lancet. We changed places when experimenting with the second head, and M. de Fallois convinced himself that death was undoubted and instantaneous. It could not be otherwise, physiologically speaking, for immediately after the division of the large arteries which convey the blood to the encephalon, a sanguineous depletion takes place, which must necessarily bring on syncope.'

British Medical Journal.

BLOOD RELATIONS MARRYING.

Dr. Howe's observations of 17 marriages of blood relations, in his report on idiocy, gave 95 children, of whom 44 were idiots, 12 scrofulous and puny, 1 deaf, 1 dwarf, 58 in all, of low health, or imperfect, and only 37 of even tolerable health. An unusually large number, over one-fifth, of the marriages were sterile; and I am not aware that this can, in any instance, be imputed to other causes than the influence of consanguinity. Some of the

parties to these sterile unions have had excellent corporeal and mental endowments, and have arrived at unusual longevity. In four instances reported to me, females descended from these intermarriages have proved barren without exhibition of any constitutional defect. In one of these instances they had married relatives; in the other two, they married without the circle of family affinity. I shall not attempt to offer any hypothesis as to the active cause of sterility in these cases. It is a subject in reference to which physiological reasoning has, up to the present time, furnished no satisfactory results. We cannot force our researches into the hidden penetralia of Nature, and there discover how her processes of reproduction are so interfered with, as to render these intermarriages disastrous to their issue; nor by what means she avoids these unfortunate results, by rendering such unions fruitless.

Dr Bemis in Dublin Medical Press.

DEATH OF FRIENDS.

Custom so far regulates the sentiments, at least of common minds, that men may generally be observed to grow less tender as they advance in age. He who, when life was new, melted at the loss of every companion, can look in time without concern upon the grave into which his last friend was thrown, and into which himself is ready to fall; not that he is more willing to die than before, but that he is more familiar to the death of others, and therefore is not alarmed so far as to consider how much nearer he approaches his end. But this is to submit tamely to the tyranny of accident, and to suffer our reason to be useless. Every funeral may justly be considered as a summons to prepare for that state into which it shows us that we must sometime enter; and the summons is more loud and piercing as the event of which it warns us is at less distance. To neglect at any time preparation for death is to sleep on our post at a siege; but to omit it in old age is to sleep at an attack

The Rambler

ON BIOLOGY.

Mr. W. S. Savory, F.R.S., in a lecture 'On Life and Death,' stated that his object was to set forth the main features of the science of life—biology, not in mere details or theories, but in generalisations founded on well-ascertained facts. Life exists in the processes termed digestion, absorption, circulation, respiration, excretion, secretion, locomotion, sensation, and volition, and, in man, mind. With regard to some of these processes the distinction between the animal kingdom can hardly be defined. In animals we find what are called 'types of organisation' and 'grades of development.' By the aid of diagrams, Mr. Savory pointed out the similarities and differences between the arm of a man, the wing of a bat, the fore-leg of a horse, the leg of a reptile, and the pectoral fin of a fish. A certain part in one was elongated, in another shortened, and in another existed only in a rudimentary form. These limbs are therefore termed 'homologous' in type. On the other hand, the wings of insects, having a different structure, are not homologous with those of birds. In regard to morphology, Mr. Savory expressed his opinion that all the parts of an organised being are useful, though we in our ignorance may not perceive it. Proceeding to consider grades of development, he pointed out how we see in nature that the higher the functions of life become, the higher and more complex are the degrees of organisation. There may be a multitude of parts, yet all resembling each other—as the feet of the centipede. Some fishes have fifty times the number of teeth that we possess, yet they are all prehensile, while ours are of different kinds. There is a subdivision of labour in the body resembling that which is absolutely necessary for the maintenance of a highly civilised state of society. The blood has its special organ, the heart; respiration has the lungs; nutrition, the teeth, stomach, &c.—all distinct, yet by no means independent of each other. On the other hand, in the sea-anemone, so simple in its structure, all these vital functions are carried on without special organs. Yet, in all there appears a 'unity of plan,' as in the case of the

lungs, which, in their manifold form of tubes, sacs, and tissues, always manifest their object—the interchange of the blood and air through a permeable membrane. As an example of the law of progress from the general to the special, Mr. Savory commented on the development of the heart of the chick, which at first resembled that of the fish, the ‘growth of an individual is the growth of its individuality.’ He concluded by dwelling on the indispensable necessity of studying the physiology of animals and plants in connection with that of man; and in expressing his sense of the expression ‘Law of Nature’ to be only our perception of that law in the world around us, which gives us such abundant evidence of the existence of a great creative and sustaining Will; that, in fact, the ‘Law of Nature’ is the ‘Law of God.’

DEATH BY THE GUILLOTINE.

It is no new thing for sensational theories to be advanced, on very slight grounds, respecting the duration of life after decapitation; but according to Pinel the body dies quietly and painlessly from hæmorrhage in the course of a few minutes; but the brain, being shielded from atmospheric pressure, retains its blood, and consequently its life, for a long period. The sources of common sensation are indeed cut away, but the nerves of hearing, sight, and smell remain, and the whole apparatus of consciousness and intellect is present. Dr. Pinel paints the horrors of a situation which, according to him, may last as long as three hours. But, inasmuch as the poor wretch Troppman has suffered decapitation, we feel it a duty to prevent kind-hearted persons from having their feelings harrowed by the idea that the criminal underwent such ghastly tortures, since a single consideration will suffice to expose the fallacy of all Dr. Pinel’s speculations. It is true enough that the brain does retain a large quantity of blood after decapitation; but it is equally certain that that blood rapidly becomes venous from lack of oxygen; and experimentation has amply proved that, in complete asphyxia, consciousness is entirely abolished in one minute and a half, and is, of course, being progressively lowered during the whole of that time. But,

considering what a tremendous physical shock is inflicted by decapitation, it is nearly certain that all nervous function must be paralyzed too completely to allow of any phenomena of consciousness taking place during the short period necessary for the perfect deoxydisation of the blood in the brain, after which mental action can never be resumed. At most, the suffering after decapitation can only be an affair of moments, and it is something worse than indiscretion to talk of the possibility of its lasting for hours.

Lancet.

DEATH BY THE BURSTING OF A VEIN.

Death by the bursting of a vein is no very uncommon effect of the violence of conflicting and different passions. The Doge, Francis Foscari, on his deposition, in 1457, hearing the bells of St. Mark announce the election of his successor, died suddenly of hæmorrhage, caused by the bursting of a vein in his breast, at the age of eighty years, when, 'Who would have thought the old man had so much blood in him?' Lord Byron notes in 'Don Juan,' 'before I was sixteen years of age, I was witness to a melancholy instance of the same effect of mixed passions upon a young person, who, however, did not die in consequence at that time, but fell a victim some years afterwards to a seizure of the same kind, arising from causes intimately connected with agitation of mind.'

USE OF COFFINS.

In Bingham's 'Antiquities of the Christian Church,' we find ample proof of the very early use of coffins. During the first three centuries of the Church, one great distinction between heathens and Christians was, that the former burned their dead, and placed the bones and ashes in urns, whilst the latter always buried the corpse, either in a coffin, or embalmed in a catacomb, so that it might be restored at the last day from its original dust. There have frequently been dug out of the barrows which contain Roman urns, ancient British stone coffins. Bede mentions that the Saxons buried their dead in wood. Coffins both of lead and iron were constructed at a very early period. When the royal vaults of St. Denis were desecrated during the first French

Revolution, coffins were exposed that had lain there for ages. Notwithstanding all this, it appears that, both in the Norman and English period, the common people of the country were often wrapped up in a cere-cloth after death, and so placed, coffinless, in the earth. The illuminations in the old missals represent this. And it is not impossible that the extract from the 'Table of Dutyes' may refer to a lingering continuance of this custom. Indeed, a statute passed in 1678, ordering that all dead bodies shall be interred in woollen and no other material, is so worded as to give the idea that there might be interments without coffins. The statute forbids that any person be put in wrapt or wound up, or buried in any shirt, shift, sheet, or shroud, unless made of sheep's wool only, or in any coffin lined or faced with any material but sheep's wool, as if the person might be buried either in a garment or in a coffin, so long as the former was made of, or the latter lined with, wool.

Rev. Alfred Gatty. Notes and Queries, 1st Series, No. 45.

INTERMENT OF THE DEAD.

Wooden coffins were used very early ; remains of them, with the iron clamps by which they have been fastened together, have been found in barrows—for instance, in the barrow called Lamal Hill, near York, which is made out by Dr. Thurman to be of Saxon date. A curious example of an early wood coffin, formed of a hollow oak trunk, is preserved in the museum at Scarborough. There is a notice of the discovery of several wood coffins near Haltwhistle, Lancashire, in the 'Archæol. Æliana,' vol. ii., p. 177. One, which was perfect, is described as 'cut out of the bole of an oak tree, which has been split by the wedge, and hollowed out in a very rough manner, to admit the body (bones were found in it) ; the lid was secured at the head and feet by wooden pins.' From the rudeness of the workmanship, these must have been of very early date. The Monk of Glastonbury says, 'that King Arthur was buried in a trunk of oak hollowed, which proves, at least, that in his time this was an ancient mode of burial.' Lead coffins, too, were in very early use ; oblong lead coffins, the sides cast in ornamental moulds, were

used by the Romans. King Stephen, we believe, was buried in one: there are notices and engravings of several found in the Temple Church, and in Mr. Richardson's work on the restoration of the monuments there. They were used sparingly until the end of the fourteenth century, when they became more general. The old lead coffins were rather winding sheets of lead, for they fitted rudely to the shape of the body: their appearance agrees exactly with the idea conveyed in the ballad of the little 'St. Hugh of Lincoln;'—'Scho round him in a cake o' lead.' A representation of one found at Mauveysia (Ridware), Staffordshire, is given in 'Shaw's History of Staffordshire,' plate 11, p. 193. These were sometimes enclosed in a wooden chest or coffin, sometimes in a stone chest or altar-tomb, surmounted by an effigy or monumental brass. Thus the lead coffin of the Bishop in the Temple Church was enclosed in a stone coffin. Frequently the body was laid in the grave enclosed only in a winding-sheet, or sewed up in some garment (perhaps, occasionally, a hide). In the representations of the Last Judgment, which occur so frequently in illuminated MSS. of all dates, we constantly find the dead arising from open graves as well as from stone coffins. In the splendid MSS. in the British Museum, called the Durham Gospels, and which Mr. Westwood (*Palæographia Sacra*) makes out were written about the close of the seventh century, we find representations of the patriarchs folded in winding-sheets, which fall loosely in large folds, being laid in the grave without any coffin. In an illumination of date, *circa* A.D. 1180, of which there is a copy in the collection of the Archæological Institute, we see a body about to be committed to the grave, which is sewn up in front in some garment, and a cross is marked upon the face. In the Douce MS. is the representation of a woman sewing up a naked corpse after this fashion, in a white winding-sheet. In the Gagnières collection there is an incised slab on which is represented a corpse sewn up in this manner, dated A.D. 1446. It is rather singular that in most of these cases the body appears quite flexible. There are also representations of corpses wrapped up after similar fashions, being

placed in stone coffins, as in an entombment from the MS. of Mathew Paris, before mentioned, folio 198. Here, however, the corpse is swathed round and round with narrow fillets crossing in a lozenge pattern. In the Gospels of St. Augustine (Mr. Westwood's *Palaographia Sacra*), Lazarus is similarly represented, rising from the tomb: the date of this illumination is the sixth century. In a representation of the raising of Lazarus upon the fine Norman font at Lenton, Notts, Lazarus is swathed in this same manner, and is lying in a stone coffin, from which two men are raising the lid. And it is curious enough to find exactly the same custom still common in the sixteenth century, when we find children very frequently represented in this way on altar and mural tombs; there is a representation of one upon an incised slab at Morley, Derbyshire. In an entombment in the Luttrell Psalter, the corpse, lying in a stone coffin, is enclosed in a tight winding-sheet, gathered at the neck, and marked with a row of small crosses down the body; the coped lid has a floriated cross upon it. In an illumination in the Cott. MS., (date eleventh century), the tight-fitting garment in which the corpse is wrapped is diapered with a pattern of quatrefoils within squares.

Sepulchral Slabs of the Middle Ages.

BURIED ALIVE.

Every nation (says Dr. Millingen), however uncivilised, holds the idea of being buried alive in constant dread. The horrors of such a situation cannot be described. Bodies have been found where the miserable victims of precipitation had actually devoured the flesh of their arms in the agonies of hunger and despair. Such was the fate of John Scott and Zeno. It is to be feared that this melancholy occurrence is more frequent than is supposed, more especially in countries where inhumation is speedily resorted to. The ancients were remarkably cautious in this respect, especially when we take into consideration the climate of Greece and Rome during the summer months. A law of Greece upon this subject directs that 'the corpse should be laid out at the relations' pleasure, but that the following morning before daylight the funeral procession should take place.'

From various authorities, however, it appears that the bodies were kept three, and sometimes six days. Servius was of opinion that the time for burning bodies was the eighth day, and the time for burying the tenth; it appears, however, that this was a privilege granted to the wealthy, as the poor were consumed the day after their death, a custom alluded to in an epigram of Callimachus. Among the Romans several days were also allowed to elapse before interment—sometimes seven days; during which, loud cries, in which deceased was called by his name, and the noise of various instruments, resounded near the body; this was called the *conclamatio*, alluded to by Terence.

The ancients held hasty inhumation in great dread, and grounded their apprehension on various current traditions. Thus Plato remarks the case of a warrior who was left for ten days on the field of battle amongst the dead, and who came to life when he was being borne to the sepulchre. Asclepiades restored life to a man who was also consigned to the funeral pile, and Pliny relates the case of Lucius Aviola and Lucius Lamia, who showed signs of life upon the pile, but were too much injured to be saved.

Amongst the many absurd fancies regarding the dead, was the superstitious belief of their being able to masticate in their coffin any substance buried with them. Women more especially were believed to be gifted with this *post mortem* faculty of moving their jaw-bones very loudly. *Claro sonitu*, says the learned Michael Ranft, in his curious and elaborate work, *De Masticatione Mortuorum*. In this apprehension, that the deceased in their hunger might devour their own limbs, articles of food were interred with them.

According to the law of the Jews, who appear to have been in constant dread of pestilential disease, the inhumation of the dead was most hasty. Yet in this instance many Rabbins maintain that the Talmud has been erroneously interpreted, for although it decreed that a night should not be allowed to pass before inhumation, it clearly meant that actual death must have been ascertained.

While such fears are entertained of suspended animation being taken for dissolution, it is strange that in some savage tribes the aged are allowed to perish without any care being taken to prolong their lives. Such is the custom of some of the Esquimaux, where old and decrepit creatures are abandoned in their huts and left to their fate. An ancient tradition stated that the inhabitants of the Isle of Syria never died of any distemper, but dropped into their graves at a certain old age.

It would be desirable that in cases where interment is speedily resorted to, a physician should attend, in order to ascertain that death has actually taken place. This is seldom practised, from the common saying 'that it is uncivil on the part of a doctor to visit a dead patient.' Various means are employed to ascertain death: the looking-glass applied to the mouth of the corpse, to find out whether the breath has departed; the coldness of the extremities, the falling of the lower jaw, the rigidity of the limbs, and various other appearances, are universally known; but in the villages of Italy and Portugal, pins and needles are frequently driven under the nails, in what is vulgarly called *the quack*, to excite an excruciating pain if life should not have fled. The most certain evidence, when bodies are long kept, is most decidedly the commencement of decomposition; but, in other cases, the action of the voltaic pile on a bared muscle is an infallible test.

It is much to be feared that on the field of battle and in naval actions many individuals apparently dead are buried or thrown overboard. The history of François de Civille, a French captain, who was missing at the siege of Rouen, is curious: at the storming of the town he was supposed to have been killed, and was thrown, with other bodies, in the ditch, where he remained from eleven in the morning to half-past six in the evening; when his servant, observing some latent heat, carried the body into the house. For five days and five nights his master did not exhibit the slightest sign of life, although the body gradually recovered its warmth. At the expiration of this time, the town was carried by assault, and the servants of an officer belonging to the be-

siegers, having found the supposed corpse of Civile, threw it out of window, with no other covering than his shirt. Fortunately for the captain, he had fallen upon a dunghill, where he remained senseless for three days longer, when his body was taken up by his relations for sepulture, and ultimately brought to life. What was still more strange, Civile, like Macduff, had been 'from his mother's womb untimely ripp'd,' having been brought into the world by a Cæsarean operation, which his mother did not survive; and after his last wonderful escape he used to sign his name with the addition of 'three times born, three times buried, and three times risen from the dead by the grace of God.'

The fate of the unfortunate Abbé Prevost, author of 'Manon Lescaut,' and other esteemed novels, was lamentable beyond expression. In passing through the forest of Chantilly, he was seized with an apoplectic fit. the body, cold and motionless, was found the following morning, and carried by some woodcutters to the village surgeon, who proceeded to open it; it was during this terrific operation that the wretched man was roused to a sense of his miserable condition by the agonies he endured, to expire soon after in all the complicated horrors of his situation. Various cases are recorded where persons have remained in a state of apparent death for a considerable time. Cullen mentions an hysterical woman who was deprived of movement and sensibility for six days. Licelus knew a nun of Brescia, who, after an hysteric attack, continued in an inanimate state for ten days and nights.

Curiosities of Medical Experience.

SUPPLEMENTARY.

SAINT THOMAS'S HOSPITAL.

ST. THOMAS'S HOSPITAL (Medical) was originally a house of alms, founded by the Prior of Bermondseye in 1213, adjoining the wall of that monastery. After the Surrender in 1539, it was purchased by the City of London, chartered, in 1551, as one of the five royal foundations, and opened in 1552. In 1569, the funds were so low, that a lease was pawned for 50*l.* Strange mutations have come over this spot, which for six centuries and a half had been the site of a Hospital, or nearly three centuries and a half before it was refounded and endowed by the pious King Edward VI., who confirmed the gift only ten days before his death; and it was delivered over by charter (the 5th and 7th of Edward VI.) to the mayor, commonalty, and citizens of London, and was named the London House of the Poor in Southwark, to be situated in London or Southwark, for poor, sick, infirm, way-faring people. Much injury was done to the property belonging to the establishment by the fires which took place in Southwark in 1676, 1681, and 1689, although the Hospital itself sustained no damage on either occasion. The fire of 1676 consumed two hundred houses in Southwark, 'yet,' says Hatton, 'by the particular will of Heaven, was extinguished at the Hospital.' However, at the close of the seventeenth century the Hospital had become so much decayed that there was found a benefaction fund, to which Sir Robert Clayton, the President, contributed 600*l.*; he also bequeathed to the sick poor of the Hospital was enlarged in 1732; the wards for the poor were named from their founders, the latter of which were of large iron gates; on the two piers were situated the Hospital was, in part, reconstructed in 1841.

Smirke and Mr. Field. The site of the new north wing of the Hospital at the south end of London Bridge, was purchased of the City of London for the sum of 40,850*l.*, which was not considered an extravagant price, though at the rate of 54,885*l.* per acre. The site of two houses adjoining the above spot was sold by the Hospital to the City at the enormous rate of 69,935*l.* per acre! The Hospital consisted of three courts and colonnades; in the first court was a bronze statue of Edward VI., by Scheemakers, set up by Charles Joyce, Esq., in 1737. In the second court was the chapel for patients--service daily; St. Thomas's church; the hall and kitchen, and over the Doric colonnade was the Court room, with portraits of Edward VI., William III., and Queen Mary, Sir Robert Clayton, and other of the Hospital presidents. In the third court was a statue of Sir Robert Clayton, robed as Lord Mayor, erected in his lifetime by the Hospital governors. In a smaller court were the cutting-ward, surgery, bathing-rooms, theatre, and dead-house. There were twenty wards for patients, each superintended by a Sister. The Hospital, of four acres, and buildings were on the east side of High Street, Southwark, and the site was sold to the Charing Cross Railway Company, the governors claiming as compensation 750,000*l.* The Railway Company offered them terms equivalent to 400,000*l.*; and, after a litigation which absorbed little less than 25,000*l.*, 296,000*l.* was awarded by the arbitrator. The patients were then removed to a temporary hospital, late a Music Hall, Surrey Zoological Gardens. It was next proposed to rebuild the Hospital in the country; but the choice of a site in the metropolis prevailed. It was contended that in 1631 the Lord Mayor counted 16,880 persons in Southwark, and that now Southwark and the neighbouring parishes, all of which are obliged to avail themselves largely of the aid of this Hospital, contain more than half a million persons, the great majority of whom are poor hard-working people. The site was definitely settled in Stangate, facing the Thames, immediately west of the southern end of Westminster Bridge.

In November 1866 was decided, in the Court of Queen's

Bench, the case relating to the right of the Corporation of London as to the election of presidents of the four great City Hospitals. The question was whether it was necessary that the president should be an alderman who had arrived at the dignity of Lord Mayor ; or, at all events, an alderman. There were two candidates, of whom Mr. Cubit (since deceased), who had the majority of votes, having resigned his gown—although he had ‘passed the chair’—was not an alderman ; and his opponent, Alderman Rose, was at the time Lord Mayor, so that he was both alderman and ‘Grey cloake’—the term used in the ordinances to denote those aldermen who had passed the chair. Judgment was given for the defendants—that is, for the Hospital. The result of the decision is that the governors of the great Hospitals have free choice in the election of their presidents.

Abridged from Curiosities of London, enlarged edition.

PHOSPHORUS FIRST MADE IN COVENT GARDEN.

Until the year 1863 there flourished in Southampton Street, Covent Garden, the establishment of Messrs. Godfrey and Cooke, noted as the oldest chemists and druggists' shop in London. The house has a handsome modernised front. *Herc phosphorus was first manufactured in England* ; the premises having been the house, shop, and laboratory of Ambrose Godfrey Hanckwitz, who, immediately after the discovery of phosphorus by Brandt, the alchemist, under the instructions of the celebrated Robert Boyle, succeeded in preparing an ounce of the substance, and presented it to his master. Boyle's accounts of it, and his experiments, caused a demand for phosphorus ; and Hanckwitz, working under Boyle's direction, commenced to manufacture it, and produced it in larger quantities than any other person. In his advertisement he says : ‘ For the information of the curious, he is the only one in London who makes inflammable phosphorus, which can be preserved in water. Phosphorus of Bolognian stone, flowers of phosphorus, black phosphorus, and that made with acid oil, and other varieties. All unadulterated ; every description of good drugs. He sells wholesale and retail. N.B.

—He sells solid phosphorus wholesale, fifty shillings an ounce, and retail, three pounds sterling the ounce.'

Bedford House was taken down in 1704, and Southampton Street was then commenced; here, in 1706, Hanckwitz built his premises, the business of a chemist having been carried on by him in the neighbourhood since 1680. Jacob Bell, in his 'Historical Sketch of the Progress of Pharmacy in Great Britain,' tells us that Hanckwitz 'was a maker of phosphorus and other chemicals which were rare at that period, and which he sold in different parts of the country during his travels. His laboratory was a fashionable resort in the afternoon on certain occasions, when he performed popular experiments for the amusement of his friends. Four curious old prints of this laboratory in its former state are in the possession of Messrs. Godfrey and Cooke (removed to Knightsbridge); also a portrait of Hanckwitz, engraved by Vertue (1718), which he had distributed among his customers as a keepsake.' Hanckwitz died in 1741. His successors, Godfrey and Cooke, maintained the date 1680 on their premises in Southampton Street, and upon a board over the entrance to the laboratory in Maiden Lane, which next became a potato-store!

'Since about the year 1660' (says Dr. George Wilson) 'we have been familiar with phosphorus as a soft, semi-transparent, nearly colourless, wax-like substance, possessed of a glassy structure, exhaling in the air an odour of garlic, shining at the freezing point of water, melting a hundred degrees below the boiling point (111.5° F.) of that liquid, bursting into flame in the air at a temperature a little higher, and yielding a thick white smoke, condensing into a snow of phosphoric acid. This form of the element we have learned to distinguish as vitreous phosphorus. It is so inflammable that it can be preserved with safety only under water, and there is scarcely a chemist who has not been in some degree a martyr to its flames. It is so poisonous that not a year passes without some poor child falling a victim to the minute portion which it thoughtlessly eats from a lucifer-match, and without uncautioned lucifer-match makers suffering the pro-

longed torture of slow poisoning, which its daily administration in infinitesimal doses occasions. It reacts so powerfully upon the air in which it is permitted to fume, that it changes its oxygen into the energetic, oxidising, deodorising, and bleaching agent which is known as ozone. In a word, it exhibits, in an intense degree, an affinity or tendency to combine alike with metals and non-metals, and strikingly alters each by its union with it.'

SUPERSTITIONS ABOUT NEW-BORN CHILDREN.

It is unlucky to weigh them. If you do, they will probably die, and, at any rate, will not thrive. I have caused great concern in the mind of a worthy old monthly nurse by insisting on weighing mine. They have, however, all done very well, with the exception of one, the weighing of whom was accidentally forgotten to be performed.

The nurses always protested against the weighing, though in a timorous sort of way; saying that, no doubt it was all nonsense, but still it had better not be done.

It is not good for children to sleep upon bones—that is, upon the lap. There seems to be some sense in this notion; it is doubtless better for a child to be supported throughout its whole length, instead of hanging down its head or legs, as it might probably do if sleeping on the lap.

Hesiod, in his 'Works and Days,' forbids children of twelve months, or twelve years old, to be placed ἐπ' ἀκινήτοις,—upon things not to be moved—which some have understood to mean *sepulchres*: if this is right, perhaps there is some connection between his injunction, and that which condemns the sleeping upon bones, though the modern bones are those of the living, and not of the dead.

Cats suck the breath of infants, and so kill them. This extremely unphilosophical notion of cats preferring exhausted to pure air, is frequently a cause of great annoyance to poor pussy, when, after having established herself close to baby, in a snug warm cradle, she finds herself ignominiously hustled out under

suspicion of compassing the death of her quiet new acquaintance, who is not yet big enough to pull her tail.

When children first leave their mother's room, they must go *upstairs* before they go *downstairs*, otherwise they will never rise in the world.

Of course it frequently happens that there is no 'upstairs'—that the mother's room is the highest in the house. In this case the difficulty is met by the nurse setting a *chair*, and stepping upon that with the child in her arms as she leaves the room. I have seen this done.

A mother must not go outside her own house-door till she goes to be 'churched.' Of course the *principle* of this is a good one. It is right, under such circumstances, the first use a woman should make of her restored strength should be to go to church, and thank God for her recovery; but in practice this principle sometimes degenerates into mere superstition.

If you rock an *empty* cradle, you will rock a new baby into it. This is a superstition *in viridi observantiâ*, and it is quite curious to see the face of alarm with which a poor woman with her tenth baby in her arms, will dash across a room to prevent the 'baby-but-one' from engaging in such a dangerous amusement as rocking the empty cradle.

In connection with this subject, it may be mentioned that there is a widely-spread notion among the poorer classes, that rice, as an article of food, prevents the increase of the population. How the populousness of India and China are accounted for on this theory, I cannot say; probably those who entertain it never fully realise the existence of 'foreign parts,' but it is certain that there was not long ago a great outcry against the giving of rice to poor people under the poor law, as it was said to be done with a purpose.

Chambers's Book of Days

DR. GRAHAM'S QUACKERIES.

(See p. 157)

In 1780 George Colman wrote for the Haymarket Theatre the extravaganza of the 'Genius of Nonsense,' or, as the newspapers

termed it, the 'Nonsense of Genius,' in which that notorious quack, Dr. Graham, was humorously satirised. The Doctor himself was in a stage-box the first night, and besides seeing his Temple of Health ridiculed, had the chagrin of being refused purchasing one of the bills delivered upon the stage as a burlesque of his own.

Now, Graham's 'Temple' was gaudily *fitted* up on the Terrace in the Adelphi; there he gave evening lectures upon electricity; there he exhibited his satin sofa on glass legs, and his Celestial Bed, which was to effect heaven only knows what; his two porters, outside the door, in long tawdry great-coats, and immense gold laced cocked hats, distributed his puffs in handbills; while his Goddess of Health was dying of a sore-throat, by squalling songs at the top of his cold staircase. All these matters were introduced into the 'Genius of Nonsense.' The quack, having heard of the satire, threatened Colman with an action for libel, and went to the theatre to collect evidence, for which purpose he demanded repeatedly from the stage-box a handbill from the representatives of his own porters—but was as often refused. Young Bannister was the speaking harlequin of the piece, which Colman insisted should be a portrait of the individual quack. To ensure this, he visited the Temple of Health, and there saw the Doctor and his nonsensical solemnities, which Bannister burlesqued with excellent effect upon the Haymarket stage. His mere entrance upon the scene, as the Doctor was wont to present himself in his Temple, his grotesque mode of sliding round the room, the bobbing bows he shot off to the company, and other minutiae, were so ridiculously accurate, that he surpassed his prototype, in electrifying the public, and, according to George Colman the Younger, the whole house was in a roar of laughter. The threatened action fell to the ground.

STEALING A DEAD BODY.

The burial-ground of St. George the Martyr, Queen Square, Bloomsbury, is a long and narrow slip of ground behind the Foundling Hospital, to which a remarkable circumstance is

attached. On October 9, 1777, the gravedigger and others were detected in the act of stealing a corpse from this ground for dissection, the only instance of this kind then ever known, and which, in consequence, involved a difficulty in the decision of the law, from its being the first indictment on record for such a crime.

John Holmes, the gravedigger of St. George's; Robert Williams, his assistant; and Esther Donaldson, were tried under an indictment for a misdemeanour, before Sir John Hawkins, chairman, at Guildhall, Westminster, December 6, 1777, for stealing the dead body of one Mrs. Jane Sainsbury, who died in the October preceding, and was interred in the burial-place of the said parish. Mr. Howarth, counsel for the prosecution, stated the case to the jury. Mr. Keys, counsel for the prisoners, objected to the indictment, and contended that if the offence was not felony, it was nothing, for it could not be a misdemeanour, therefore not cognizable by that court, or contrary to any law whatever. Sir J. Hawkins inquired of Mr. Howarth the reason for not indicting for a felony, as thereby the court was armed with power to punish as severely as such acts deserved. Mr. Howarth explained this, by saying, that to constitute a felony there must be a felonious act of taking away property; and if the shroud, or any other thing, such as the pillow, &c., or any part of it, had been stolen, it would have been a felony. In this case, he said, nothing of that kind had been done, the body only having been stolen; and though, in their hurry of conveying away the deceased, the thieves had torn off the shroud, and left pieces in the churchyard, yet there being no intention of taking them away, it was no felony, and, therefore, only a misdemeanour. Mr. Keys again insisted it was no misdemeanour; but Sir John Hawkins very ably refuted him, reminding him that if his objection was good, it was premature, for it would come as a motion for an arrest of judgment. The trial then went on.

Mr. Eustanston, who lived near the Foundling Hospital, deposed that, going by that hospital, about eight o'clock in the evening, with some other gentlemen, they met the prisoner

Williams with a sack on his back, and another person walking with him. Having some suspicion of a robbery, he stopped Williams, and asked him what he had got there? to which he replied, 'I don't know;' but that pulling the sack forcibly from his back, he begged to be let go, and said he was 'a poor man just come from harvest.' Mr. Kustanston then untied the sack, and, to his astonishment, found the deceased body of a woman, her heels tied up tight behind her, her hands tied together behind, and cords round her neck, forcibly bending her head almost between her legs. They were so horrified as to be prevented securing the companion of Williams, but they took him to the Round House, where he was well known to be the assistant-gravedigger to Holmes, and went by the name of Bobby. Next day, Holmes being applied to as he was digging in the burial-ground, denied all knowledge of Bobby, or Williams, or any such man. Neither could he recollect if anybody had been buried within the last few days, or if there had, he could not tell where. However, by the appearance of the mould, they insisted on his running into the ground his long iron crow, and then they discovered a coffin, only six inches under ground, out of which the body had been taken. This coffin had been buried a few days before, very deep; the ground was further examined, and another coffin was discovered, out of which the body of Mrs. Jane Sainsbury had been stolen; and whilst this search was taking place, Holmes was detected hiding in his pocket several small pieces of shroud, which lay around the grave.

Mr. Sainsbury was under the painful necessity of appearing in court, when he identified the body found on Williams as that of his deceased wife. Williams was proved to have been constantly employed by Holmes, in whose house were found several sacks marked H. Ellis - the mark upon the sack in which Mrs. Sainsbury was tied. The jury found the two men guilty, but acquitted Esther Donaldson. They were sentenced to six months' imprisonment, and each to be severely whipped twice in the last week of their confinement, from Kingsgate Street to

Dyott Street, St. Giles's—full half a mile ; but the whipping was afterwards remitted.

THE SKULLS OF DEAN SWIFT AND STELLA.

In 1835, in making some alterations in the aisle of St. Patrick's Cathedral, several coffins were exposed, and amongst others, those of Swift and Stella, which lay side by side. The British Association for the Advancement of Science was then holding its meeting in Dublin, and the skulls of Swift and Stella were removed from their coffins, and were carried to most of the learned societies in that city. 'The University, where Swift had so often toiled, again beheld him, but in another place ; the Cathedral which heard his preaching—the Chapter House which heard his sarcasm—the Deanery which resounded with his sparkling wit, and where he gossiped with Sheridan and Delany—the lanes and alleys which knew his charity—the squares and streets where the people shouted his name in the days of his unexampled popularity—the mansions where he was the honoured and much-sought guest—perhaps the very rooms he had often visited—were again occupied by the dust of Swift.'

Wilde's Closing Years of Dean Swift's Life

Casts and drawings were made of the skulls ; and that of Swift was carefully examined by Mr. Hamilton, of Dublin, who says :

'On looking at Swift's skull, the first thing that struck me was the extreme lowness of the forehead, those parts which the phrenologists have marked out as the *organs of wit, causality, and comparison being scarcely developed at all* ; but the head rose gradually, and was high from benevolence backwards. The portion of the occiput assigned to the animal propensities, philo-progenitiveness, amativeness, &c., appeared excessive.

'Although the skull, phrenologically considered, might be thought deficient, yet its capacity was, in reality, very great, capable of containing such a brain as we might expect in so remarkable a genius ; a section of it exceeding that of an ordinary

skull in a very remarkable manner, particularly in its transverse diameter.'

Mr. Hamilton adds that 'the cranium, in its great length in the antero-posterior diameter, its low anterior development, prominent frontal sinuses, comparative lowness at the vertex, projecting nasal bones, and large posterior projection, resembles in a most extraordinary manner, those skulls of the so-called Celtic aborigines of North-Western Europe which are found in the early tumuli of this people throughout Ireland.'

A cast was taken of the interior of the cranium, which is of exceeding interest, inasmuch as it accurately represents the enormous development of the vessels within the cranium, resembling the cast of a recent brain much more than that of the interior of a skull.

Prior to the above date (1835) Swift's skull had been pronounced by a phrenologist to be very commonplace indeed—nay, from the low frontal development, almost that of a fool; and in the measurements of the cranium given in the '*Phrenological Journal*,' we find *amativeness* large and *wit* small with similar contradictions to the well-known character of his genius. But all these discrepancies were endeavoured to be accounted for by the fact, that the skull then presented was not that of Swift, the wit, the caustic writer, and the patriot—but that of Swift, the madman and the fool; and to explain this it has been asserted that the skull had collapsed or fallen in some places. No such change exists; and Esquirol, one of the highest authorities on the subject, has found, from long observation, that the skull previously normal, does not alter its form or capacity from long continued insanity or imbecility. Thus, concludes Mr. Wille, the circumstances of Dean Swift's head exhibiting small intellectual and large animal propensities—little wit and great *amativeness*—has not yet been accounted for by the votaries of phrenology.

COWPER'S STRANGE DELUSION IN THE TEMPLE.

The poet Cowper gave early indications of his insanity. At

this time he lived in the Inner Temple; and one morning, on his coming to Richard's (now Dick's) coffee-house, as it was then called, while at breakfast there, he fell into this delusion. 'I read the newspaper,' he says, 'and in it a letter, which the farther I perused it, the more closely engaged my attention. I cannot now recollect the purport of it, but before I had finished it, it appeared demonstratively true to me that it was a libel or satire upon me. The author appeared to be acquainted with my purpose of self destruction, and to have written that letter on purpose to secure and hasten the execution of it. My mind, probably, at this time, began to be disordered; however it was, I was certainly given up to a strong delusion. I said within myself, "Your Cruelty shall be gratified; you shall have your revenge!" and, flinging down the paper in a fit of strong passion, I rushed hastily out of the room, directed my way towards the fields, where I intended to find some house to die in; or, if not, determined to poison myself in a ditch, when I could meet with one sufficiently retired.'

In the next page we find Cowper still bent upon making away with himself. He writes: 'Not knowing where to poison myself, I resolved upon drowning. For this purpose I took a coach, and ordered the man to drive to Tower Wharf, intending to throw myself into the river from the Custom House Quay. I left the coach upon the Tower Wharf, intending never to return to it; but, upon coming on the quay, I found the water low, and a porter seated upon some goods there, as if on purpose to prevent me. This passage to the bottomless pit being mercifully shut against me, I returned back to the coach.'

Southey's Life of Cowper, vol. i. pp. 123, 124.

Our next extract is interesting, and relates Cowper's unhappy experience in showing that, although persons who have recovered from suspension do not commonly remember what has passed, it may be possible to recollect some sensations. The death of the Reader of the Journals of the House of Lords had opened a situation which Cowper was desirous to occupy, but for which he feared he had not sufficiently prepared himself. When the time

drew near in which he was to present himself before the House of Lords, to be examined as to his competency, he became nervous and excited, and his madness came over him like a cloud. In November, 1763, he went to an apothecary's shop and bought some laudanum, with a view to put an end to his existence. This he carried about with him, and often was on the point of taking it, but his resolution as often gave way, or he was prevented by the fear of interruption. Once he thought of taking it whilst he was travelling in a coach; and once he shut himself up in his room in the Temple, and placed the laudanum by his bedside in a basin! He then got on the bed, and stretched out his hand to put the basin to his lips; but just then the key turned in the door, and his laundress's husband entered. He started up, hid the basin, and affected composure.

On the day previous to that on which Cowper was to go before the House, he resolved once more to effect his purpose; he bolted his door, and with a piece of scarlet binding attempted to hang himself. First he fixed it to some ornamental work at the corner of the bed, drawing up his feet that they might not touch the ground. The carved work gave way, and the binding with it. Then he fixed it to the tester of his bed; but the frame broke, and again let him down. The third time he fastened it to the angle of the door, using a chair to reach it, which he afterwards pushed away with his feet. Whilst he hung, he thought he heard a voice say three times, 'Tis over!' When he came to himself he heard his own groans, and experienced a feeling like that of a flash of lightning passing over his whole body. In a few seconds more he found himself on his face on the floor. He immediately jumped up, and got into bed: he had a red mark round his neck, and a broad crimson spot showed the stagnation of the blood under one eye. Soon after he got into bed, he heard a noise in the dining room, where the laundress was lighting a fire. She must have passed the door, which was open, whilst he was hanging, but did not perceive him. Presently, however, she came, having heard his fall, and supposing that he was in a fit. 'I sent her,' says Cowper,

describing the scene, 'to a friend, to whom I related the whole affair, and despatched him to my kinsman at his coffee-house. As soon as the latter arrived, I pointed to the broken garter, which lay in the middle of the room; I apprised him also of the attempts I had been making. His words were, "My dear Mr. Cowper, you terrify me! To be sure you cannot hold the office at this rate—where is the dissertation?" I gave him the key of the drawer where it was deposited, and, his business requiring his immediate attendance, he took it away with him; and thus ended all my connection with the Parliament office.'

Southey's Cowper, vol. 1, p. 130.

It was while he was a boy at Westminster School that, late one evening, Cowper received the second of his serious impressions, which gave a colour and character to all his after-life. 'Crossing St. Margaret's churchyard,' says his biographer, Southey, 'a glimmering light in the midst of it excited his curiosity, and instead of quickening his speed, and whistling to keep his courage up the while, he went to see from whence it proceeded. A gravedigger was at work there by lantern light, and just as Cowper came to the spot he throw up a skull, which struck him on the leg. This gave an alarm to his conscience, and he remembered the incident as amongst the best religious impressions which he ever had.'

JOHN HUNTER'S RESIDENCE AT KENSINGTON.

This pre-eminent anatomist and surgeon had a country residence at Earl's Court, of which we read in Foot's 'Life of Hunter' (1794):—

'John Hunter chose a cottage at Earl's Court, about a mile, in the midst of fields, beyond Brompton. There he sometimes retreated for fresh air and took his hobby horse along with him. Nobody of common curiosity could have passed this original cottage without being obliged to enquire to whom it belonged. By observing the back of the house a lawn was found stocked with fowls and animals of the strangest selection in nature, and in the front there were to be seen four figures in lead or stone

representing lions, two in a form *passant* placed upon the parapet, and on the ground two more *couchant*, guarding the double flight of steps leading to the vestibule. On the sides of the area were seen two pyramidal collections of shells, each of them seeming to conceal a subterraneous entrance to a Golgotha. Over the front door was presented the mouth of a crocodile gaping tremendously wide. It was also at Earl's Court that he pastured those buffaloes which he, so lately as in 1792, put into harness and trotted through the streets of London. Savage beasts, said to have been snared on the lofty and barbarous mountains of Thibet, or on the dreary wilds of Boutan, and imported here for autumnal exhibition on carnival days at Smithfield, held in honour of St. Bartholomew, were sure to be first shown to John Hunter, their keeper thus enhancing the estimation of his rare Asiatic curiosities. We are also told that giants and dwarfs were certainly retained by him for dissection whenever the fates should determine it—whenever the Sister's shears of destiny should cut the threads from which their lives were suspended.'

Last summer Mr. John J. Merriman, of Kensington, by permission of the occupier, Dr. Robert Gardiner Hall, invited Mr. Frank Buckland to examine this interesting place, and he has written a description of it as he found it:—

'John Hunter built this house himself. It was originally a plain brick building, in the form of a square; but as his practice increased he added to it on both sides. It is just the sort of house the great anatomist would have built. There is not the slightest attempt at effect or useless ornamentation. His favourite room was evidently the large room on the ground floor, looking out on the park. In this room there is plenty of space for his papers, books, and all the paraphernalia of a working physiologist. Mrs. Hunter's rooms were evidently upstairs, and the panels of the doors are ornamented with water-colour drawings. All round the house is a covered cloister dug about six feet into the earth. I expect John Hunter had two reasons for making this cloister. First, it would keep the house dry; and secondly,

it would form a grand place for keeping live stock. It would also be a good place to hang up skeletons or dry preparations, or to macerate bones.

'The entrance into these cloisters leads through a dark subterraneous passage, like an enlarged fox's earth. This passage was doubtless one of Master John's contrivances, for through his burrow he could wheel a truck, or drag anything into his den. The entrance to where the stables originally stood was not far from this burrow, and John could have easily whipped anything into the stable-yard down his fox's-earth, and into the area, without Mrs. Hunter knowing anything about it; and I'll be bound to say she used occasionally to "lead him a life," if any preparation with an extra effluvia about it was left on the dissecting-table,* when the great surgeon was obliged to go out on his professional duties.

'At one end of his burrow there is a mysterious-looking door, which leads into a small room, now used as a general receptacle for rubbish. In a corner of this room there is a copper boiler standing out of the wall. Two doors fit on the top of this boiler, which closes it up quite tight. Ah, if this old boiler could only tell what it had boiled! One giant, we know, was boiled up in it; for in 1787 John Hunter wrote as follows to Sir Joseph Banks:—"I have lately got a *tall man*. I hope to be able to show him to you next summer." This tall man was no doubt O'Brien, the Irish giant, whose skeleton is now in the Hunterian Museum at the College of Surgeons. I opened the cover of the boiler and felt about for any relics of the great John's culinary operations that may still be left. I could not, however, discover anything except a very old rusty key covered up with dust at the bottom of the copper. Whether this was O'Brien's key I don't know, at all events it is an interesting relic. Close to the boiler are the old (now tumble-down) pig sties, wherein it was doubtless that Hunter kept the little

* This dissecting-table is now in the museum of St. George's Hospital. The sofa on which Hunter died is, I understand, also at St. George's.

pigs which he fed with madder to cause their bones to become red.

'After Merriman and myself had examined the house, we went into the field in front of John Hunter's sitting room. In the middle of the field there is a hollow. This was formerly a pond, in which John Hunter tried experiments to force Scotch river mussels to form pearls after the manner of the Chinese experiment.

'In the pathway near the house I observed a tree bearing very peculiar incision marks upon its bark, which I think were also some of John Hunter's handiwork, inflicted on it when he was carrying out experiments on vegetable life. The markings were mostly above my head, but this might be accounted for by the fact that when John Hunter cut the poor tree about, they would be about the level of the experimenter's head, but the growth of the tree would of course carry the markings up many feet higher.

'In one portion of the ground is a very old mulberry tree. John Hunter says: "I made experiments on several trees of different kinds, as pines, yews, poplars, walnuts." He does not, however, mention this old mulberry tree; but I'll be bound the poor old tree did not escape having holes bored into him by gimlets to take his temperature or freeze his sap in the spring months. Oh that the mulberry tree could tell us of the suffering of his fellow-trees in the grounds years ago at the hands of John Hunter!

'Close to the mulberry tree, at one corner of the field, is an artificial mound of earth very much the shape of an ancient tumulus. Its western side has a passage in it leading to three vaults, now called the "Lion's Den," and wherein John Hunter probably used to keep his lions and leopards.

'I examined these dens, but discovered nothing but a very old decrepit wheelbarrow, which from the look of it might have been used by John Hunter. In the largest den, however, I found a post and an iron chain, such as is used for tying up cattle. The block of wood at the end of this chain is very old

and worm-eaten, the chain also was very much worn. I think there can hardly be a doubt that this was the post to which John Hunter used to tie up the little bull which the Queen gave him, and which little bull nearly killed the great John; for the story goes that one day when wrestling with the bull the beast knocked him down, and would have gored him severely had not one of the servants driven the animal off with a stick.

'On the top of the "Lion's Den" there is a little rampart made of bricks and tiles, after the fashion of a castellated tower. The legend is that John Hunter kept a gun here, which he used to fire off occasionally—a sort of private fortress, in fact, gun or no gun there is an excellent look-out from the top of the "Lion's Den." In John Hunter's time Earl's Court was quite in the country, and from the "Lion's Den" he would have had a good view of Westminster Abbey, little thinking he would ever be buried there.

'I have thus endeavoured to describe Earl's Court, the residence of the illustrious John Hunter. During my visit there I almost imagined that I was in the presence of the great man himself, so little is the place changed.'

(Quoted in 'Long Ago,' No. 1, January, 1873)

OLDEN SECRETS IN PHYSIC AND SURGERY.

They lie before us in a venerable volume, whose grave frontispiece is adorned with the portraitures of Alexis, Albertus Magnus, Dr. Reade, Raymond Lully, Dr. Harvey, Lord Bacon, and Dr. John Weckir. John Weckir, Doctor in Physic, first compiled the book, and Dr. R. Reade augmented and enlarged it. 'A like work never before was in the English tongue.' It was printed in the year 1661, for Simon Miller, at the Starre in St. Paul's Church Yard, and it is entitled, 'Eighteen Books of the Secrets of Art and Nature, being the Summe and Substance of Naturall Philosophy, Methodically Digested.' The book is one of considerable size and pretension, written by wise doctors in the good old time, two hundred years ago. Let us not be conceited and harp only on the strings provided to our fingers in

the nineteenth century. For a few minutes, at least, it will not do us harm to get a little scientific information from our ancestors. We shall glean, therefore, some random facts out of the harvest-field of Doctors Reade and Weckir, selecting, of course, as most characteristic, those which our forefathers may call exclusively their own.

In the way of practice of medicine, we moderns say that anything like scientific principles, on which one can depend, have only been attained in our own lifetime. 'Doctors differed,' and bumped against each other, only because all alike were feeling through the dark. In our own day there is light enough to keep doctors from differing very grossly—gross difference springing generally more from the want of knowledge in an individual than in the profession generally, although there is yet a vast deal to be learnt. In the first century, Asclepiades dubbed the medical system of Hippocrates, 'a cold meditation of death.' Under Nero there arose a Dr. Thessalus, who taught that Nature was the guide to follow and obey in all diseases; and, therefore, under his system patients were simply to be liberally and rapidly supplied with everything they fancied. Paracelsus, in the sixteenth century, looked for a patient's symptoms in the stars; so we must not be surprised if the 'Secrets in Physic and Surgery,' published among the other secrets in this volume now before us, contain odd information.

There are many remedies against the Plague; but that one which is recommended as '*The Best Thing against the Plague,*' is for a man to wash his mouth with vinegar and water before he goes out, drinking also a spoonful of the liquor; then to press his nose and stop his breath, so that 'by the vapour and steam held in your mouth, the brain be moistened.' In the following prescription we believe entirely: '*For Melancholy.* It is no small remedy to cure melancholy, to rub your body all over with nettles.'

Book Five contains secrets for beautifying the human body. The following receipt, which comes first, for giving people a substantial look, seems to be somewhat too efficacious to be often

tried: '*To make men fat.* If you mingle with the fat of a lizard, saltpetre and cummin and wheat-meal, hens fatted with this meat will be so fat, that men that eat them will eat until they burst.'

For the hair-dyes favoured by our forefathers we cannot, however, say much, for we must differ in taste very decidedly. Recipes are given for obtaining, not only black, but white hair, yellow hair, red hair, and '*To make your hair seem green.*' Nobody in these days will use a course of the distilled water of capers to make his hair look like a meadow; and even, if anybody among us, too fastidious as we now are, wanted yellow hair, we do *not* think that he would consent to rub into his head for that purpose honey and the yolk of eggs. Among '*secrets for beautifying the body,*' we cannot but think this also indicative of an odd taste: '*If you would change the colour of children's eyes, you shall do it thus: with the ashes of the small nut-shells, with oil you must anoint the forepart of their head; it will make the whites of children's eyes black, DO IT OFTEN!*' *Household Words.*

PRESCRIPTION EXTRAORDINARY.

Down to the conquest of Mexico by the Spaniards, Helps tells us, the Aztecs used yearly to slay a young man in spring, that the nobles might eat his heart as a sort of sacrament. Any way, it is rather startling to find that just two hundred years ago in London, the Physician in Ordinary to the King recommended cannibalism to Englishmen without the smallest apology or hesitation!

A Mumiall Quintessence.

'Take of the flesh of a sound young man dying a natural death about the middle of August, three or four pounds. Let the flesh be taken from his thighs or other fleshy parts. Put it into a fit glass and pour upon it spirit of wine. Let it stand so three or four days. Take out the flesh and put it upon a glass plate, and imbibe it with spirits of salts. Let it stand uncovered, but in the shade, where no dust or other filth may fall upon it.

Be sure you often turn it, and being well dried, you may put it up in a fit jar and keep it for use.'—*Aurora Chymica*, Chap. III.

From 'Sacrificial Medicine,' in the 'Cornhill Magazine' for October, 1875

RARE OPERATIONS.

Exostosis in the Eye.

Dr. Maisonneuve, at the French Academy of Sciences, has given an account of the extirpation of an enormous exostosis in the orbit or socket of the eye. An exostosis in this part causes the organ of vision to protrude, and moreover produces a compression on the brain which may in time occasion death. The destruction of these osseous tumours has been rarely attempted by surgeons, and then only partially, for fear of breaking the bone which forms their base. They are so hard that the best tempered steel is employed in vain upon their tissue. Thus, in one case on record, the surgeons worked five hours with gouge and mallet, and only succeeded in carrying off one-third of the tumour. In the case reported by Dr. Maisonneuve, he resolutely attacked the base of the tumour, detached it in a few seconds by breaking the bone on which it rested, and then, by slow degrees, extracted it in a single block. It weighed 90 grammes, its vertical diameter was 52 millimetres, its antero-posterior diameter 62, and the transversal one 40. Its base presented a surface of four square centimetres. Its tissue was much harder than that of ivory. Immediately after the operation the eye was carefully replaced in its orbit, and at present, six weeks after the operation, the subject, a young man of 19, has completely recovered both his health and eyesight.

Quadruple Amputation.

Our readers may remember that in the autumn of 1869 Dr. Begg, of Dundee, amputated the whole of the extremities in the case of a young woman named Robertson, whose hands and feet had assumed a gangrenous condition, the proximate cause of

which was attributed to embolism. After the operation a subscription was raised, and the poor woman sent to London, where, at the request of some influential friends of hers, Mr. Heather Bigg had constructed for her some specially-devised prothetic appliances, in which the distinguishing features were that the artificial hands were automatic in action, opening and shutting their fingers at the will of the patient. This peculiar prehensibility gave her the power of grasping even so small a substance as a crochet-needle, and enabled her to gain a comparatively lucrative livelihood by making shawls, &c. So admirably did she do this that one was sent by her to the Queen, who, struck by the excellence of the workmanship and the remarkable means by which it was accomplished, generously gave the poor woman £5. The artificial legs were also so arranged as to enable her to stand and walk with the aid of crutches. Three years have passed since she first began the use of extraneous appliances, and she now writes an admirable hand, besides knitting, feeding, and dressing herself, &c. In a communication made by her a few days since, which is now before us, she writes that she can walk alone quite easily with the aid of crutches, and that no one could observe the cause of her lameness. The case is one of no common interest, owing to its being the only one on record in which the whole of the four extremities have been removed. Apart from its pathological value, as indicating how life may be saved by judicious interference in cases of embolic gangrene, there remains the gratifying result that, by the use of ingenious mechanism, the patient is enabled to gain her living, while presenting nearly the same external appearance as if she still retained possession of her natural limbs. It is a unique case, and a triumphant instance of mechanical ingenuity.

British Medical Journal.

FOR A PINNE-AND-WEBBE IN THE EYE.

'This,' says Bailey, was 'a hairy induration of the membranes of the eye, not much unlike a cataract,' and Pearl (among oculists) 'a web on the eye.' Or, 'any humour that comes out of the

head.' John Aubrey records: 'My father laboured under this infirmitie,' and our learned men of Salisbury could doe him no good. At last one goodwife Holly, a poore woman of Chalke, cured him in a little time. My father gave her a broadpiece of gold for the receipt, which is this: Take about half a pint of the best white wine vinegar; put it in a pewter dish, which set on a chafing dish of coales, covered with another pewter dish; ever and anon wipe off the droppes on the upper dish, till you have got a little glassful, which reserve in a cleane vessell; then take about half an ounce of white sugar candie, beaten and searchte very fine, and putt it in the glasse; so stoppe it and let it stand. Drop one drop in the morning and evening into the eye, and let the patient lye still a quarter of an hour after it.

'I told Mr. Robert Boyle this receipt, and he did much admire it, and tooke a copie of it, and sayd that he that was the inventor of it was a good chemist. If this medicine were donne in a golden dish or porcelain dish, &c., it would not doe this cure; but the virtue proceeds, sayd he, from the pewter, which the vinegar does take off.'

Aubrey's Natural History of Wiltshire.

TIGHT BOOTS AND WEAK EYES.

There is something after all in the notion and belief of our old lady friends, that tight boots produce weak eyes. Since the new-fashioned boot made for and worn by ladies has come into use, we have been consulted in various instances for a weakness of vision and a stiffness about the ocular apparatus, which we found at first difficult in accounting for, since we were unable to detect any abnormal condition of the eye to cause this disordered vision, or to trace any constitutional disturbance likely to provoke functional phenomena. A mother, wise in her generation, given to bestowing roses to Harpocrates, the god of Silence, asked us if the tight boots worn by her daughter might not produce the distressing symptoms of *asthenopia* complained of. To this we assented, and upon the tight boots being dispensed with, discovered that the cause of the mischief must have been re-

moved, for the injurious effect upon the eyes ceased *sublatum causam, tollitur effectus*. However disposed our fashionable ladies may be to wear the high built, conical-shaped heeled boot of the period, with narrow toes and light top soles, which throws the foot so prominently forward, and tends to compress it in a space which the boot-closer narrowly limits, and however anxious they may be to imitate the Lady Hester Stanhope, whose foot, it is stated, betrayed a royal race, for water flowed beneath the instep, this we tell them, in the hour of splendour and fashion, that the localised pain suffered from compression of the foot, and the consequent production of corns and bunions and distorted toes, so patiently endured in the self-sacrifice to outward show, are nothing compared to other symptoms which undue and persistent pressure provokes, and which may be readily recognised in the unsteady, bashful look about the eyes, the perpetual winking of the lids, and the contracted brow, so pathogomic of approaching weakness of sight—the asthenopia of the oculist; while we must remind them Propertius has written *oculi sunt in amore duces*, and we now teach them that, at the expense of a neat foot, they must not injure their eyesight. *Medical P. 115.*

‘DOCTORS’ BILLS.’

One of the *Meditations* of the Hon. Robert Boyle is ‘Upon his reviewing and ranking together the several bills piled up in the Apothecary’s shop, and runs as follows: ‘Either my curiosity, or my value of health, has made it my custom when I have passed through a course of physic, to review the particulars it consisted of; that, taking notice by what remedies I found most good, and by what, little or none; if I should fall into the like distemper for the future, I might derive some advantage from my past experience. In compliance with this custom, as I was this day reviewing and putting together the doctor’s several prescriptions sent me back by the apothecary, Good God! said I, in my self, what a multitude of unpleasant medicines have I been ordered to take. The very numbering and reading them were able to

discompose me, and make me almost sicke, though the taking of them helped to make me well. And certainly, if when I was about to enter into a course of physick, all these loathsome medicines, and uneasie prescriptions, had been presented me together, as things I must take and comply with, I should have utterly despaired of a recovery that must be so obtained, and should not perhaps have undertaken so difficult and tedious a work, out of an apprehension that it would prove impossible for me to go thorow with it. Thus, when a man considers the duties, and the mortifications, that are requisite to a recovery out of a state of sin into a state of grace, he must be resolute enough, if he be not deterred from undertaking the conditions that piety requires, by so many and great difficulties as will present themselves to his affrighted imagination: but let not this make him despondent, for 'tis true, that these discomposing medicines, if I must have taken so much as a tenth part of them in one day, would have either despatched me, or disabled me to endure the taking any the next. But then, although I now see these troublesome prescriptions all at once, I did not use them so, but took only one or two harsh remedies in one day, and thereby was enabled to bear them, especially being assisted by moderate intervalles of respite, and supported by other seasonable cordials, and by that highest cordial, the hope that the use of these troublesome means of recovery would soon free me from the need of them. And thus, though the hardships of piety are, by the ghostly and carnal enemies of it, wont to be represented to one that begins to grow a convert, so great and formidable a multitude as to be insuperable; yet if he consider, that although his foresight meet with them, all at once, yet he will need to grapple with them, but one after another, and may be as well able to overcome a temptation this day or to-morrow, as he did another yesterday. So that to this case also may in some sense be applied, that (either counsel or precept) of our Saviour, not to be solicitous for to-morrow, but to charge no more upon a day than the trouble that belongs to it. And if he considers, too, that as a wise physician has always a great care that his remedies be not disproportionate to

the patient's strength, and after harsh physick to relieve him with cordials, so God will not suffer those that intrust themselves to Him to be tempted above what they are able, but will allow them cordials after their sufferings, in case he do not turn the sufferings into cordials. If (I say) our new convert shall consider things of this nature, he will not be much discouraged by the appearance of difficulties, that will as much ennoble and endear his success as they can oppose it; and he will never despair of victory in an engagement, where he may justly hope to have God for his second, and Heaven for his reward.'

A REVERIE.

When I walk the streets (says Bishop Berkeley), I use the following natural maxim (viz. that he is the true possessor of a thing who enjoys it, and not he that owns it, without the enjoyment of it), to convince myself that I have a property in the gay part of all the gilt chariots that I meet, which I regard as amusements designed to delight my eyes, and the imagination of those kind people who sit in them gaily attired only to please me, I have a real and they only an imaginary pleasure from their exterior embellishments. Upon the same principle, I have discovered that I am the natural proprietor of all the diamond necklaces, the crosses, stars, brocades, and embroidered clothes, which I see at a play or birth-night, as giving more natural delight to the spectator than to those that wear them. And I look upon the beaux and ladies as so many paroquets in an aviary, or tulips in a garden, designed purely for my diversion. A gallery of pictures, a cabinet, or library, that I have free access to, I think my own. In a word, all that I desire is the use of things, let who will have the keeping of them. By which maxim I am grown one of the richest men in Great Britain, with this difference, that I am not a prey to my own cares, or the envy of others.

THE SEVEN AGES OF MAN.

In the 'Customs of London and Arnold's Chronicle,' printed

by Pynson, 'the seven ages of man lyving in ye worlde,' are thus described: 'The fyrst age is Infancie, and lastyth from the byrth unto seven yere of age. The second is chyldhed and enduryth unto fifteen yere age. The third age is adolescencye and enduryth unto twenty-five yere age. The fifth age is manhood. The sixth is old age, and lastoth unto seventy yere age. The seventh age of a man is crepyll and enduryth unto dethe.'

In 'The Treasury of Ancient and Modern Times,' 1613, Proclus, a Greek author, is said to have divided the lifetime of man into *Seven Ages*; over each of which one of the seven planets was supposed to rule: 'The *first age* is called *Infancy*, containing the space of foure yeares. The *second age* containeth ten yeares, until he attaine to the yeares of fourteene: this age is called *Childhood*. The *third age* consisteth of eight yeares, being named by our ancients *Adolescence* or *Youthhood*; and it lasteth from fourteene, till two and twenty yeares be fully complete. The *fourth age* paceth on, till a man have accomplished two and fortie yeares, and is tearmed *Young Manhood*. The *fifth age* named *Mature Manhood*, hath (according to the said author) fiftene yeares of continuance, and therefore makes his progress so far as six and fifty yeares. Afterwards, in adding twelve to fifty-six, you shall make sixty-eight yeares, which reach to the end of the *sixth age*, and is called *old age*. The *seventh* and last of these seven ages is limited from sixty-eight yeares, so far as four-score and eight, being called weak, declining, and *decrepitate age*. If any man chance to go beyond this age (which is more admired than noted in many), you shall evidently perceive that he will returne to his first condition of *Infancy* againe.'

Hippocrates likewise divided the life of man into seven ages, but differs from Proclus in the number of yeares allotted to each period. At the present time, it is usual to divide human life into only four periods, *Infancy*, *Youth*, *Manhood*, and *Old Age*.

A MEDICAL CONFESSION.

A confession, frankly made by Sir Samuel Garth, physician

to George I., and a member of the Kit-Kat Club, has been preserved: perhaps the truth it reveals is as conspicuous as its humour. Garth, coming to the Club one night, declared he must soon be gone, having many patients to attend; but some good wine being produced, he forgot them. Sir Richard Steele was one of the party, and reminded him of the visits he had to pay, when Garth immediately pulled out his list, which amounted to fifteen, and said: 'It's no great matter whether I see them to-night or not, for nine of them have such bad constitutions that all the physicians in the world can't save them, and the other six have such good constitutions that all the physicians in the world can't kill them.'

'EVERY MAN IS A PHYSICIAN OR A FOOL BY FORTY.'

A portion of this wise saw may be traced in a riddle, headed 'Tobacco,' taken from the 'Cambridge University MS.' DD. v. 75, and, as the date of other pieces in the volume prove, was written between 1586 and 1600.

'A foole or a physician, I know not whether
 His penner hath and inck horn all in one;
 Kept in an eeles skin, or in a case of leather,
 And made of clay converted to a stone:
 His cotton is of dark dervied grene,
 His matter all within his nose is pend,
 And in the strangest guise it may be scene,
 He drawes his milk out of a candel's end,
 Here with his missives round about he sendes,
 Till breath and beard and all the house do stink;
 He wrings his neck and giveth to his freindes,
 Hold galantes here, and to Galenus drink.

Notes and Queries, No. 254.

EPITAPHS ON FAT FOLKS.

In the year 1755, died the great tallow-chandler whose life and death are thus laconically recorded on his tombstone:—

Here lies in earth an honest fellow,
Who died by fat and lived by tallow.

Another corpulent person is thus lamented :—

Here lies the body of Thomas Dollman,
A vastly *fat*, though not a very tall man ;
Full twenty stone he weighed, yet I am told,
His captain thought him worth his weight in gold :
Grim Death, who ne'er to nobody shows favour,
Hurried him off for all his good behaviour,
Regardless of his weight he bundled him away,
'Fore any one 'Jack Robinson' could say.

A moral lesson is given in the following :

But why he grew so fat i' th' waist,
Now mark ye the true reason,
When other people used to fast,
He feasted in that season.
So now, alas ! hath cruel Death
Laid him in his sepulchre.

Therefore, good people, here 'tis seen,
You plainly may see here,
That fat men sooner die than lean,
Witness fat Johnny Holder.

The son of a Dean, a man of very spare habit, expressing to the son of a Bishop his astonishment at the great difference in the size of their fathers, the Bishop being very fat, he explained the reason as follows :—

There's a difference between
A Bishop and a Dean ;
And I'll tell you the reason why ;
A Dean cannot dish up
A dinner like a Bishop,
To feed such a fat son as I.

THE HINDOO NOTION OF LONGEVITY.

On this, as on every subject, the imagination of the Hindoos

distanced all competition. Thus, among an immense number of similar facts, we find it recorded that in ancient times the duration of the life of common men was 80,000 years, and that holy men lived to be upwards of 100,000. Some died a little sooner, others a little later; but in the most flourishing period of antiquity, if we take all classes together, 100,000 years was the average. Of one king, whose name was Gadhishther, it is casually mentioned that he reigned 27,000 years; while another, called Alarka, reigned 66,000. They were cut off in their prime, since there are several instances of the early poets living to be about half a million. But the most remarkable case is that of a very shining character in Indian history, who united in his single person the functions of a king and a saint. This eminent man lived in a pure and virtuous age, and his days were indeed long in the land, since, when he was made king he was 2,000,000 years old: he then reigned 4,300,000 years; having done which he resigned his empire, and lingered on for 100,000 years more.

Buckle's History of Civilization.

LONGEVITY OF MEDICAL MEN.

The following eminent physicians and surgeons died during the year 1871 at the ages indicated, viz.:—Joseph Hodgson, F.R.S., late President of the Royal College of Surgeons of England, aged 81; James Wardrop, M.D., F.R.C.S., formerly surgeon to King George the Fourth, 87; Peter Mark Roget, M.D., Edinburgh, F.R.C.P., F.R.S., 90; John Haddy James, F.R.C.S., late surgeon to the Devon and Exeter Hospital, 89; Joseph C. Cookworthy, M.D. Edinburgh, of Plymouth, 79; Gilbert Wakefield Macmurdo, F.R.C.S., F.R.S., surgeon to St. Thomas's Hospital, and surgeon in ordinary to Newgate, 72; Sir James Prior, M.D., deputy inspector of hospitals, 80; James Haviland, F.R.C.S., of Bridgwater, 81; William Stevens, M.D., D.C.L., Oxon, of Great Malvern, 82; Nathaniel Smith, F.R.C.S., of Clifton, 88.

The obituary of '*The Times*' and the medical journals (of 1872) have recorded some remarkable illustrations of prolonged

existence in members of the medical and surgical professions, who have died in the above year. It will be seen in the subjoined list that only those who had reached fourscore years and upwards are published—a Hugh Andrew, M.D., and Peter Miller, M.D., each 94 years of age; Bowyer Vaux, F.R.C.S., 91; Augustus Bozzi Granville, M.D., and Francis Kiernan, M.R.C.S., each 89; Robert Venables, M.D., 88; Robert Buchanan, M.D., 86; Thomas Leigh Blundell, M.D., 84; William Bodington, F.R.C.S., and John Gardner, F.R.C.S., each 82; Thomas Coleman, F.R.C.S., 81; Robert Wade, F.R.C.S., Thomas Barnes, M.D., and James Alexander Gordon, M.D., each 80 years of age. The united ages of these 14 gentlemen amount to 1,200 years, giving an average of more than 85 years to each. Dr. Casper, of Berlin, in his work on the duration of human life, has placed medical men as representing a medium longevity of 56. Artists are represented at 57; lawyers, 58, military men, 59; farmers and clerks, 61; merchants, 62; and clergymen, 65. To prolong life the same authority adds that good temper and hilarity are necessary; violent passions, the inward gnawings of offended vanity and pride, tending to corrode every viscus, and to lay the seeds of future mental and bodily sufferings. Apathy and insensibility being, unfortunately, the best sources of peace of mind, and as Fontenelle observed, ‘a good stomach and a bad heart are essential to happiness,’ perhaps the best maxim to prolong our days and render them as tolerable as possible is the ‘*Bene vivere et latari.*’

EPIGRAM.

“The Regent, sir, is taken ill,
And all depends on Halford's skill.
‘Pray what,’ inquired the sage physician,
‘Has brought him to this sad condition?’
When Bloomfield ventured to pronounce,
‘A little too much Cherry Bounce.’

The Regent hearing what was said,
Raised from the couch his aching head
And cried, ' No, Halford, 'tis not so,
Cure us, O doctor ! Curaçoa."

EPITAPH ON A QUACK.

This quack to Charon would his penny pay :
The grateful ferryman was heard to say,
" Return, my friend, and live for ages more,
Or I must haul my useless boat ashore."

Nugæ Canoræ.

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